AN EXPOSITION WITH Practicall Obſervations

CONTINUED UPON

The Fifteenth, Sixteenth, and Seventeenth Chapters of the Book of

JOB:

BEING

The Summe of twenty three Lectures, delivered at *Magnus* near the Bridge, LONDON.

By JOSEPH CARYL, *Preacher of the Word, and Paſtour of the Congregation there.*

James, Chap. 1. Verſ. 12.

Bleſſed is the man that endureth temptation: for when he is tryed, he ſhall receive the Crowne of life, which the Lord hath promiſed to them that love him.

LONDON:

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1653.

BRITAN
NICVM

TO THE CHRISTIAN READER, TO THOSE ESPECIALLY OF THIS City, who have been the Movers, and continue the Promoters of this WORK.

SOLOMON, *who made Many Bookes, tells us* (*toward the end of one of them*, Eccl. 12. 12.) That, of making many Books there is no end, and, that much ſtudy is a wearineſſe to the fleſh *But while* Solomon *ſpeakes thus, doth he not at once blot thoſe many Books which himſelfe had written, and diſcourage others from writing any more? Though* ſtudy be a wearineſſe to the fleſh, *yet* (*'tis granted*) *that's no ſufficient reaſon why we ſhould deſiſt* (*the fleſh muſt be wearied and hard wrought, 'tis good it ſhould be ſo*) *But there's no colour of reaſon, why we ſhould begin that, which eyther cannot be finiſht and brought to an end, or which is to no end, when 'tis brought to an end, and finiſht. How then ſaith* Solomon, *that* of making many Books there

is no end? *His ſcope eleares this ſcruple; for, having read his Son a Lectnre upon the vanity of the Creature, and having given him many excellent advices, for the due ſteering of his courſe through this World, he applyes all in the former part of this Verſe,* And further by theſe, my Son, be admoniſhed. *Let what is now written take upon thy heart, and be accepted with thee. For* (Verſ. 10.) The Preacher ſought to find out acceptable words, and that which was written was upright, even words of truth. *Againe* (Verſ. 11.) The words of the Wiſe are as Goads, and as Nayles faſtned by the Maſters of Aſſemblies, which are given from one Shepheard: *Therefore, let theſe words, like Goads, put thee on, and like Nayles, faſten thee to the obedience of my counſels;* By theſe, my Son, be admoniſhed; *As if he had ſayd,* Let not this Booke, which diſcovers the vanity of all wordly things, be it ſelf accounted vaine; if this Book prevaile not with thee, if it maſter not thy judgement, and mannage not thy affections, 'tis to no end for me to make many Bookes; ſeeing this is cloathed with as much compleatneſſe of rule to direct, as a Book, of this Argument can be, and is ſtampt with as much ſtrength of Authority to command, as any Book of any Argument, can be: And further, why ſhouldeſt thou, my Son, put mee to the making of many Bookes? What if I could make many with as much eaſe to my own ſpirit, as I have made this one, which was given me in immediately by the Spirit? yet thou canſt not ſtudy (*or as we put in the Margin,* read) many Books without wearineſſe to thy fleſh.

So then, though Solomon *might have had juſt ground to put the affectation both of writing and reading many Books, upon the file of his obſerved vanities; yet he doth not diſoblige from the ſtudy of neceſſary and ſerious Books; nor at all condemne thoſe many Monuments of profitable learning, which*

which induſtrious Pens have in any Age bequeathed to Poſterity. He indeed (which yet is but a ſecond deſigne, if it be at all the deſigne of that place) takes us off from vaine ſtudies, and cenſures thoſe Bookes (be they few as well as many) which have no tendency to make any man, either the wiſer, or the better by reading them. Nor can thoſe Books how many *ſoever they are, be (to their diſparagement) called* Many, *which center in, and promote (what is but one in every kinde) any kinde of Truth, chiefly that, which we call Divine, or Holy Truth. Any* One *uſeleſſe, or erroneous Booke is* too many: *Many uſefull and Orthodox Bookes are but* One. *The five Bookes of* Moſes *are but* One Law: *The foure Bookes of the Birth, Life, and Death, of* our ever bleſſed Redeemer Jeſus Chriſt, *are but* One Goſpell: *All the Bookes of both Teſtaments are but one Booke. Upon which account we may alſo ſay, that, All thoſe* many and many *Bookes which faithfully interpret* That one Booke, *are but* one Booke. *And though of making many ſuch Bookes, there ſhould as (I conceive there will) be no end, till this World ends, as End is taken for a ceaſing to make them; yet of making many ſuch Bookes there is an end, yea many noble ends, as End is taken for the good, or benefit which comes by making them. The making of ſuch Bookes is good, and a benefit to the Reader, as communicating to him thoſe* manifeſtations of the Spirit which are given to every man (*to whom they are given*) to profit withall: *The word* (τὸ συμφέρον) *there uſed by the Apoſtle, ſignifies ſuch a profit as ſtreameth out to community. The making of ſuch Bookes is alſo good, and a benefit to the Maker, as being an improvement of his time and Talents, to his owne peace, and his Maſters glory. 'Tis reward beyond all the World can give, for any worke, that* GOD *hath Glory, and* MAN *Peace, in doing it. As this ſmall peice of worke is directed to theſe laſt mentioned ends, and (as it ought) principally to the firſt of them; ſo, that it*

may

may reach the former, by adding a mite or two to the Treasury of the Readers knowledge in the best things, and by being his encouragement to walke in the best wayes, is the hope and prayer, and the reaching of it, will be indeed, a very rich reward and payment of,

Your affectionate Freind,

and Servant in this Worke

of the Lord,

Joseph Caryl.

AN EXPOSITION

Upon the Fifteenth, Sixteenth, and Seventeenth Chapters of the Booke of JOB.

JOB. CAHP. 15.

Vers. 1. *Then answered* Eliphaz *the Temanite, and sayd,*
2. *Should a wise man utter vaine knowledge? and fill his belly with the East winde?*
3. *Should he reason with unprofitable talke? or with speeches wherewith he can doe no good?*
4. *Yea, thou castest off feare, and restrainest prayer before God.*
5. *For thy mouth uttereth thine iniquity, and thou chusest the tongue of the crafty.*
6. *Thine owne mouth condemneth thee, and not I: yea, thine owne lips testifie against thee.*

WEE are come to the second Session of this great dispute, between *Job* and his three Freinds; they have all spoken one turn, and now they returne to speake: *Eliphaz* who led the first charge, leads the second, and that with a very violent march, against this sorrowfull man. Yet we are not to conceive *Eliphaz* upon any designe, to revile his person or to vexe his spirit: that were most unsuitable in any freind, much more

Non maledicendi ſtudio ferebatur quod abono viro prorſus alienum eſſet. Pined.

(ſuch we ſuppoſe *Eliphaz* to have been) in a godly Freind: Charity ſuggeſts a fairer interpretation of this procedure, that he ſpake thus harſhly, and dealt thus roughly, being moved by ſome unwary paſſages in *Jobs* diſcourſe, not well underſtood or miſapplyed. At which ſtone how many ſtumble at this day? Firſt, miſconceiving, and then cenſuring their Brethren; being firſt offended without any juſt cauſe given, and then giving juſt cauſe of offence. Had we once learned to expound each others actions, ſpeeches, and opinions, by the rules of Charity, we ſhould not ſo often, no nor at all breake the Laws of Love. We ſhall make a good improvement of this failing in *Jobs* Freind, if it may be our warning (in dealing) to deale better with our Freinds.

There are three parts of this Speech; in the firſt, *Eliphaz* appears by way of reproofe, and reprehenſion, which extends it ſelfe from the beginning of the Chapter, to the end of the thirteenth Verſe; and he reproves *Job* upon five points, of errour, or misbehaviour; of all which he conceived him guilty.

Firſt, he reproves him of folly, or for ſpeaking that which was unworthy a wiſe man, in the ſecond and third Verſes, *Should a wiſe man utter vaine knowledge?* &c.

Secondly, he reproves him of prophaneneſſe, or for doing that which was unworthy a godly man, at the fourth Verſe, *Yea, thou caſteſt off feare, and reſtraineſt prayer before God.* The ſumme of both is, *Thou ſpeakeſt unwiſely, and thou acteſt wickedly:* which he takes for ſo plaine a charge, that he makes him his owne accuſer, as if there needed no evidence but his conſcience, though he had (as *Eliphaz* miſ-judged) daubed up the matter with faire words, and colourable pretences, Verſ. 5, 6. *Thy mouth uttereth thine iniquity: Thine owne mouth condemneth thee, and not I: yea, thine owne lips teſtify againſt thee:*

Thirdly, he reproves him of pride, and arrogance, of ſelfe-conceit, and overweening his owne parts, and poſitions, Ver. 7, 8, 9, 10. *Art thou the firſt man that was borne, or waſt thou made before the Hills,* &c. As if he had ſaid, *Thou carrieſt it, as if thou hadſt engroſſed all wiſdome, as if thou hadſt more knowledge and underſtanding, more learning and experience, then any man; yea, then all men living.*

Fourthly,

Fourthly, he reproves him, for ſlighting, and undervaluing the counſels, and the comforts tendered to him by his Freinds, at the 11. Verſe, *Are the conſolations of God ſmall with thee.*

Fifthly, he reproves him for his confident ſticking, or adhering to his owne principles, at the 12. and 13. Verſes, *Why doth thy heart carry thee away,* &c. Thus he reproves his morals in the firſt part of his diſcourſe.

In the ſecond, he confutes his Doctrinals, or that which he ſuppoſed *Job* had aſſerted; *ſc. His owne purity and perfections* (Verſ. 14, 15, 16.) *What is man that he ſhould be cleane? Behold he putteth no truſt in his Saints,* &c.

In the third place, he labours to maintaine his owne aſſertion, that God doth afflict none but wicked men, *Who ever periſhed being innocent, or where were the righteous cut off:* Chap. 4. 7. This he doth both by the authority of the Learned, and from the experiences of the Ancient, Verſ. 17. to the end of the Chapter; *I will ſhew thee, heare me, and that which I have ſeene I will declare; which wiſe men have told from their Fathers, and have not hid it,* &c. Theſe are the parts, and this the reſolution of the whole Chapter.

Eliphaz aſſeruiſſet tantum malos hic a Domino affligi, idem ille nunc ſed apertius oſtendit, Merc.

Verſ. 1. *Then anſwered Eliphaz the Temanite, and ſaid:*

Then; that is, when *Job* had made an end of anſwering *Zophar*, then *Eliphaz* anſwered or replyed upon *Job*. That's properly a replication which takes off the anſwer given to a former Argument; and in this *Eliphaz* alſo makes a defence for his Brethren, *Zophar* and *Bildad*. Theſe three ſtood to one another, as much as any one of them did for himſelfe; as if they had all entred Bond, and given ſecurity for reciprocall aſſiſtance. Thus the diſpute growes hot, but ſtill 'tis orderly, according to that Apoſtolicall Canon (1 *Cor.* 14. 29.) *Let the Prophets ſpeake two or three, and let the other judge. Eliphaz* is now up, let us conſider what he ſaith.

ὑπολαβὼν excipiens, Sept. *Quilibet pro ſuis ſocijs velut* in ſolidum *reſpondet, ut nunc patet. Sophar is enim defenſionem contra Jobum maniſeſte aſſumit Eliphaz.* Bold.

Verſ. 2. *Should a wiſe man utter vaine knowledge?*

The Queſtion denyes; he ſhould not: No man ſhould, leaſt of all he.

The *wiſe man* is here oppoſed to the *crafty man*, at the fifth Verſe. There is a wide difference betweene wiſdome and craft,

betweene prudence and cunning; *A crafty man knoweth what is good, but he commonly doth what is evill; he is able to ſee the right, but if it be not for his turne, he turnes from it, and cares not to doe wrong: A wiſe man is he that knoweth how to diſtinguiſh betweene good and evill, and ever aimes to act what is good; his underſtanding is well enlightned, and his Conſcience binds him to follow the light of his underſtanding; as he can ſee what is juſt and right, ſo he cannot but embrace and doe it.* A wiſe man in Scripture-language, is a holy man, and a foole, is a wicked man; holineſſe is the beſt wiſdome, and wickedneſſe is the worſt of folly: *Eliphaz* ſeems to admit *Jobs* challenge of being a wiſe man, that he might check him with more advantage for ſpeaking ſo unlike one: As if he had ſaid, *Should a morall wiſe man*, much more a ſpirituall wiſe man, ſhould he that is, or pretends to be thus wiſe (as thou doſt, ſhould he) *utter vaine knowledge?*

Job at the 12. Chapter of this Booke, *Verſe* 2, 3, 4. objected ignorance, or but popular knowledge to his Freinds; *I have underſtanding as well as you; I am not inferior to you, who knoweth not ſuch things as theſe?* as if he had ſaid; *You thinke your ſelves among knowing men, the higheſt in knowledge; but who knoweth not ſuch things as theſe?* *Eliphaz* turnes it here upon *Job*, by the way of recrimination or counter-charge, he brings in a croſſe Bill: *Should a wiſe man utter vaine knowledge? Thou doſt arrogate to thy ſelfe the reputation of a wiſe man, but art thou wiſe, who ſpeakeſt at ſuch a rate of folly? The Image of thy mind is ſtampt upon thy words, it may be ſeene as well as heard what thou art, by what thou ſpeakeſt.*

דעת־רוח
Scientiam venti vel ventoſam i. e. *vanam. Numquid ſapiens reſpondebit ſcientiam venti, vel ſcientiam ventoſam.* Merc. *Numquid ſapiens reſpondebit quaſi in ventum loquens.* Vulg.

Vaine knowledge. The letter of the Hebrew is *knowledge of wind*, or *windy knowledge*: The Metaphor is elegant; vaine knowledge is juſtly called windy knowledge; Vaine knowledge makes a great bluſter, and noiſe, like the wind, but it paſſeth away, and though we cannot tell whither it goes, yet we may eaſily tell whence it comes, even from the fancie, and out of the mouth of a fooliſh man. It was uſuall of old, to call that which is *vaine*, *windy*; thoſe deſpiſers of holy counſells, and Divine Alarums, given by the Prophets, ſaid, *The Prophets ſhall become wind, and the word is not in them*, *Jer.* 5. 13. That is, both the Doctrine and the threats which theſe Prophets utter, are vaine and ineffectuall; they will doe us neither

neither good nor evill; no mans finger ſhall ake, though their tongues ake with talking.

The Prophet *Hoſea* at once reproves and terrifies the *Jewes* in this language, *They have ſowne the wind, and they ſhall reap the whirlwind*, (*Hoſ.* 8. 7.) To ſow the wind, is to doe a vaine thing; our actions are as ſeed: ſuch as we ſow, ſuch ſhall we reape; they ſowed ſin, and they reaped trouble. Themſelves ſowed the wind by what they did, and they thought the Prophets ſowed the wind in what they ſpake: And indeed the words of the Prophet were wind as the peoples works were, in reference to the iſſue; thoſe produced a whirlewind to ſcatter their contemners, as theſe did to ſcatter their actors. The old Satyriſt calls *vaine words, bubly toyes*, becauſe ſuch words are like a bubble, full of wind (poſſibly full of wit) but empty of wiſedome and good inſtruction.

Bullatas nugas utpote ſimiles bullis vento plenis, Perſ. Sat. 5.

Should a wiſe man utter vaine knowledge? The Scripture calls that vaine:

Firſt, which is unprofitable, theſe mutually expound each other, *Eccleſ.* 1. 2, 3. *Vanity of vanity, ſaith the Preacher*, &c. *What profit hath a man of all the labour which he taketh under the Sunne.* There's moſt vanity, where there is leaſt profit, and where there is no profit at all, there is nothing at all but vanity. *Turne not aſide from following the Lord* (ſaith *Samuel*) *for then ſhould you goe after vaine things which cannot profit*, 1 *Sam.* 12. 20, 21.

Secondly, the Scripture calls that and thoſe vaine, which hath or have no ſolidity in them; vanity hath ſo little weight in it, that when the Spirit would expreſſe men who have no weight in them, he ſaith, *They are lighter then vanity*, *Pſalme* 62. 9.

Thirdly, the Scripture calls that vaine which is alwayes moving, varying, and unſettled (*Pſal.* 144. 4.) *Man is like to vanity, his dayes are as a ſhaddow that paſſeth away*: He is therefore like to vanity, becauſe he is ſo like a ſhadow, continually paſſing, but never continuing.

Fourthly, the Scripture often calls that vaine which is ſinfull in practiſe, or unſound and erroneous in opinion, *I hate vaine inventions* (ſaith *David*) *but thy law doe I love.* Whatſoever oppoſes either truth of Doctrine, or p rity of Worſhip, is a vaine invention of man, and oppoſite to the Law of God; he

he *utter vaine knowledge*, who utters falſe Principles which ſubvert the Faith, or ſuperſtitious formes which endanger the life and power of godlineſſe. *Eliphaz* ſuppoſed, that ſomewhat of vanity in all theſe notions, was rallyed together into the diſcourſe of *Job*, that it was light and froathy, that it was erroneous and full of incongruity, eſpecially (which carries all theſe in it) that it was worthleſſe and unprofitable to the receiver, as he expreſſeth in the third Verſe, *Should he reaſon with unprofitable talke?*

Should a wiſe man utter vaine knowledge?

Hence obſerve:

There is a vanity in ſome kind of knowledge, and folly in that which not a few call wiſdome: It hath been the buſineſſe of ſome mens knowledge, to finde out a vanity in all ſorts of knowledge. *Eliphaz* ſpake well for the matter, though ill to the man. *Job* did not utter vaine knowledge, but, we know, too many doe. The old Gentiles waxed *vaine in their imaginations*, their very reaſonings were vaine; ſo the Originall word tells us: It was not their phanſie but their underſtanding which was vaine. The Apoſtle cautions the *Coloſſians*, *Let no man ſpoyle you through Philoſophy and vaine deceit* (*Col.* 2. 8.) Philoſophy in it ſelfe is an excellent knowledge, yet it may be vainely taught, and ſo deceive us, as to ſpoyle us: I may ſay alſo, let no man ſpoyle you through Divinity and vaine deceit. Divinity, which is in it ſelfe the moſt excellent knowledge, the knowledge of God may be vainely taught, and ſo deceive us, as to ſpoyle us: *That knowledge which is beſt in it ſelfe, is vaineſt to us, when it is unduely or falſely uttered.*

εν τοῖς διαλογισμοῖς αὐτῶν, vani facti ſumus in ratiocinationibus ſuis, Baz.

Secondly, Obſerve, *It is moſt uncomely for thoſe, who either have, or would have the reputation of wiſdome, to ſpeake vainly*; *Should a wiſe man utter vaine knowledge?* 'Tis no wonder to heare a vaine man ſpeake vainely, and for a Foole to utter folly. *Doe men gather Grapes of thornes, or Figgs of thiſtles? The vile perſon will ſpeake villany, and his heart will worke iniquity, to practiſe hypocriſie, and to utter errour againſt the Lord* (*Iſa.* 32. 6.) If a foole, a vaine man, or a vile perſon, ſpeake thus, he ſpeakes like himſelfe; but if a wiſe, or a good man ſpeak thus, he ſpeakes ſo unlike himſelfe, that the Chaldee Paraphraſe puts not onely an undecenſie, but an impoſſibility upon

upon it, *Can a wiſe man utter vaine knowledge? It is impoſſible.* Men act according to their principles; *every thing is in working, as it is in being*; if there be wiſdome in the heart, it will be heard at the tongue: A wholeſome Fountaine will ſend out wholeſome waters; *He that is borne of God* (ſaith the Apoſtle *John*, 1 *Epiſt.* 3. 9.) *cannot ſinne*; though he hath not a naturall impoſſibility to ſin, yet he hath a morall impoſſibility to ſinne, becauſe *the ſeed of God remaineth in him*, the frame and bent of his heart is ſet another way: Now, as there is a morall impoſſibility that a godly man ſhould commit ſin, ſo that a wiſe man ſhould ſpeake ſin, or utter vaine knowledge. A wiſe man ſpeakes, as well as acts, by meaſure; he weighs what he ſaith, as much as what he doth; the tongue of the wiſe is as a Tree of life: Grace in the heart bloſſomes at the lips, in ſavory words, which miniſter grace unto the hearers. *Should a wiſe man utter vaine knowledge?*

Eſtne poſſibile, &c. Chald. Paraph.

Sapiens ad menſuram ſermones profert libra examinatos juſtitiæ, ut ſit gravitas in ſenſu, in ſermone pondus in verbis modus. Ambroſ. l. 1. Offic. c. 3.

And fill his belly with the Eaſt winde?

A belly full of windy meat is bad enough, a belly full of wind is farre worſe: But what is here meant by the belly, what by the Eaſt-winde?

The belly is put for the heart and affections, together with all the intellectuall powers of the minde, *John* 7. 38. *Out of his belly* (that is, out of his whole ſoule) *ſhall flow Rivers of living water*. This water is the holy ſpirit; the holy Spirit is ſometimes compared alſo to the wind. A wiſe man ſhould deſire that his heart may be filled, with the ſweet gales and holy breathings of the ſpirit of God, by heavenly inſpirations: And ſhall he fill his heart with the Eaſt-wind of earthly paſſions?

Venter pro corde, cor pro intellectu & mente accipitur in Scriptura.

The word which we tranſlate *Eaſt-winde*, ſignifies onely the Eaſt; *Should he fill his belly with the Eaſt*, we rightly add the *Eaſt wind*; he compares *Jobs* paſſions unto the winde, and unto the Eaſt winde; to the wind, becauſe of the vanity of them, to the Eaſt wind, becauſe of the hurtfullneſſe of them. For, as by winde in the former clauſe he meanes worthleſſe things, ſo by *Eaſt wind* in this he meanes dangerous things. There are two reaſons why he expreſſes ſuch inward motions by the *Eaſt winde*.

קדים
Pro
דורתקדים
Rab. Mard ch. *Obſervat hunc ventum a Græcis appellari* Apelioten *quod a ſole ſpiret at pue eadem ratione appellatur a Latinis* ſubſolanum.

First, The *Eaſt winde* is a vehement and ſtrong wind; wee

read

Poetæ Eurum appellant truculentum, rapidum, animosum, tumidum & indomitum.

read *Exod.* 14. 21. that when God divided the Red Sea, to make a passage for his people, he caused an *East wind* to blow all night, and divided the Sea with the force of it. Poets describe the East wind to be feirce, heady, turbulent, and impetuous, that's one ground of it.

Ardore.

Secondly, The East winde is observed by Naturalists to be a hot and fiery winde; Hence the Vulgar Translates, *Thou fillest thy belly with heat:* The East winde parcheth and blasteth Corne and Fruits. *Pharoah* beheld in his Dreame seven eares withered, thin, and blasted with the East winde (*Gen.* 41. 23.) So then, under this notion of the East winde. *Eliphaz* closely censures *Job*; First, that his thoughts were violent, and impetuous: Secondly, that they were angry, fiery, furious; as if coales were kindled in his bosome, and a flame ready to blaze at his lips: As if like *Paul*, while *Saul* (*Acts* 9. 1.) he *breathed out threatnings and slaughter*, or was inwardly heated with resolutions of revenge. The Prophet *Jeremie* saith, *The Word of God was as a fire in his bosome, and he could not refraine:* Many a mans Breast is like a heated Oven, he is ready to consume all with the breath of it.

Sub calidi & æstuantis aeris similitudine sermones ejus exasperatos & excandescentia plenos describit.

Jobo attribuit vanitatem in sententia, tempestatem in affectu, imbecillitatem in argumento superfluitatem in verbis. Coc.

But why doth *Eliphaz* charge *Job* with such unruly perturbations? Some assigne the reason from those words, *Chap.* 14. *v.* 14. where he desires that *God would even hide him in the Grave*; he was so vext and troubled at the state wherein he lived, that he preferred death before it, and thought a not being in the World, better then a being in his condition. But we may rather leave the reason more at large, to all that vehemency of spirit, with which *Job* had prosecuted and pleaded his sorrowfull case.

From the scope of *Eliphaz* in this part of his reproofe, we may observe:

First, *That violent passions are the disguise of a wise man.* We cannot see who he is, while he acts unlike himselfe: anger lodgeth in the bosome of fooles; and when it doth but intrude into the bosome of a wise man, he (for the time) looks like a foole.

Secondly, *Passions in the mind are like a tempest in the ayre, they disturbe others much, but our selves more:* Many a man (like a Ship at Sea) hath beene overset and sunke with the violent gusts and whirle-winds of his owne Spirit.

Observe

Observe thirdly, *He that fills his owne minde with passionate thoughts, will soone fill the eares of others with unprofitable words*; this is cleare from that which goeth before, *He utters vaine knowledge*; and it is clearer from that which followes after; when a mans thonghts are like a winde, his words (which are the first borne of his thoughts) must needs be windy. A passionate man speakes all in passion, and sometimes cannot speake at all for passion; his extreame desire to say much stops him from saying any thing: But whatsoever he saith, is the copy of his present selfe, fierce and boysterous. *The image and superscription of our hearts is stamped upon our words.* Some can speake better then they are, but usually men speake according to what they are, and then especially when they are (which passionate men for the most part are) not themselves. Thus it followes in the next Verse.

Vers. 3. *Should he reason with unprofitable talke?*

Eliphaz speakes all Interrogatories; and these speak him in anger, if not in some distemper. Should he doe this? and should he doe that? doe shew that either another hath very much done, what he should not, or that he who reproves him, hath not such a spirit of meeknesse, as a reprover should, *Gal.* 6. 1.

Cum interrogatione & stomacho legenda sunt hæc. Merc.

The words shew the effect of what he taxed him with before; as if he had said, *Would you know what to expect from a passionate man, from a man whose belly is filled with the East-wind? You shall have him shortly filling your ears with an East-wind, even reasoning with unprofitable words:* And (as the next clause gives it, which is onely an exposition of this) *with speeches wherewith he can doe no good:* Some words are great doers, they doe much hurt, or they doe much good, and those words usually doe some hurt, which can doe no good; yea, that which is weake and unable to doe good, may be strong and powerfull to doe evill. However, not to doe good is to doe evil!, because it is every mans duty, whatsoever he doth, to be doing good: Here *Eliphaz* reproves *Job's* words as evill, while he onely saith, they doe no good. And yet he saith somewhat more then that, for he saith, *They can doe no good:* It is ill not to doe good actually, but not to have a possibility of doing good is farre worse. When the Apostle would say his

worſt of the beſt of mans ſinfull fleſh, he doth not onely ſay, *It is not ſubject to the Law of God*, but adds, *Neither indeed can be* (*Rom.* 8. 7.) So here, *Words wherewith a man can doe no good*, how bad are they?

Hence obſerve:

Cui bono. Firſt, *That which can doe no good, ſhould not be ſpoken:* Before we ſpeake a word, we ſhould aske this queſtion, to what purpoſe, to what profit is it? ſhall he that heares it be made more knowing, or more holy by it?

Obſerve ſecondly, *Unprofitable talke is ſinfull, and ſpeeches which doe no good, are evill: Every idle word that men ſhall ſpeake, they ſhall give an account thereof in the day of judgement*, Matth. 12. 37. and though a man be very buſie, and take much paines in ſpeaking, yet if his words be unprofitable, and his ſpeeches ſuch as can doe no good, they will come under account as idle. Now, if unprofitable talke be ſinfull, and ſpeeches that can doe no good, then what is prophane talke, and ſpeeches which doe hurt, (infection gets quickly in at the eare) defiling the minde and corrupting the manners of thoſe that heare them. The Apoſtle gives us the rule of ſpeaking, both in the negative and in the affirmative (*Epheſ.* 4. 29.) *Let no corrupt communications proceed out of your mouths, but that which is good to the uſe of edifying, which may adminiſter grace to the hearer.* Againe, (*Coloſ.* 4. 6.) *Let your ſpeeches be alwayes with grace*; that is, ſuch as teſtifieth that there is grace in your heart, never ſpeake a word but ſuch as may ſtand with grace; yea, ſpeake ſuch words as may be a witneſſe of grace, wrought in your ſelves, and a meanes of working grace in others. Let your words be *ſeaſoned with ſalt*; the ſalt of our words, is holineſſe, and truth; prudence alſo is the ſalt of words; good words, and true, ſpoken unſeaſonably, may doe hurt: Prudence teaches us the time when and the manner *how to anſwer every man.*

Belial ex בלי *non &* יעל *quod in hiphil ſignificat prodeſſe; ut denotet inutilem, qui nec ſibi, nec alijs prodeſt.* Thirdly obſerve, *It is matter of juſt reproofe againſt every man to be unprofitable, and to doe no good:* Every tree which bringeth not forth good fruit is hewen downe and caſt into the fire, (*Matth.* 3. 10.) Some conceive that the word *Belial* comes from *Beli*, which in Hebrew ſignifies *Not*, and the word *Jagnal*, which here in the Text ſignifies to doe good: Becauſe a Belialiſt, or a Son of *Belial* is ſuch a one as neither doth good

good to himſelfe nor to any other. The unprofitable Servant who hid, and did not improve his Talent, ſhall be condemned: And he who uſes his Talent unprofitably and vainely, ſhall not eſcape: *Should he reaſon with unprofitable talke?*

Thus farre we have ſeen *Elipbaz* reproving *Job* of folly in ſpeaking unlike, and below a wiſe man; he proceeds to reprove him for acting unlike, and below a godly man: This he ſets home with a particle of aggravation.

Verſ. 4. *Yea, thou caſteſt off feare, and reſtraineſt Prayer before God.*

As if he had ſaid, beſides, or above all this, that thou haſt uttered vaine knowledge, words that cannot profit, thou haſt alſo *caſt off the feare of God*, &c. The word which we tranſlate *to caſt off*, ſignifies *to make voyd, to ſcatter, to diſſolve, to break in peeces*; to make as nothing, or to make nothing of. It is often uſed in Scripture, for *breaking the Commandements of God*, implying ſuch a breach as makes the Commandements voyd, which is the proper character of an evill heart; *A godly man may ſin againſt the Commandements, but a wicked man would ſinne away the Commandements*; he would repeale the Law of God, and enact his owne luſts: Such is the force of the word here, *Thou caſteſt off feare.*

פור *Labe factaſti, irritum feciſti, diſſolviſti, fregiſti.*

There is a naturall feare, and a ſpirituall feare; we are not to underſtand this Text of a naturall feare (which is a trouble of ſpirit, ariſing upon the apprehenſion of ſome approaching evill) but of a ſpirituall: Feare is here put alone, but we are to take it with its beſt adjunct, *the feare of God*; for as the *word* ſometimes is put alone, to ſignifie the word of God, as if there were no word but his; and as the word *Commandements* is put alone, to note the Commandements of God, as if no Commandements deſerved the name, but onely the Commandements of God, ſo *feare* is put alone, by way of excellency, for the feare of God; as importing, that his feare is excellent, and no feare to be deſired but his. This Divine feare comes under a double notion:

Firſt, It is taken for the holy awe or reverence we beare to God in our ſpirits, which is the worſhip of the firſt Commandement, and the ſanctifying of God in our hearts.

Secondly, For the outward acts of Religion, which is the

worſhip of the ſecond Commandement, *Their feare is taught by the precepts of men (Iſa. 29. 13)* that is, their outward worſhip and Religion, is ſuch as men have invented, not ſuch as God hath appointed: Some take it here in the firſt ſenſe onely, *thou caſt'ſt off feare*; that is, thou caſteſt off that awe, reverence, and regard thou owe'ſt to the Name of God; others underſtand it in the ſecond, *Thou caſteſt off feare*; that is, the outward worſhip and ſervice of God: but I conceive we have that expreſſed in the next clauſe, *And reſtraineſt prayer before God*; there he taxeth him with neglect of outward worſhip, and here with neglect of inward, *Thou caſteſt off feare*; feare is as the bridle of the ſoule; feare holds us in compaſſe, it is the banke to the Sea; feare keeps in the overflowing of ſinne, *Thou caſteſt off feare.*

Timor hoc loco pro reverentia & tremore, potius quam pro religione & cultu, licet utrumque coha reat. Pined.

But what cauſe had *Job* given *Eliphaz* to charge him with caſting off the feare of the Lord; we finde *Eliphaz* touching upon this point before, and upbraiding *Job*, (*Chap.* 4. 6.) *Is this thy feare?* Is this thy confidence? As if he had ſaid, *Is all thy profeſſion come to this*; here he chargeth him expreſly, *thou haſt caſt off feare*; *Job* had not given him any juſt cauſe to ſpeak or thinke thus hardly of him; but *Eliphaz* might poſſibly ground this accuſation, upon thoſe words (*Chap.* 9. *v.* 23.) *This is one thing, therefore I ſaid it, he deſtroyeth the perfect and the wicked*, &c. Which *Eliphaz* did interpret as a caſting off the feare of God; hath he awfull and reverent thoughts of God, who affirmeth, that God laugheth at the afflictions and tryals of his people? Againe, *Chap.* 12. 6. *The Tabernacles of Robbers proſper, and they that provoke God are ſecure, into whoſe hands God bringeth abundantly*: Hath not this man caſt off all feare of God, who dares ſay, the wicked proſper, and are ſecure? Is God become a friend to thoſe that profeſſe themſelves enemies to him? Others referre the ground of this to *Chap.* 13. 21, 22. where he ſeemes to ſpeake boldly, and as ſome have taxed him, impudently, *Doe not two things to me, withdraw thy hand from me*, &c. *Then call thou, and I will anſwer, or let me ſpeake, and anſwer thou me*: Hence *Eliphaz* concludes, ſurely the man hath caſt off the feare of God; he ſpeaks to God as if he were Gods fellow, *Speake thou and I will anſwer, or let me ſpeake, and anſwer thou me*; are theſe words becomming the great God of Heaven and Earth; art not thou growne over-bold with God, doeſt thou

Nullo pudore loquutus es coram Deo. Symmach.

thou ſpeake as becomes the diſtance, that is between the Creator, and the Creature? the Greek tranſlates to this ſenſe, *Thou ſpeakeſt to God without any modeſty*, thou haſt put on a brazen face, and hardned thy heart againſt the feare of the Almighty. Theſe ſhewes of a ground *Eliphaz* might take, but *Job* had given him no reall ground to pronounce this heavy cenſure, *Thou caſteſt off feare*: But paſſing by the rigid hypotheſis of *Eliphaz*, we may from his words, as they are a Theſis, obſerve,

That to caſt off the feare of God is higheſt wickedneſſe; to caſt off the feare of God is the beginning of wickedneſſe, as to entertaine *The feare of God is the beginning of wiſedome*; the word, here uſed, ſignifieth not onely the beginning but the top, the chiefe, the head and higheſt perfection of a thing: the feare of God is both firſt and laſt, the beginning and end of holineſſe. *To feare God, and keepe his Commandements, is all man in goodneſſe, to caſt off the feare of God, is all man in ſinfulneſſe*: the beginning and end of wickedneſſe; *It is ill not to have the feare of God, but it is farre worſe to caſt off the feare of God*; it is ill not to chooſe the feare of God (*Pro.* 1. 29.) but to reject the feare of the Lord that is deſperate; if once feare be caſt off, all wickedneſſe is let in; at the ſame doore, at which the feare of the Lord goes out, any ſin may enter: As *Abraham* ſaid, *The feare of God is not in this place, and they will kill me for my Wive's ſake*; they have no impediment of luſt to caſt off, who have once caſt off the feare of God. And as they who caſt off this feare are ready to doe or ſay any thing that's evill; ſo they are unready to doe or ſay any thing that is good; as they have no reſtraint upon them from iniquity, ſo they can eaſily reſtrain themſelves from duty: The next words ſhew this.

Thou reſtraineſt prayer before him: Prayer is a principall part of the outward worſhip of God, and is both here and elſewhere put for the whole outward worſhip of God.

The word ſignifies alſo, *meditation, muſing*, or *thinking*: So ſome render here, *Thou takeſt off conference with God*; thou waſt wont to keep continuall correſpondence with Heaven, and maintaine a ſweet humble familiarity with God by holy meditation, but now thou art like a ſtranger and commeſt not at him. But whether we tranſlate the word by Prayer, or Meditation, the ſenſe is the ſame; for praying is ſpeaking to God; yea an arguing and pleading with God: And ſo 'tis

Detrahis confabulationem cum Deo. Jun.

שיחה *Meditatio, loquela, etiam oratio.*

'tis used in the Titles of the 102. and 142. Psalmes. The word which we rendar *to restraine*, signifies two things; First, to withdraw or stop; Secondly, to lessen and diminish, *Jer.* 48. 37. *Every beard clipt* or *diminished*: we may take it in both senses here, as reproving *Job* either for a totall forbearance, and throwing up the duty of Prayer, or for shortning and abating it; Yet there is an opinion that *Job* is not here charged for lessening or abating, but for lengthening and encreasing Prayer; *Thou castest off feare, and multiplyest Prayer*: The Hebrew word notes the cutting or dividing of a thing into small peices or portions; which is indeed to multiply it, and to make it, though not more in bulke, yet more in number, *Job* 36. 27. *Thou makest small the drops of raine*; that is, thou multiplyest the drops of raine; so here, thou makest small thy Prayers, as so many drops of raine, thou hast never done dropping Prayers; thou dost mince thy supplications, or cut them out into many small shreads, as if thou didst hope to be heard for thy much speaking: Such were the silly devotions of the old superstitious Gentiles, which the hypocriticall Pharisees imitated, and were therefore reproved by Christ, under the name of *vaine repetitions* (*Matth.* 6. 7.) Of which fault a learned Interpreter, judges *Eliphaz*, reproving *Job* in this place. But I rather keep to our owne Translation, *Thou restraineſt Prayer.*

Here againe it may be questioned, What cause had *Eliphaz* to charge *Job* with *restraining prayer?* The Jewish Writers say, it was because he denied Providence, and so by consequence Prayer; for if God doe not order the affaires of the World, the afflictions and deliverances of his people, why should we pray to him about them? Others referre it not to his denyall of Providence, but to that which *Eliphaz* supposed a fundamentall errour against the Doctrine of Providence, *That God destroyeth the righteous and the wicked*; *That he laughs at the tryall of the innocent.* Now will any innocent man pray to God in his affliction, when he is told that God laughs at his affliction? Will any righteous man call upon God for help, when he is taught that God destroyeth the righteous? Who would serve a Master who gives such wages, and payes those that honour him with disgrace, yea with destruction? So that *Job* is charged with restraining Prayer according to this answer to the

רזע *Significat, 1. prohibere, 2. diminuere.*

Non est intelligendum quasi arguatur Job, quod remiserit vel prohibuerit orandi studium: sed potius è contra, quod multiloquio, vel battologia usus erat. Bold.

Hoc est vitium dictum a Theophrasto μικρολογία *& propre a Græcis dicitur* λεπτολογία *minutiloquium.*

Minuere stillas aquarum, est minutissimas frequentissimasque pluviæ guttas mittere.

Hebræi ad id referunt, quod putant Jobum *Dei providentiam negasse, quod nos non putamus.* Mer. q. d. *ista tua asserio & doctrina, quod mala & supplicia eveniant bonis & justis tollit religionem & publicum divini numinis cultum.*

the question, not because he totally forbore prayer himself, or perswaded others to forbeare it; but because *Job's* assertions were such as might yeeld those consequences, and cause many to suspend Prayer, or give over calling upon the Name of God in the day of trouble. We may be charged to say or doe that, which flowes from what we doe or say, though we neither say nor doe the thing it selfe.

Many are guilty of those errors consequentially, which yet they never affirmed thetically or directly. We may be so farre from asserting, that we may professedly abhorre an opinion which yet lyeth secretly under some of our assertions. We say justly, That the Pope is Antichrist, and that pure Popery is Antichristianisme; yet the Pope doth not deny Christ, for the Pope thinks himselfe Christs Vicar upon earth, and therefore must needs acknowledge him to be come in the flesh, yet by consequence, the Pope is an opposer both of the Person and Offices of Christ, and popish Doctrine fights against the truth of Christ. As prophane men *Professe they know God, yet in their workes they deny him* (*Tit.* 1. 16.) So many erroneous persons professe they love and honour those holy truths and spirituall duties, which by consequences they indeed deny, as *Eliphaz* (though unduely) supposed *Job* had done, the duty of Prayer.

Thou restraineſt prayer before God.

Taking the words abstractly, they yeeld us this usefull observation, *That it is an argument of an evill heart, to shorten, or restraine, to lessen, or to give off Prayer in times of trouble.* That King spake to the height of prophaneness, when he said (2 *Kings* 6.) *This evill is of the Lord, and why should I waite on the Lord any longer?* When we have done waiting, we have done praying. No man will aske for that which he doth not expect to receive. How long soever affliction lasteth, so long prayer-season lasteth; if the Winter day of our trouble, be a Summer day in length, if it be continued many dayes, yea many moneths, and yeares, prayer should continue (*Psal.* 50. 15.) *Call upon me in the day of trouble, and I will heare, and thou shalt glorifie me.*; Let the day of trouble be short or long, God lookes to heare of us all that day. *Is any afflicted, let him pray,* saith the Apostle *James*; it is a duty to pray, when we are

Hic proponitur tanquam ingens piaculum quod homo afflictus remittat orandi studium.

are not afflicted, when we proſper in the world: But *is any man afflicted*, then is a ſpeciall ſeaſon for prayer. A ſincere heart prayes alwayes, or continues in prayer; an hypocrite never loves to pray, and at two ſeaſons he will reſtraine, or lay aſide prayer: Firſt, when he is got out, or thinks he hath prayed himſelfe out of affliction. Proſperity and worldly fulneſſe ſtop the mouth of prayer, and he hath no more to ſay to God, when he hath received much from God. Secondly, a Hypocrite reſtraines prayer, when he perceives he hath got nothing by prayer; he ſees he cannot, or feares he ſhall not get out of trouble, and therefore he will pray no more in trouble; his ſpirit failes, becauſe his afflictions hold out. Upon which ſoever of theſe two grounds, the Hypocrite reſtraines prayer, he ſhewes the wickedneſſe of his heart. If from the former, he ſhewes, that he beares no true love to God; if from the latter, he ſhewes that he hath no true faith in God, or dares not truſt him. Further, to caſt off prayer, is to caſt off God; and he that lives without prayer in the World, lives without God in the World: Hence *the Heathen who know not God, and the Families that call not upon his Name*, are joyned together, or rather are the ſame (*Jer.* 10. 25.) Further, to reſtraine prayer, is worſe then not to pray: The latter notes onely a neglect of the duty, the former a diſtaſt of the duty. To give over any holy exerciſe is more dangerous then not to begin or take it up. The one is the prophane mans ſin, the other is the Hypocrites. *Thou reſtraineſt prayer*: and hee that doth not utter prayer with his mouth, will ſoone utter wickedneſſe with his mouth, as it follows.

Verſ. 5. *For thy mouth uttereth thine iniquitie, and thou chooſeſt the tongue of the crafty.*

Here *Eliphaz* explaines, and proves what he ſaid before, that *Job* had caſt off the feare of God, and reſtrained prayer; as if he had ſaid, *If thou hadſt kept in holy feare, that would have kept in thine iniquity: Hadſt thou not reſtrained prayer, that would have reſtrained, and bridled downe thy ſin; but thy mouth uttereth thine iniquitie, and that ſheweth that prayer is reſtrained, and that feare is caſt off*; here is a demonſtration of it; If you ſhould come to a Princes Court, and ſee a great croud about the doore, you would ſay, the Porter is there, he ſtops and examines them; if at another time you ſee all going in as faſt as they pleaſe, you will ſay the Porter is out of the way. Thus while the feare of the Lord ſtands like a Porter at the doore of the ſoule, we keep our thoughts and actions in compaſſe; we examine what goes in, and what comes out; but when once that's gone, order is gone. Any thing may be ſaid, any thing may be done by him, who fears not, who prayes not. Thou haſt caſt off feare, and reſtrained prayer, for thy mouth uttereth thine iniquity, out it comes, as faſt as it can: I need not tell thee wherein thou haſt offended, thy mouth powres it out.

Non opus eſt ut te doceam in quo pecces, cum ipſe tuus ſermo doceat te iniquum eſſe. Vatab.

Hence Note, *That the evill which is in the heart will out at the mouth, unleſſe prayer and the feare of God reſtraine it*: As the good that is in the heart will come out of the mouth, eſpecially when prayer unlocks the mouth. *David* prayes, *Lord open thou my lips*, and then he undertakes for his mouth, that it ſhall *ſhew forth the praiſe of God* (*Pſal.* 45. 1.) *My heart is inditing a good matter* (the heart doth this in prayer or meditation) what followes, *My tongue is as the Pen of a ready Writer*: Heavenly thoughts in the heart, ſhoot out at the tongue in heavenly words. When the heart is deviſing of a good matter, the tongue will be ſwift to ſpeake, and ſet all to a good tune. Thus alſo while the heart is inditing an evill matter, the tongue runs to evill: Such a man needs not learne from others, he hath a root of bitterneſſe in himſelfe: Hence our Saviour concludes (*Matth.* 12. 37.) *By thy words thou ſhalt be condemned, and by thy words thou ſhalt be juſtified*: Why ſhall we be condemned by our words? The Prophet complaines of thoſe who made a man an offender for a word; I anſwer, our words ſhew what we are, they declare our hearts, as a man may be diſcovered of what Country he is, when he ſpeakes, ſo of what ſpirit he is. *The tongue is the ſcholler of the heart, and ſpeakes what that dictates*: A man is juſtly condemned by evill words, becauſe they teſtifie that he is evill.

Reus verbis oris ſui. Sept.

Qualis vir talis oratio. Mens mala linguam movet & vas fingit ad improbos ſenſus neque aliud os loquitur quam quod interior ſuggerit atque imperat ſenſus.

Thy mouth uttereth thine iniquity.

Obſerve Secondly, *There are ſome iniquities which are more properly ours then ſome others are. Thine iniquity*: *Job* had (as *Eliphaz* ſeemes to ſuggeſt) a kind of peculiarity in it. As God owns ſome people in a ſpeciall manner; though all the people of the earth be his, yet they are his beloved people: So

man ownes some sin in a speciall manner; though a corrupt heart hath a relation to all the sins in the world, yet some one is his beloved sin; and may be called by way of eminency, his iniquity. 'Tis his, as his Houses and Lands, as the Money in his Purse, and the Garments on his Backe are his.

Observe Thirdly, Every man is most ready to act and utter his speciall iniquity: *Thy mouth uttereth thine iniquity.* There are some sins in a mans heart, which possibly, he may never utter all his dayes: but he must be talking of, or acting his beloved one. Hence *David* speaks it, as a high worke of grace in him (*Psal.* 18. 23.) *I have kept my selfe from mine iniquity:* Even a godly man who disownes every sin, hath some one sin more his owne then others. This finds him work (not to doe it) but to keep himselfe from doing it.

And thou chusest the tongue of the crafty:

As if he had sayd, Thou wast wont to speake prayer, now thou speakest pollicy, thou dealest cunningly and deceitfully with us, not plainely and clearely. Why, what had *Job* spoken or done, that should gaine him the disreputation of *a crafty man*; some conceive *Eliphaz* hinting at those words (Chap. 6. 24.) *Teach me, and I will hold my tongue,* &c. Thou speakest as if thou wert willing to be taught, shew me my errour, and I will turne from it; yet this is from craft not from conscience. For though thou seemest to be willing to receive instruction, yet thou keepest close to thy opinion, and wilt not part from it. We shall sometimes heare a man speaking very ingenuously, convince me that I am in an errour, and I will relinquish it, and yet he resolves to hold his owne. To desire instruction is growne into a complement; but 'tis by the *tongue of the crafty:* The instrument is here put for the effect, the tongue for speech, as *Isa.* 50. 4. *Thou hast given me the tongue of the learned,* what to doe, *That I may know to speake a word in season.*

Lingua pro doctrina Metonymicè causa vel instrumentum pro effectu.

Lingua erudita vel doctrinarū, i.e. eruditè, sapienter, ornate, sua viter loquendi facultas.

Againe, the word *Crafty,* is taken in a good sense, by some Interpreters. So the tongue of the crafty is the tongue *of the wise*; as if he had said, thou seemest to speake very wisely, soberly and holily; others render it thus, *Thou shouldest have chosen the tongue of the wise*; that is, thou shouldst have spoken more

more reverently and discreetly, whereas thy mouth uttereth thine iniquity; but rather *the crafty,* is the subtile man. As if he had said, Thou lovest to play the Sophister, to put faire colours on a bad matter, and wilt not let things appeare as indeed they are. Be wise as Serpents, is Christs advise, but he adds, Be innocent as Doves: Serpentine wisedome must be mixed with Dove-like innocence; the craftinesse of the Serpent alone, belongs onely to the seed of the Serpent.

ערום *Versutus, malignus, calidus. Calidos hic vocat, qui cum male sentiant & agant, inveniunt tamen causationes & colores.* Coc.

Lastly, whereas he saith, *Thou chusest the tongue of the crafty*; he heightens his accusation, and would represent this good man to the eye of the world in a blacker hue. To chuse, notes a mixt act, both of the understanding, will, and affections; and it seemes here to be opposed to that wicked act (but not in the wickednesse of it) where-with he bespatter'd *Job* in the former Verse, *Thou castest off feare:* To *cast off,* or reprobate, is contrary to electing or *chusing,* and so is the feare of God to craft. The feare of God is the beginning of wisdome, a good understanding have all they that doe thereafter; but craft is onely the corruption of wisedome, and they have no good understanding who doe thereafter. Now, when Divine feare and humane craft stand in competition, for a man to give his vote for craft, and to refuse, at least to let passe the feare of the Lord, this is one of the highest growths of sinfull corruption. He that doth thus, needs neither judge nor witnesse against him, he is both himselfe; so *Eliphaz* resolves it in the next Verse.

Vers. 6. *Thine owne mouth condemneth thee, and not I, thine owne lips testifie against thee.*

This Verse hath nothing in it that needs a Comment. The intendment of it may be thus given, *It is as cleare as the light that thou castest off feare, and restrainest prayer before God*; for as much as *thy mouth uttereth thine iniquity, and thou hast chosen the tongue of the crafty*; *these things are so plaine that I need not prove them, thine owne mouth shall condemne thee, and not I.* As the Judge said at Christs Tryal; *What need we any witnesse, yee have heard his blasphemy, Matth.* 26. 65. Witnesses of old were wont to put their hand upon the head of the offender, and say, *It is thy own wickednesse which condemns thee, and not wee*; much more doth their wickednes condemn them, who may justly be condemn'd without witnesse.

Testes olim manus super caput rei imponentes dicere solebant, Malitia tua te adduxit ad mortem non nos, Lyran.

Hence Obſerve:

That ſelfe condemnation, is the ſtrongeſt condemnation. Luke 19. 22. Chriſt tells the unprofitable Servant, *Out of thine owne mouth will I judge thee, thou wicked Servant.* The obſtinate Heretick is *condemned of himſelfe*, Tit. 3. 14. Not that the Heretick doth condemne himſelfe formally, he doth not ſay I am in an error, you can hardly bring an Heretick to that, and when you doe, he ceaſeth to be an Heretick. It is his ſtiffeneſſe in opinion, which faſtens the reproach of hereſie upon him; but he is ſaid to condemne himſelfe, becauſe holding ſuch an erroneous opinion, he doth virtually condemne himſelfe, and plainely declares that he is fallen from the truth, or hath alwayes oppoſed it.

The Prophet (*Iſa.* 44. 9.) ſaith of Image-makers, *They are all of them vanity, their delectable things ſhall not profit them, and they are their owne witneſſes; they ſee not, nor know, that they may be aſhamed:* Images ſhew what both they and their worſhippers are; though no man ſhould ſpeak a word againſt them, they having tongues and cannot ſpeake, ſpeake enough againſt themſelves: their ſilence, or dumbneſſe, rather proclaimes aloud to all the world, that they are vaine and dunghill Deities; they can doe neither good nor evill, to ſhew themſelves Gods, and they who worſhip them doe not ſo much *as ſhew themſelves men, Iſa.* 46. 8. In all this they are their *owne witneſſes.* They cannot but ſee their owne blindneſſe and folly who ſpeake to that which cannot heare, and lift up their eyes to that which cannot ſee: Every ſinner hath reaſon to condemne himſelfe with his owne mouth, and why an Idolater doth it not, no reaſon can be given, but that which was toucht even now from the Prophet, he wants his reaſon, and is therefore in a holy ſcorne adviſed, to *ſhew himſelfe a man.* While we acquit our ſelves with our owne mouths, and beare witneſſe to our ſelves, our witneſſe is of no validity, nor are we at all acquitted; but while we condemne our ſelves with our owne mouths, and beare witneſſe againſt our ſelves, our witneſſe is ſtrong, and we are abundantly condemned.

JOB.

JOB. CAHP. 15. Verſ. 7, 8, 9, 10, 11.

Art thou the firſt man that was borne, or waſt thou made before the Hills?
Haſt thou heard the ſecret of God? and doeſt thou reſtraine wiſedome to thy ſelfe?
What knoweſt thou that we know not? what underſtandeſt thou that is not in us?
With us are both the gray-headed, and very aged men, much elder then thy Father.
Are the conſolations of God ſmall with thee? Is there any ſecret thing with thee?

THe firſt part of this Chapter, is reprehenſory. In the former context two points of reproof were opened: Firſt *Job's* ſuppoſed folly in the ſecond and third verſes: Secondly, his wickedneſſe, in the fourth, both which were aggravated in the fifth and ſixth.

In this Context *Eliphaz* gives him a third and a fourth reproofe; a third, for the high conceit he had of himſelfe, and a fourth, for the low conceit he had of the comforts of God, tendered to him by his freinds; he reproves him for the high conceit he had of himſelfe, in two things: Firſt, as if *Job* had thought his experience greater then any mans, *Art thou the firſt man that was borne? &c.* Verſ. 7. Secondly, as if he had thought himſelfe immediately inſpired, *Haſt thou heard the ſecret of God? &c.* Verſ. 8.

This he illuſtrates by a twofold oppoſition in the ninth and tenth Verſes; Firſt, by the oppoſition of himſelfe and his Freinds in point of knowledge and underſtanding unto *Job*: As if he had ſaid, *Thou lookeſt upon us as underlings, as men unworthy to carry thy Bookes after thee, or to be named the ſame day, but what knoweſt thou, that we know not? What underſtandeſt thou, which is not in us?* Verſ. 9. *Thou art not ſo weighty, but we hope we may very well ballance thee, and ſay* (without pride or partiality) *that our parts are as good as thine.* Secondly, by the oppoſition of their party to him and his, *Verſ.* 10. *With us are both the gray-headed, and very aged men, much elder then thy Father:* As if he had ſaid, *Our party equalls thine, as well as our parts;*

parts; Hast thou aged men on thy side? So have we; Hast thou the authority of gray haires to back thy opinion? So have we; Hast thou thy Fathers Copy to shew for these thy Tenets? So have wee. Wee are able to make as great a boast of Antiquity as thou thy selfe canst: Doe not thinke that we have received our Learning from some new fangled Sect, or from upstart Opinionists of yesterdayes edition: No, be it knowne unto thee, With us are both the gray-headed, and very aged men, &c.

As thus he reproves *Job's* high thoughts of himselfe, so in the fourth place, The low thoughts which he had of them, and the paines they had taken with him, *Vers.* 11. *Are the consolations of God small with thee?* &c.

Vers. 7. *Art thou the first man that was borne?*

Numquid ante primum hominem natus es. Pagn.

Non natura minus minimo.

Est ustatum in omni, ut reor, lingua, ut qui in gradu aliquo ad quandam mediocritatem non pervenere, imo qui in infimo constitere gradu, cum eo qui maxime excellit comparentur, cum ironia tamen, ut si de homine timido dicas, non est cum Achille conferendus &c. neque aliud volaisse Eliphazem *arbitror quam ejus esse ætatis* Iobum *in qua non multum soleat esse sapientiæ.* Sanct.

Or, as some read it, *Art thou borne before the first man?* This is a high straine of Rhetorick, it is impossible to be before the first; for as there *is nothing lesse then what is least*, so nothing was before the first; but as we say, *Such a man will see the last man borne*, when we see him resolved to stay the longest upon a businesse, or desirous to live very long: So we may say, *Such a man was borne before the first*, or, *Surely he is the first man that was borne*, whom we see highly conceited of his owne antiquity: And indeed when *Eliphaz* asks the Question, *Art thou the first man that was borne?* His meaning is to taxe *Job* for *a Punie*, or a young man, yet arrogating to himselfe the glory of longest experience; as if he had said, *Thou hast told us that we are but of yesterday, and objectest novelty against us, to derogate from our authority, yet surely thou art none of the oldest, thou art not older then Adam* (I beleeve) *thou wast not before the first man, that ever was, no nor the first man*: It is usuall in many Languages, to compare those who are lowest in any degree to the highest, and the meanest to the greatest, Ironically, or in a way of scorne; thus 'tis said to a Coward, or a white-livered fellow, *Thou art no Achilles*; to a Dwarfe, or one of a low stature, *Thou art no Goliah*; to one of weake parts, surely, *Thou art no Solomon, no Aristotle*; so of one that is but young, *Surely thou art not Nestor, thou art not Adam, the first man that ever was.*

Job gave *Eliphaz* and his Freinds some colour to twit him thus, while he said (*Chap.* 13.5.) *O that you would altogether hold your peace, and it should be your wisdomes:* This was as if he had

had said, *You are but ignorant, and the more you speake the more you discover your ignorance*; And againe, *Ch.* 12. 12. *With the ancient is wisdome, and with length of dayes is understanding*; where he secretly upbraided them as Juniors, and that therefore little or no heed was to be taken to what they spake; now saith *Eliphaz*, *Art thou the first man borne?* that is, *Art thou the wisest man living?* He who thinks himselfe the first man, takes himselfe for a very wise man, even as wise as *Adam*, who was not onely the Father, but the Teacher and instructer, of his posterity: In which sence the Jewes said to Christ, *Thou art not yet fifty years old, and hast thou seene Abraham, John* 8.57. Thou speakest as if thou wert an old man: we know thy age, thou art but a young man, yet thou speakest at the rate of thousands, as if thou wert as old as *Abraham*, or the *ancient of dayes* among men, *Art thou the first man?*

Or,

Wast thou made before the Hills?

Philippus sequutus Augustinum, contendit hoc loco angelos collium nomine intelligi.

Ad facies collium. Heb.

Num formatus es ante mundum conditum, nam colles una cum terra formati fuerunt aliquot diebus ante hominem. Druf.

Some conceive, that by the *Hills* he means the *Angels*, but that Exposition smells too much of the Allegory: Take the *Hills* litterally, for the uppermost parts or bosses of the earth; the Originall is, *Wast thou formed or made before the face of the hills?* which is an Hebraisme. Some interpret the Hills by a Synecdoche, for the whole earth, then the sense is, Wast thou formed before the earth? The first man was formed out of the earth, and art thou older then the earth? So that here *Eliphaz* puts him by a challenge of greater antiquity then in the former part of the Verse, *Wast thou the first man that wast born*, or *wast thou made before the earth?* the earth is elder then man, both had not the same birth-day.

Againe, as the Hills are a part of the earth, so they may be said to be borne the first of any part of the earth: For the earth was covered with water, it *was a great deep*, till a word of command came from God, that the waters should retire to certaine Channels, and receptacles, which his wisdome had assigned them; now when the waters were thus gathered and put into those vast Vessells, then the Hills, and Mountaines, which are the highest parts of the earth, appeared first, and so the Mountaines are elder in regard of view, then the Planes and Valleys of the earth. That is said to be first which appeareth

Quod prius conspicuum est antiquius esse videtur.

peareth first: So then, whether we take hills by a Synecdoche for the whole earth, or plainely for a part of the earth, both reach at highest antiquity. There is an opinion (I confesse) which if true, takes away the ground of this notion, That hills and mountaines grew up, or were as so many excrescencies of the earth, since it was created, and that they grow daily (as Naturalists expresse it) by *Juxtaposition.* But I fully adhere to their judgement (under which this notion stands safe) that the earth was distinguisht into hills, plaines, and valleys, by the same immediate power which created it, though I easily grant that many hills have been accidentally caused, and cast up since, especially in the deluge. And this doth more advance the wisedome of God in the frame of this mighty masse, which hath in it greater ornament, and yeelds greater delight by this variety, then if it had been smoothed all over into Plaines and Levels.

Quod longe antiquum, montium & collium comparatione indicari solet.

Further, to cleare the Text, consider, that it is usuall in Scripture, when a thing of great antiquity is spoken of, to compare it to the Hills, *Prov.* 8. 23, 24, 25. *Wisedome* (which is *Christ*) speaks thus, *I was set up from everlasting, from the beginning, ere the earth was, when there were no depths I was brought forth; when there were no fountaines abounding with water, before the mountaines were settled; before the Hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the World.* Where note also by the way, a full confirmation of the opinion even now asserted, that God made the Hills immediately, which are here also called, *The highest part of the dust of the earth.* Againe (*Psal.* 90. 2.) *O Lord thou hast been our dwelling place in all generations*; which he explaines in the next words, *Before the Mountaines were brought forth, from everlasting to everlasting, thou art God.* Old *Jacob* speakes this Divine Philosophy upon his death-bed, while he was blessing his Son *Joseph* (*Gen.* 49. 26.) *The blessings of thy Father have prevailed above the blessings of my Progenitors, above the utmost bounds of the everlasting Hills*: Once more, *Hab.* 3. 6. *He stood and measured the earth, he beheld, and drove asunder the Nations, and the everlasting Mountaines were scattered, the perpetuall Hills did bow*: Now a thing is called *everlasting*, either strictly, because it shall last for ever, or because it lasteth very long; in this latter sense, the Hills are everlasting: The Hills were

were from the beginning, and shall continue to the end. As for *Job*, he began to live but lately, and he must shortly dye: *Wast thou made before the Hills? Eliphaz* proceeds to a second branch of his third reproofe.

Vers. 8. *Hast thou heard the secret of God, or doest thou restraine wisdome to thy selfe?*

As if he had sayd, *Possibly thou wilt wave or not stand to this plea of thy great antiquity.* What is it then that swells thee into such proud and daring thoughts of thy infallible knowledge? Is it because,

Thou hast heard the secret of God.

The Hebrew word signifies either counsell, or any thing that is secret and mysterious; some render it, *Hast thou heard things unspeakeable*: when the Apostle was caught up to Heaven (2 *Corinth.* 12.) *He heard words unspeakeable which it is not lawfull for a man to utter*: Hast thou heard unutterable secrets? A second translates, *Hast thou heard the mysteries of God?* A third, *Hast thou had discourse with God?* or hast thou heard God discourse about the great things of wisdome? The Septuagint, *Hast thou heard the constitutions of Heaven, or knowest thou in what manner God hath setled all the affaires of mankinde, naturall, civill, and spirituall?* Art thou of privy counsell to the King of Heaven? or art thou a member of the Celestiall Conclave? Thus he reproves him for arrogating to himselfe such knowledge, as is not attaineable, but by speciall inspiration, or revelation from God himselfe. The Prophet puts the question (*Jer.* 23. 18.) *Who hath stood in the counsell of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it?* So the Apostle (*Rom.* 11. 34.) *Who hath knowne the minde of the Lord, or who hath been his Counsellor?* God is able to make knowne the whole mystery of his will in a moment to the meanest soul, he can let in floods upon the understanding without our study; he can make a foole wise, and drawing back the curtaine of ignorance, irradiate the darkest mind with the clearest light of all things knowable: But hast thou heard such secrets?

סוד *Secretum vel consilium.* ἀπόρρητα, *arcana, indicenda* Aquil. μυστήριον. Theod.

σύνταγμα κυρίου ἀκήκοας. *Constitutionem dimini audivisti & consiliario te usus est Deus.* Sept. *Eadem vox quæ est secretum, est etiam consilium aut concilum, quod in consiliis arcana tractantur; & consilia non nisi secretò iniri debent.* Pined.

There are two sorts of Divine secrets:

First, Secrets of Providence:

Secondly, Secrets of Doctrine.

The former are of ſuch things as God will doe; the latter, ſuch as Man is either to doe or beleeve: God reveales both to his people. The ordinary way for us is by the Word written, the extraordinary by a word ſpoken: Thus God opened his ſecrets to the ancient Prophets and Apoſtles. The Prophet *Amos* (*Chap* 3.7) ſpeakes of the ſecrets of providence, *Surely the Lord will doe nothing, but he revealeth his ſecrets to his Servants the Prophets:* And the Lord himſelfe ſaith of *Abraham*, *Shall I hide from Abraham the things that I am about to doe:* Now as there is a revealing of Providence, or of the works of God, ſo there is a revealing of Doctrines and of the holy Truths of God. This he promiſeth (*Joel* 2.28.) *I will powre out my ſpirit upon all fleſh, and your Sonnes and your Daughters ſhall propheſie, your old men ſhall dreame dreames, your young men ſhall ſee viſions:* Young men, cannot claime to be the firſt men, they were not before the Hills, yet to them the viſions of Heaven are promiſed: Yet we muſt not neglect that command of our attendance upon the teachings of the Word, becauſe wee have received a promiſe of the teachings of the Spirit. The ſpirit uſually teacheth by the Word, never againſt it; and it is a tempting of God, while he gives us meanes, to linger after immediate Revelations: yea, when the Lord reveales himſelfe immediately, he uſes to doe it without mans fore-thought or expectations. The Prophets did not ſet themſelves to receive Revelations from God, but his Spirit came upon them with mighty power and irreſiſtible evidence. And though God doth reveale ſome of his ſecrets, yet he hath ſecrets which he will not reveale: *The ſecret of the Lord is with them that feare him,* (*Pſal.* 24. 14.) *And his ſecret is with the righteous* (*Prov.* 3.32.) This ſecret is either the good will and favour of God, of which the World knowes nothing, or the good Word and Faith of God, of which the World knowes as little: Both theſe ſorts of Divine ſecrets are with the righteous, and men fearing God; but the ſecrets of his Counſel are reſerved in his owne breaſt. He reveales to his people the ſecrets of his bounty, and of their duty, what he will doe for them, and what they muſt doe for him; but many things which himſelfe will doe ſhall never be revealed but by the doing of them: *Haſt thou heard the ſecrets of God?*

And doeſt thou reſtraine wiſdome to thy ſelfe.

That is, Doeſt thou thinke there is no wiſedome beſides thine? art thou at the very border and utmoſt limit of knowledge and underſtanding? is all beyond thee ignorance and folly? Haſt thou got and engroſſed all the learning from others, and reſerved it to thy ſelfe alone as thy peculiar, with which none muſt intermedle without a licenſe obtained from thee? haſt thou the monopoly of wiſdome? or is all but enough for thee? Shall none of thy neighbours ſhare with thee? This is either a charge of greater arrogancy then the former, *Doeſt thou reſtraine wiſedome to thy ſelfe?* or at leaſt a charge of greateſt uncharitableneſſe; goodneſſe is diffuſive, and ſo is wiſdome, and it is the duty of good men to diffuſe wiſedome. When they have heard the ſecrets of God, they muſt communicate them to others, not reſtraine all to themſelves. But I conceive *Eliphaz* intends onely the former charge.

רוגרש אליך *Detrahis ad te; quod ſenſu in idem recidit cum eo quod eſt tibi aſcribis fraudando alios negatam aliis ſapientiam tibi aſſumpſiſti ex divino arcano. Sapientia ultra te ſuos terminos non porriget?* Tygur.

Hence obſerve:

It is the higheſt ſtraine of pride for a man to reſtraine wiſedome to himſelfe: or to thinke himſelfe ſo wiſe, that all muſt addreſſe to him for wiſedome: God hath not given all wiſedome to any one man, or ſort of men, though he hath truſted ſome with more Talents of it then he hath done others. The Prieſts lips of old under the Law, and ſo the lips of Miniſters under the Goſpel, ſhould preſerve knowledge; and the people ſhould ſeek both Law and Goſpel at their mouth (*Mal.* 2.7.) Yet neither might the Prieſts then, nor may Miniſters now, reſtraine wiſedome to themſelves. The rule of the Apoſtle is, *Be not wiſe above what is written*; that is, above *holy Writ*, or above what is written from the immediate dictates of the Spirit of God. *They are* (as we ſay) *fooles in Print, who ſay they are wiſe above what is thus written*; but we may be wiſe above what is ſpoken or written by any man, for no man ought to reſtraine all wiſedome to himſelfe: to doe ſo is the *top-ſtaire of Antichriſtian pride. The Pope reſtraines wiſedome to himſelfe*; he boaſts that he hath the ſecrets of God, and that all muſt come to him if they will have them unlockt and opened: *His ſentences from the Chayre are Oracles, and there he is infallible*; all are obliged to receive what he ſaith, becauſe he ſaith it: no man muſt ſcruple, much leſſe oppoſe or contradict it.

it. Thus to impoſe upon men is to ſet our ſelves in the place of the God of heaven; yea, to arrogate to our ſelves that we are Gods on earth. So the Apoſtle hath characteriz'd that *man of ſin* (*2 Theſ.* 2. 4.) *He oppoſeth and exalteth himſelfe above all that is called God, or that is worſhipped* (that is, above all civill powers or Magiſtracy) *So that he as God ſitteth in the Temple of God, ſhewing himſelfe that he is God.* And as *he* out of all meaſure wickedly, ſo many others in a very great meaſure have ſhewed themſelves as God, while they have taken upon them (as we ſpeake proverbially) *To give the Law*, yea, to give the Goſpel to other mens conſciences, or to bind up all mens tongues and judgements unto the rule of their apprehenſions. When the Apoſtle had called God to record, that he alwayes purpoſed to be bold and plaine with the *Corinthians*, he preſently ſubjoynes this corrective (*2 Cor.* 1. 24.) *Not that we have Dominion over your Faith, but are helpers of your joy*: As if he had ſayd. Doe not thinke that I take upon me as a Lord over your conſciences, to charge any command or obſervations of my owne upon them: No, I am but as a ſervant of God to inſtruct you in his counſels, and to comfort you with his promiſes.

The Grecians, who were men of great knowledge and learning, a very witty and Philoſophicall people, called all other Nations *Barbarians*: Such pride appeares among ſome (in name) Chriſtians, they ſpeake and act as if all knowledge and truth were centred in them, or as if all were in the darke who ſee not by their light. Knowledge is apt to puffe up, how are they puffed up, who thinke they know all? though indeed they who thinke they know any thing, know nothing as they ought to know, 1 *Cor.* 8. 2. God reveales that to Babes and Sucklings, which he hides from ſuch wiſe and prudent ones, who *reſtraine all wiſdome to themſelves*. God in judgement reſtraines wiſdome from them, who in pride reſtraine it to themſelves; and as God takes all wiſdome from them, who in another ſenſe *reſtraine wiſdome to themſelves*, that is, who will not uſe it becauſe they have but one Talent of it, or but a little; ſo he will give them no wiſdome at all, who thinke they are poſſeſſors, or *Lord-Treaſurers* of all the Talents of it, as if all wiſdome were laid up in them. The Babes and Sucklings, ſuch as are low, humble, and meek, are the objects of this

this bounty; as for the proud, God beholdeth them a far off: and they can never get neere wiſdome who are farre from the God of wiſdome. While ſuch vainely reſtraine wiſdome to themſelves, the hand of God is juſtly reſtrained from beſtowing it upon them.

Eliphaz having thus reproved *Job* for entitling himſelfe to ſo rich a ſtock of knowledge, either brought in by his owne long experience, or from the ſpeciall inſpirations and teachings of God; proceeds to challenge to himſelfe and his Freinds a knowledge equall at leaſt to what he really had, in the ninth and tenth Verſes.

Verſ. 9. *What knoweſt thou that we know not, what underſtandeſt thou that is not in us?*

He retorts what *Job* ſaid, *Chap.* 12. 3. *I have underſtanding as well as you, I am not inferiour to you.* Here *Eliphaz* tells him, we have underſtanding as well as you: Hath God revealed all knowledge to thee, ſurely we know as much as thou.

What knoweſt thou which we know not?

The words are plaine, and need no explication; they ſound as if he had ſayd, *Come ſhew thy skill, and open thy hidden treaſures; thou haſt ſhewed nothing yet, but what is common to us and others; thou ſeemeſt to ſpeake of myſteries, of things that are unknowne, and ſecret to this day, but ſurely thou haſt not traded much in theſe*; For, *What knoweſt thou that we know not? thou haſt not yet produced any ſuch peice of knowledge; if ſuch precious matter be in thee, wrap it not up in the napkin of ſilence any longer, bring it forth, that we alſo may know it.* *Dic age, quæ ſunt tuæ partes.*

Hence obſerve:

Firſt, *Man is apt to ſtand upon termes of compariſon with man; he cannot beare it that another ſhould be thought or thinke himſelfe wiſer or more knowing then he*: Some are not troubled becauſe they know little, but becauſe they are eſteemed leſſe knowing then others, *What knoweſt thou that we know not?* *Qui velit ingenio cedere rarus erit.*

Secondly obſerve, *Though ſome men are of higher parts, and better naturall abilities then others, yet what one man knoweth, others may*; No man can boaſt himſelfe beyond the line and degree of man. For *as the heart of man anſwers the heart of man in ſinfulneſſe, ſo in a poſſibility of goodneſſe*. One man may be as holy as another, as wiſe and knowing as another; onely God

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is more holy, wiſe, and knowing then any man can be; hee knoweth many things which no man knoweth nor can know. But though it be a ſtraine of pride, for one man to ſay to another, *What knoweſt thou that I know not?* Yet it is a truth that one man may know as much as another: and though ſome men know that which another man (in regard of ſome perſonall impediments) neither doth nor can know, yet the humane nature in every perſon is capable of the ſame, both kinde and degree of knowledge.

Thirdly, *Eliphaz* is about to reprove the pride of *Job*, as he conceives, and he doth it (as was but now toucht) in ſuch a manner as ſpeaks his owne pride, *What knoweſt thou that we know not*, is the language of a high minde: I am as good and as wiſe as thou: though it may be ſo, yet it is uncomely to ſay ſo.

Hence obſerve:

Some in reproving other mens faults, runne into the very ſame faults themſelves; the reproofe of a fault may not onely be faulty, but the fault which is reproved. A man may reprove pride with much pride, and leſſer vanities, with abundance of vanity. All that good men ſpeake for good, doth not begin at a principle of goodneſſe; their owne corruption may riſe up againſt the corruptions of others, and ſin is often heard chiding vice. How many are there who check paſſion, with paſſion, and are very angry in diſlike of anger; you ſhall have ſome men ſpeake againſt bitterneſſe of ſpirit, with a bitter ſpirit, and while they are taxing their Brethren with making breaches or with an unwillingneſſe to peace, diſcover much unpeaceableneſſe, yea an unwilling to have thoſe breaches healed.

Diogenes was obſerved to trample upon the pride of *Plato* with greater pride; and he who to rebuke pride in Apparrell, wore himſelfe an unhandſome and torne Coate, was rightly told that his pride was ſeene through the holes of his Coate. There may be as much oſtentation in wearing ſordid, as there is in wearing the gayeſt Cloathes. It was a ſhame for Heathens to declare their owne folly, while they declaimed againſt the folly of their neighbours; how ſcandalous then is this in Chriſtians?

Verſ. 10.

Verſ. 10. *With us are the gray-headed, and very aged men, much elder then thy Father.*

This Verſe is the proofe of the former; ſome thinke the compariſon lyes between *Job's* Friends and himſelfe. We are thy Seniors, yet thou ſpeakeſt as if thou wert the oldeſt man amongſt us: Here are two termes in the Text, which ſeeme to diſtinguiſh old age.

Firſt, *Gray-headed.*

Secondly, *Very aged, much elder then thy Father.*

Among the Jewes, a man was counted old at threeſcore, which they called, The firſt old age: At ſeventy he was expreſſed by the word which we tranſlate *Gray-headed*, and that was his title till he arrived at *Foureſcore*; from that to the end of life, the whole ſtate was called, *Decrepid old Age*; and they who reached thoſe yeares, were expreſſed by the word which we render *Very aged men*, or as we ſay, *men having one foot in the Grave*; for he that was an hundred yeares old, was not numbred among the living, but among the dead. The Chalde Paraphraſt applyes the diſtinction thus; *With us is Eliphaz, who is gray-headed, and Bildad who is decrepid, and Zophar who is older then thy Father.* *Hierome* gives *Eliphaz* the precedency in age, affirming that he was the eldeſt Sonne of *Eſau*, and that at the time of this diſpute, he was no leſſe then a hundred and fifty yeares old, *Job's* Father ninety, and *Job* himſelfe ſeventy. But I ſtay not upon theſe conjectures.

Prima ſenectus זקנה *dicitur unde* זקן *ſenex: media ſenectus* שיבה *dicitur & incipit ab anno 70. & durat uſque ad 80. annum; ad quam qui pervenit poſtea* ישיש *decrepitus dicitur, quod eſt ultimæ ſenectutis vocabulum, quæ durat uſque ad vitæ finem vel uſque ad annum 100. Nam filius centum annorum habetur pro mortuo.* Drus.

Etiam Eliphaz qui canus eſt & Bildad qui decrepitus eſt. inter nos, & Sophar qui major eſt patre tuo diebus. Targ.

The ſcope of *Eliphaz* in theſe words may be reduced to this account: As if he had ſaid, *Wee need not depend on thy Authority or Antiquity; For with us, that is, on our ſide, or of our party and opinion, there are men gray headed, yea, very aged, much elder, not onely then thy ſelfe, but, then thy Father. Therefore doe not thou charge us with novelty, know, that we have received our Doctrine from venerable Anceſtors; if thou haſt learned theſe things of thy Father, and drunke in thy opinion from the Aged, ſo have we: Nor doe we eſteeme the Tenets of our fore-fathers meerely by the number of dayes which they lived, but by the wiſedome and piety with which they were enriched.*

It is obſervable in Scripture, that *Teman* (from whence *Eliphaz* came) was a famous *Schoole of Learning* (*Jer.* 49. 7.) *Thus ſaith the Lord of Hoſts, is wiſedome no more in Teman?* Hee ſpeakes

ſpeakes of it, as of a knowne place for knowledge and wiſdome; What? *Is wiſdome no more in Teman?* As if we in *England* ſhould ſay, *Is there no more learning at Oxford or Cambridge?* are the lights extinguiſht, and the fountaines dry? Thus *Eliphaz* aſſerts that his abettors and inſtructers in the opinion he maintained, were both old, and learned old men.

From this conteſt about Antiquity and ancient men ſo often renewed and ſo much urged between *Job* and his Friends. We may obſerve:

Firſt, *That they who have moſt yeares upon their backes, are, or may be ſuppoſed to have moſt knowledge and wiſdome in their heads and hearts.*

Secondly, *They who have Antiquity on their ſide, are apt to conclude that they have Truth on their ſide.* That which is indeed moſt ancient is moſt true; yet there are very many very ancient untruths: It is no new thing to ſee a gray-headed errour, and a falſe Doctrine much older then our Fathers.

But I ſhall not proſecute either of theſe points, having met with matter of this ſtraine before, *Chap.* 8. *v.* 8, 9, 10. *Chap.* 12. *v.* 12. to which places I refer the Reader.

Eliphaz having finiſhed his third reproofe of *Job* for his arrogancy, and the high conceit he had of himſelfe, proceeds to a fourth, and that is (as hath been ſaid) for the low conceit which he had of the comforts tendered him in the Name of God.

Num parum a te conſolationes Dei. Heb. *Supplendum eſt verbum reputantur.*

Numquid grande eſt ut conſoletur te Deus? Vulg.

q. d. *facile eſt Deo ut te ad ſtatum proſperitatis reducat.* Aquin.

Exiſtimaſne tuis erumnis non poſſe Deum parem conſolationem afferre.

Verſ. 11. *Are the conſolations of God ſmall with thee, or is there any ſecret thing with thee?*

Theſe words undergoe much variety of interpretation; the Vulgar Latine, neer which ſome others tranſlate, gives a faire ſenſe, but at too great a diſtance from the letter of the Originall; thus, *Is it a great thing that God ſhould comfort thee?* As if he had ſayd, *Art thou ſo low that all the conſolations of God are not able to raiſe thee up? Is it a worke too big for God himſelfe to comfort thee? Cannot he change thy outward and inward ſorrowes into joyes?* Will not the conſolations of one that is infinite ſerve thy turne? Hath not hee balme enough in ſtore to heale thy wounds, nor treaſure enough in ſtock to repaire thy loſſes? 'Tis no hard thing with God to comfort the moſt diſconſolate ſoule that ever was; he that made light to ſhine out of darkneſſe,

darkneſſe, can give us light in our thickeſt darkneſſe: This is a truth, but for the reaſon above, I ſtay not upon it.

An minores ſunt conſolationes dei, quàm ut te conſolari poſſint? Vatab.

The Septuagint Tranſlation is farre wider then the former, *Thou haſt received but few wounds, in compariſon of the ſinnes that thou haſt committed*; which is a Paraphraſe, not a tranſlation, and ſuch a Paraphraſe as ſeems to lye quite without the compaſſe of the Text: The meaning and intendment of it may be given thus; as if he had ſaid, *Thou complaineſt that thou art greatly afflicted, that thy ſorrowes are innumerable, but if thou conſidereſt thy great and many ſinnes, thy ſufferings are few, yea, thy ſufferings may rather be called conſolations, and thy loſſes gaines: Are the conſolations of God ſmall to thee, ſeeing thou haſt ſinned ſo much?* When God layes but a little affliction upon ſinfull man, he may be ſaid, to give a great deale of mercy.

Pauca præ iis quæ peccaſti acceptiſi vulnera. Sept.

A third gives this ſenſe, *Are the conſolations of God ſmall to thee?* That is, Doeſt thou eſteeme the conſolations of God ſo cheape, that he will give them to ſuch a one as thou? or that he will laviſh them out upon the wicked, and caſt theſe Pearles to Swine, to ſuch as are blaſphemers and contemners of God?

An conſolationes Dei tam contemptibiles judicas ut projiciat eas ante blaſphematores.

But why doth *Eliphaz* call theſe the conſolations of God? Did God adminiſter them to *Job* with his owne hand, or did he ſpeake to *Job* from Heaven? Some conceive that though he and his Freinds ſpake them, yet *Eliphaz* calls them the conſolations of God, by an *Hebraiſme*, becauſe he judged them great conſolations. Thus in Scripture, *The Mountaine of God, and the River of God*, are put for a great Mountaine, and a great River; ſo here. As if he had ſaid, *Thou haſt received many great conſolations from us thy Freinds, and doeſt thou account them ſmall?* But I rather take the ſenſe plainely, that he calls them ſo, becauſe God is the author and giver, the fountaine and originall from whom all conſolations ſpring and flow.

Suas et ſociorum conſolationes, vocat Dei conſolationes non ſine arrogantia & faſtu. Diuſ.

The *Conſolations of God* are two-fold:

Firſt, Ariſing from good things already exhibited to us.

Secondly, From good things promiſed to us.

The Conſolations of God in this place, are good things promiſed, or offered: *Promiſes are Divine conveyances of Conſolation.* The Freinds of *Job* had made him many promiſes, that he repenting, *God would make his latter end better then his beginning*, &c. Hence *Eliphaz* tells him that he had ſlighted the conſolations

solations of God. Any man who reads his story may wonder why he should: Surely *Job* was not in case to refuse comfort, considering how he was stript of all comfort. *The full soule indeed loatheth the Honey Combe, but to the hungry soule, every bitter thing is sweet*; that is, those things which dainty pallates distast, he eates very savourly. *Job* was kept short and low enough, he had nothing of consolation left, either without or within; he was poore and sore without, he was full of horrour, and terrour within: the arrowes of the Almighty had even drunk up his spirit, and laid all his comforts wast, and doth he yet neglect or undervalue comforts? 'Tis true, he had reall consolations, as appeares by that profession of his assurance of Gods favour towards him, *I know that I shall be justified*; yet he had no sensible consolations; his frequent complaints shew he had not. So then, the consolations of God (for esteeming which little he is reproved) were the promises of consolation made to him in the name of God by the Ministry of his Freinds. *Are the consolations of God small unto thee?*

Hence Observe:

First, *That consolation is the gift, and proper worke of God. Thou* (saith *David, Psal.* 71. 21.) *shalt encrease my greatnesse and comfort me on every side: The Lord shall comfort Sion, he will comfort all her wast places* (*Isa.* 51. 3.) And againe, *As one whom his Mother comforteth, so will I comfort you, and you shall be comforted in Jerusalem.* God comforts as a Mother, *tenderly*, and he comforts as a Father, yea as a Master *effectually*, I will comfort you, and yee shall be comforted. As the corrections of God are effectuall, and prosper in the work for which they are sent, so also are his consolations. *Ephraim* sayd (*Jer.* 31. 18.) *Thou hast chastised me, and I was chastised.* So every soule, whom God comforts, shall say, *Thou hast comforted me, and I was comforted.* This the Apostle speaks out to the praise of God (2 *Cor.* 1. 3, 4.) *Blessed be God the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolations*; all consolation belongs to God; he hath all comfort in his owne power, and dispose; there is not any creature in the World can give out the least dram of comfort to us without the commission or leave of God; it is possible for one man to give another man riches, but he cannot give him comfort; man may give

give honour to man, but he cannot give him comfort. A man may have a pleasant dwelling, a loving Wife, sweet Children, and yet none of these a comfort to him.

The consolation of all our possessions and relations is from God: Whosoever would have comfort, must trade to Heaven for it, that's a commodity can be found upon no earthly coast, you may fetch in wealth from many coasts of the earth, but you cannot fetch in comfort, till you addresse your selves to the God of Heaven. We can procure our owne sorrow quickly, but God onely makes us to rejoyce; our reliefe from outward affliction or inward griefe is the gift of God. *He onely can comfort us in outward afflictions who can command the creature, and he onely can comfort us against our inward griefes, who can convince the conscience.* None can doe either of these but God; therefore consolations are from God. *Luther* spake true, *It is easier to make a World then to comfort the conscience*; the Hebrew phrase to comfort, used in diverse places of the old Testament, is, *To speake to the heart:* Now God onely can speake to the heart; man can speake to the eare, he can speake words, but he can goe no further. Therefore the act and art of comforting belongs properly to God; *Christ is the true Noah: Lamech* saith of *Noah, Gen.* 5. 29. *This man shall comfort us, concerning our worke and the toyle of our hands*; it was not in *Noah* to comfort but as God made him a comfort, and he was said to comfort as a type of Christ, Christ is true comfort, *He is comfort cloathed in our flesh*, he is (as it were) *comfort incarnate: Noah* sent a Dove out of his Arke, which returned with an Olive branch, Jesus Christ sends the holy Ghost who is called *the Comforter* with the Olive branch of true peace to our wearied soules; and to shew that it is now the highest act of Christs love & care as mediator, to give comfort, he promised to send the holy Ghost, when himselfe was taking his leave of the Church, in regard of any visible abode or bodily presence: being ready to ascend and step into Heaven; he said, *I will send the Comforter.* When God rained fire and brimstone from Heaven upon *Sodom* and *Gomorrah*, it is said by some of the Ancients, that he sent a *Hell out of Heaven*: But when he powres the holy Spirit from Heaven upon his *Sion*, we may say he sends a *heaven out of heaven.* Heaven above is nothing else but holy comfort, and the comforts of the holy Spirit, are the onely Heaven below.

How highly then ought we to esteeme, how carefully to maintaine communion with God, who hath all comfort; seeing comfort is more to us then all we have. If we have comfort, let our estate be what it will we are well enough; comfort is as the spring of our yeare, as the light of our day, as the Sun in our Firmament, as the life of our lives. Have we not reason then to draw, yea, to presse neerer unto God, who hath all comfort in his hand, and without whom the best things cannot comfort us? Not our riches, nor our relations, not Wife, nor Children, not health, nor beauty, not credit nor honour, none of these can comfort us without God, and if God please he can make any thing comfort us; he can make a crust of dry bread a feast of fat things, a cup of cold water, a banquet of Wine to us. And as he can make our comforts crosses, so our crosse a comfort, as *David* speakes (*Psal.* 23. 4.) *Thy rod and thy staffe comfort me*, not onely the supporting staffe, but the correcting rod shall comfort, if God command it to be a comforter: Who would not maintaine communion with this God who can make a comfort of any thing, who can answer every crosse with a comfort; *If we have a thousand crosses, God hath ten thousand comforts*; he can multiply comforts faster then the World can multiply crosses.

Againe, if God be the God of all consolation, *then goe to God for consolation*; as the Angel said to the women when they came to the Sepulcher enquiring for Christ, *Why seeke yee the living among the dead, he is risen, he is not here:* So I may say, *Why seeke yee living comforts among dead or dying creatures? Seeke them there no longer. Job* complaines in this Booke, *When I said my bed shall comfort me, then thou scarest me with dreames* (*Chap.* 7.) *Job* went to a wrong place, when he went to his bed for comfort; most souls misse of comfort, because they goe to a wrong place for it: one goes to his bed, another to his freind for comfort, a third to his Wife and Children, these, saith he, shall comfort me; alas, why seeke yee the living among the dead, none of these can comfort, though these may be means of comfort. *Who or whatsoever is the instrument, God is the author of all our comfort; whatsoever hand brings it, God sends it*; *God* (saith *Paul*) *who comforteth those who are cast downe, comforted us by the comming of* Titus (2 *Cor.* 7. 6.) *Titus* was a good man and brought good tydings, yet *Paul* doth not say that the

the comming of *Titus* did comfort them; but, saith *Paul*, *God comforted us by the comming of Titus*; 'Tis not your freind who comforts you, but God who comforts you by the comming of such a freind, when you are in sorrow; by sending in such relicfe, when you are poor; by sending such medicines, when you are sick, such salves when you are sore, such counsell when you are in doubt and know not what to doe.

Once more, *It is happy for Saints that consolation is in the hand of God*; if it were in the hand of the creature, sure they should have but little of it, but it is in the hand of God. There are these foure considerations which may comfort Saints, that comfort is in the hand of God.

First, Considering his nature, he is willing and ready to do good; he is full of compassion, and to shew mercy pleaseth him more then it releeveth us.

Secondly, Considering his relation to his people: he is a Father. Will a Father let a Child lye comfortlesse, when he can help him? He is our Husband, he is our Freind, all relations provoke God to give out comfort to the Saints.

Thirdly, Considering his Omniscience and Omnipresence; he knowes where the shooe wrings, he knowes what comfort we want; a freind (possibly) hath the comfort in his hand, which we need, and he may be willing to give it out unto us, but he knows not wherein we are pinched; God tells *Moses*, *I have seen, I have seen the afflictions of my people in Ægypt.* And as he knows how it is with us, so we are ever within his reach, he can lay his hand upon every joynt where wee are pained, and put a Plaster upon every wound: here is our happinesse. Christ would take off his people from extraordinary cares about the things of the world, by this Argument, *Your Father knowes that yee have need of these things, Matth.* 6. 32. your Father who *carryes the Purse* knowes your want.

Fourthly, Consider his Omnipotence, he is able to comfort; he can command, yea create comforts, he can bring his comforts through an army of sorrowes to a poore soule, yea he can leade comfort through an Army of Devils and temptations, to a poore soule; he is Almighty, there is nothing too hard for him to doe, nor is he hard to be entreated to doe that which gives ease unto his people.

Secondly, Observe:

Consolations

Conſolations rightly adminiſtred by men, are the conſolations of God: While man ſpeaks, God commands; *Comfort ye, comfort ye my people, ſpeake comfortably to Jeruſalem, tell her that her warfare is accompliſhed, and her ſin pardoned (Iſa. 40. 1.)* As all the counſells, reproofes, and Doctrines which the Miniſters of Chriſt diſpenſe according to the forme of wholeſome words delivered either in the Law or Goſpel, are the counſels, inſtructions, reproofs and Doctrins of God; ſo alſo are their conſolations. And that's the reaſon why God takes it ſo ill at the hands of men, when his Meſſengers, who bring either inſtruction, or conſolation, are refuſed; becauſe himſelf is refuſed when they are, and his conſolations are diſeſteemed when theirs are.

Thirdly, Obſerve:

To account the conſolations of God ſmall, is a very great ſinne: Moſes rebukes rebellious *Korah* and his confederates, for undervaluing the priviledge which they (as Levites) had to be neer God in holy Services *(Numb. 16. 9.) Seemeth it a ſmall thing unto you, that the God of Iſrael, hath ſeparated you from the Congregation of Iſrael, to bring you neere to himſelfe to doe the ſervice of the Tabernacle?* &c. If it were their ſin to count it a ſmall thing to be called neer to God in holy adminiſtrations, how great a ſin is it in any man to count it a ſmall thing, that God draws neer to him with heavenly conſolations? Though the conſolations of God to us be ſmall comparatively to what ſome others have, yet we muſt not account any conſolation of God ſmall; and that upon two grounds:

Firſt, becauſe of our owne unworthineſſe; the leaſt conſolations are great, conſidering how little we are, as *Jacob* ſpeaks, *(Gen. 32. 10.) I am not worthy the leaſt of all thy mercies:* Hee thought little mercies too big for him, becauſe he was little in his owne eyes. They who have great, yea any thoughts of their owne merits, leſſen the mercies of God; but hee who ſees he deſerves nothing but ill, ſees abundance of mercy in the ſmalleſt good.

Secondly, Smalleſt conſolations are very great, becauſe they proceed from a great God. As no ſin is ſmall, though comparatively to another ſin, it may be ſmall, becauſe it is committed againſt the great God; ſo no conſolation is ſmall becauſe it comes from the *great God.* God puts an impreſſe of his owne greatneſſe upon the leaſt things that are done or giv

given by him; though he gives but a peny, yet it hath the image and ſuperſcription *of him, our infinite and eternall Cæſar:* therefore ſee you ſlight it not. As a good heart is carefull to performe the leaſt duty, and to avoyd the leaſt ſin, or as a good heart calls no duty little, which God enjoynes, nor ſin little which God forbids, ſo a good heart is thankfull for the leaſt mercy, and calls no conſolation ſmall, which God, the great God ſends.

Fourthly, Obſerve:

That great afflictions take away the ſenſe of tendered mercies: Conſolations for the matter were offered unto *Job*, but his pallate was ſo diſtempered with the gall and wormewood of his afflictions, that he could not taſte them. *Phineas* his Wife regarded not the joyfull newes, that ſhe had brought forth a Man Child, while ſhe was overwhelmed with ſorrow, that the Arke of God was taken. While the Iſraelites were under hard Taske-Maſters in Ægypt, they could not attend to the voice of *Moſes* and *Aaron*, who told them of deliverance; their troubles and burdens were ſo heavy, that they looked upon *Moſes* as a trouble, or as a burden, when he came to mediate their releaſe. And as the Idolatrous Iſraelites who ſacrificed their Children to *Moloch*, beat up Drumms, and uſed loud-ſounding inſtruments, to drowne the cry of the poore Children, that they might not be heard; ſo ſome afflictions cry ſo loud, and many cry ſo loud in their afflictions, that they drowne the ſweet melody and muſick of thoſe conſolations that are ſounded in their eares. Great complaints render great conſolations ſmall; *Job* was not without ſome blame in this, for though his patience was great, yet had it been greater, he might have miſſed this reproofe from his Freinds, *Are the conſolations of God ſmall to thee?*

And is there any ſecret thing with thee?

The meaning appears thus, ***Are the** conſolations of God which we have offered ſmall unto thee, **becauſe** thou haſt ſome ſecret hidden thing in thy breaſt:* This ſecret **thing** is opened three wayes. *Et verbum latens tecum.* Heb.

Firſt, in reference to comfort; as if he had ſaid, *Haſt thou ſome ſecret comfort beſides **what** we have offered, haſt thou conſolations of thy owne, which cauſe thee to neglect the conſolations of God?* As in the Goſpel, when the Diſciples *prayed Chriſt to eate*, he told

told them, *I have meat to eat that yee know not of* (*John* 4. 31, 32) Christ had secret bread, his work was his food, *My meat is to doe the will of him that sent me*: So here, What? hast thou meat which we know not of? Some *hidden Manna* beyond what we have told thee of, that thou carest not for our provisions?

Est ne apud te divinum aliquid reconditum in mente tua, præ quo nostras consolationes Divinas contemnis? Merc.

Secondly, others give the meaning thus, *Hast thou some secret conceit of thy owne wisdome, above ours?* Or is there some unknowne worth in thee, that exempts thee from this generall rule, or way of comfort; Doest thou so abound in thy owne sense, that thou hast no need of our Notions? Is all we speake below thee?

Istæ quas ab ipso Deo acceptas asserimus consolationes leviores sunt quam ut eas probare possis: nimirum quod apud te quidpiam magis reconditum delitescat. Bez.

Thirdly, they are supposed to aime at some secret sinne or guilt, which hindered and unfitted *Job* to take in their Cordialls and consolations, till it were purged out, or vomited up by sound repentance.

So one renders the Text, *Doth any thing hide them with thee?* The word signifies to hide and cover (2 *Sam.* 19. 4.) *David covered his face*: so here, doth somewhat hide, wrap up, and cover these consolations that thou canst not receive them? or what vayles the eye of thy minde, that thou canst not behold what we hold out to thee, or not finde out the meaning of it? *If our Gospell be hid* (saith the Apostle) *it is hid to those that are lost, in whom the God of this World hath blinded the eyes of them*, &c. (2 *Cor.* 4. 3, 4.) Thus *Eliphaz* seems to bespeake *Job*. *If the consolations of God be small to thee*, doth not somewhat blinde thy eyes? Doth not some cloud hide them from thee? Doth not prejudice against us, or some close sin in thy selfe interrupt thy sight?

Aut aliquid abscondit eas apud te. Jun. i. e. *Ita perstringit oculos animi tui ut illas non percipias, quasi res involucris tectas.* Jun.

Verba tua prava hoc prohibent. Vulg.

This is hinted by the old Latine Translator, who saith, *Thy evill words* (*or the evill matter that is in thee*) *hinder this.*

Apud te potius est incantatio et mendacia etsi præ veritatem feras. Rab. Ab

One of the Rabbins glosseth it thus, and the Originall reaches it, *Some lye, some inchantment, or witchery hath seized upon thee, though thou pretendest truth.* The Apostle speakes to this sense (*Gal* 3. 1.) *O foolish Galatians, who hath bewitched you, that you should not receive the truth*: Witchery or Inchantment gives a secret wound. *Is there any secret thing with thee?* Hast thou any secret comfort for thy selfe, any secret conceit of thy selfe, any secret sin in thy bosome hindring the effectuall working, or due prizing of those cordialls which we have given thee.

לאש

Occultum malum incantationem vel mendacium denotat.

The

The first of these secret things never stands in the way of receiving consolation; he that hath hidden comfort in him, will not refuse spoken comforts; nor doe I thinke that *Eliphaz* aymed at that, unlesse in scorne, as some resolve it: but rather at one of, or both the latter, though mistaken in both. Yet his suspicion gives us a ground for these two Observations.

Malo in bonum sumi, licet hoc in eum Eliphaz dicat, e um ridens Merc.

First, *That a man who is full of his owne wisedome, is not fit to receive instruction, counsell, or consolation from others; that which is within hinders that which comes from without*: When a man thinks himselfe wiser then his teachers, he will not be taught, nor learne wisedome by them. Some might have knowne much, if they had not presumed they knew enough. There is no greater impediment of knowledge, then an opinion of it.

Intus existens prohibet alienum.

Secondly, Observe, *A sinne kept close, or secret within us, hinders the effect and working of the Word*: Though comforts, and counsels are given, they will not operate, where secret corruption lies at heart; the filthinesse and corruption of the stomack hinders digestion, till it be purged out: Physicians remove ill humors before they prescribe Cordials, else they doe but nourish the disease. 'Tis so in Spirituals; the Apostle *Peter* gives the rule (1 *Epist.* 2. 1.) *Wherefore laying aside all guile, Hypocrisie, and envie, and evill speaking, as new born Babes desire the sincere milke of the VWord, that ye may grow thereby.* As if he had said, Till you cast out these, you will never thrive under the Word; if a man be to sow Seed in his Garden, he will pull up the Weeds, and throw away the Stones, else the Seed will not spring up to perfection. The Prophet tells the Jewes (*Jer.* 5. 25.) *Your sins hinder good things from you*: as sin hinders good from coming to us, so it hinders the Word from working good in us. Though the proper businesse of the Word be to cast out, or pull up this secret sinne, yet there is a great stop given it while any secret sin is nourished, or not cast out. 'Thats the reason why so many precious promises take not upon the heart, some sin, some corruption obstructs their operation; and (like the theefe in the Candle) wasteth away their strength and light.

As the Lord said to *Joshua* when the people of Israel fled before the men of *Ai*, *There is some accursed thing among you, therefore they cannot stand before their Enemies.* So I may say,

when any ſtand up againſt the Word of God, or reſiſt the conſolations which are offered them; ſure there is ſome accurſed thing, ſome hidden Wedge of ſtolne Gold, or ſome Babyloniſh Garment treaſured in, or wrapt about your hearts, and therefore yee can neither ſee nor ſubmit to the counſels of God for your good.

This is a uſefull truth for us, though an undue charge on *Job*; and yet his Friend proceeds (if a higher charge can be) to charge him higher, as will appeare in the two Verſes following.

JOB, CHAP. 15. VERSE 12, 13.

VVhy doth thine heart carry thee away? and what doth thine eyes winke at.

That thou turneſt thy ſpirit againſt God, and letteſt ſuch words goe out of thy mouth?

מוּר *admirantis eſt.*
לקח *Capere, ſumere, capit pro rapit, flectit, allicit.*
לב *eſt animus Synecd. q.d. permittis te abripiendum & transverſum agendum affectu tuo nimis animoſo.*
Quis te furor cordis exagitat, quæ te extra te rapit ſapientia jactantia. Pined.
Tam ſuperbus apud te es ut vix temet ipſum capere poſſis; nec quidem tui ipſius capax es. Bold.

ELiphaz inſiſts ſtill upon that unpleaſant ſubject of reproofe, the fifth ground whereof here propoſed, is *Job's* over-confident ſticking to his owne Principles, or his over-weening his owne opinion. This reproofe is couched in the 12. and 13. Verſes.

Verſe 12. *Why doth thy heart carry thee away?*

He ſpeakes by way of Queſtion, or as ſome expound him, by way of admiration; as if he had ſayd, *It is ſtrange, even a wonder to me, that thy heart ſhould thus carry thee away:* The word which we tranſlate, *to carry away*, ſignifies to take up, or barely to take, and lay hold upon; *Why doth thy heart?* the heart is the whole inward man; here more ſpecially, the affections; *Why do thy affections, maſter thy judgement, why are thy paſſions too hard for thy reaſon?* Others give the ſenſe thus, *How can thy heart hold thee?* As if *Job* had growne too bigg for himſelfe; as if he had been ſo proud and arrogant, ſo tranſported with ſelfe-conceit, that he could not contain himſelfe, and keep his bounds, or as if he had not ſtowage enough for his owne thoughts. A third, thus (which comes neer the ſame ſenſe) *What doth thy heart attribute or aſcribe to thee?* Sure thy heart doth give thee ſome great titles, ſuch as theſe, *Job the wiſe, Job the holy, the juſt, the ſincere*; thy heart ſets thee out ſure, and gildes thee over with attributes beyond thy deſerving.

Poſſit per dativum ita verti, quid attribuit tibi cor tuum. Bold.
Quid docet te cor tuum. Rab. Sol. לקח *ſignificat doctrinam ſed ita dicitur a diſcendo potius quam a docendo* Druſ.
Quid docuit te cogitatio tua, Targ.

Maſter *Broughton* following one of the Rabbins, preſents us with a different tranſlation from either of theſe, *VVhat Doctrine can thy heart give thee*, or *what can thy heart teach thee?* The word which we render to take, to carry, or hold up a thing, ſignifies alſo to learne or teach Doctrine, but rather to learne then to teach, as Grammarians tell us, which ſomewhat abates the clearneſſe of that verſion; yet the Chaldee Paraphraſe follows the ſame ſenſe, *What hath thine owne heart taught thee?* What learneſt thou there, as if *Eliphaz* had ſaid, *Thou haſt an evill heart, and ſurely an ill Maſter will teach but ill Doctrine*; when *the heart is inditing a good matter* (*Pſal* 45.) then we may learne good leſſons from the heart: and then we ſpeake moſt effectually to the hearts of others, when we ſpeak from our owne hearts, they having firſt been ſpoken to by the ſpirit of God. But a corrupt heart can teach no better then it hath, and that is corrupt Doctrines. Theſe are truths, yet too much ſtrained for upon this Text, and therefore I paſſe from them, and abide by the ordinary ſignification of the word as we read it, *VVhy doth thy heart take thee up, or carry thee away*; as if he had ſayd, Thy heart hath ſeized upon thee, and arreſted thee, thou art led away priſoner, or captive by the violence and impetuouſneſſe of thy owne ſpirit.

The word is applyed (*Ezek.* 23. 14.) to the motion of the ſpirit of God, ſent unto *Ezekiel* to inſtruct him; *The ſpirit lifted me up, or caught me away*; that which the good ſpirit did unto *Ezekiel* (not only upon his ſpirit, but upon his body, for he was corporally carryed away from the place where he was) that the heart of *Job* (as *Eliphaz* conceived) did unto him, it lifted him up, and carryed him away. There is a kind of violence in the allurements and inticings of the heart. As a man is ſayd to be carryed away by the ill counſels of others, ſo alſo by his owne.

In the former ſenſe the word is uſed, *Prov.* 6. 25, Where *Solomon* adviſing to take heed of the Harlot, ſaith he, *keep thee from the evill woman, from the flattery of the tongue of a ſtrange woman; luſt not after her in thy heart, neither let her take thee with her eye lids*: There he makes uſe of this word, let her not take

thee, or let not her carry thee away upon her eye lids, lee not her wanton eye flatter thee to the sin of wantonnesse and uncleannesse. As the eye of a whorish Woman, so the whorish heart of a man, often takes and carryeth him away.

Hence observe:

The heart hath power over, and is too hard for the whole Man; Passions hurry our hearts, and our hearts hurry us; and who can tell whether his heart will carry him, or where it will set him downe, when once it hath taken him up. This is certaine, it will carry every man beyond the bounds of his duty, both to God and man: Take it more distinctly in these three particulars.

First, The heart quickly carryeth us beyond the bounds of grace.

Secondly, the heart often carryeth us beyond the bounds of reason; *When passion works much, reason works not at all.*

Thirdly, it may carry us beyond the bounds of honesty, yea, of modesty: 'Tis very dangerous to commit our selves to the conduct of passion; that (unlesse kept under good command) will soone runne us beyond the line both of Modesty and of Honesty, of Reason, and of Grace. He that is carryed away thus farre must make a long journey of repentance, befor he can returne and come back, either to God or to himselfe. Some have been carryed visibly away by the Devil, by an evill spirit without them (if God give commission or permission, the Devill can easily doe it) very many are carryed away by the evill spirit within them. An evill heart is as bad as the Devill; the evill spirit without, and the evil spirit within, carry us both the same way, and that is quite out of the way.

Consider further how the heart carryeth us away, even from spirituall duties and holy services; and this is not only the case of carnall men (who are given up to their hearts lusts) but of the Saints; their hearts are continually lifting at them, and sometimes they are carryed quite away from Prayer, and from hearing the Word: the heart lifts the man up, and steales him out of the Congregation, while his body remaines there, the body sits still, but the mind, which is the man, is gone, either about worldly businesse and designes, or about worldly pleasures and delights. He stirres not a foot, nor moves a finger, and yet he is carryed all the World over:

He

He visits both the Indies, yet steps not over his owne threshold. Thus the heart being carryed away, carryeth the man away. And thats the reason why God cals so earnestly, *My sonne give me thy heart*; for where our hearts goe, we goe, or wee are carryed with them; *Keep thy heart with all diligence* (*Prov.* 4. 24.) or, *With all keeping, or above all keeping*; it must have double keeping, double guards, keep, keep, watch, watch, thy heart will be gone else, and thou wilt goe with it; if thou look not to thy heart, thy heart will quickly withdraw it selfe, and draw thee along also: *Why doth thy heart carry thee away?* is a deserved check upon every man, when his heart doth so; and *Let not thy heart carry thee away*, is a necessary caution for every man left his heart should do so. *Job's* heart was to busie with him, though not so busie as *Eliphaz* judged, when he thus checkt him, with, *Why doth thy heart carry thee away?*

מכלמשמר *Cum omni custodia.*

And what doth thine eye winke at?

But it is a fault to *wink with the eye*; it is sayd (*Iohn* 13.24.) that *Peter* beckned to; or winked at *John* (the Greek word signifieth an inviting gesture by the whole head, or by the eye) he winkt at him I say, *To aske Christ who it was of whom he spake*: There was no fault in that, but *Eliphaz* finds fault with this: What was the supposed fault? There is a twofold faulty winking.

Νευω, nutu notor, quia nutus fieri solet vel capite, vel oculis.

First. When wee wink at faults, our own faults, or the faults of other men, to beare with, or approve them.

Secondly, When we wink at the vertues and good deeds of others to slight or undervalue them; possibly *Eliphaz* taxeth *Iob* for both these, as if he winked at his owne faults, or would not see them, and that he winked at their faithfull dealings, as slighting, or not regarding them: Yet further and more distinctly.

רוּם *Est vox hoc tantum loco reperta, cujus significationem,* Rab. Mardochai *dicit esse insinuationem vel judicationem.*

The word which we translate to *winke*, is found onely in this text all the Bible over. It properly signifies to insinuate by the eye, to speake or make significant tokens by the eye; there is a language of the eye, as well as of the tongue; here *Job's* eye gave some ill language to the eye or apprehension of *Eliphaz*. There are various opinions about it.

Quid annuunt quid innuunt oculi tui.

First; Some interpret it, as a note of opposition against,

or

or of dissatisfaction with the counsels which his Friends gave him, as was lately hinted. Shutting of the eye, imports shutting of the minde, or a refusall of what is spoken. When God judicially closed the eyes of the Jewes, saying to the Prophet (*Isai. 6. 10.*) *Make the heart of this people fat, and make their eares heavie, and shut their eyes*; this shewed the shutting of their minds against the truth: so also doth a voluntary or an affected shutting of the eye in some men, though in others it is an act of stronger attention or intention of their spirits to what is spoken, which some take to be the English of *Job's winking*, as we shall see a little after.

Ægre, qui sibi sapientes videntur, ferunt, sive concionentur, sive disceptent, non audiri cum externis modestiæ attentionis & æstimationis signis. In auditione vitia sunt supercilia, torvitas & tristitia vultus obtuitus vagus, nutus, &c. Plut. lib. de Aud.

Secondly, This winking with the eye is expounded by others, though not as an opposition against what he heard, yet as the gesture of a negligent and careless hearer. They who speak, take it ill to have either ill looks, or not to be looked upon by their hearers. The attentiveness of the eare may be much discerned by the eye: One of the old morall Philosophers, in his discourse about hearing, numbers *winking* among the vice, and offensive behaviours of a Hearer. When the Lord Christ Preached (*Luke 4. 20.*) It is sayd, *That the eyes of all that were in the Synagogue were fastned on him.* A fastned eye is the note of a fixed heart, as a wandring eye is of a wandring heart. *They fastned their eyes upon him*, as if they meant to hear with their eyes as well as with their ears. A winking eye is a moveable and an unsetled eye, and therefore may well be the discoverer of an unsetled Spirit.

ἀτενίζω, de fixis immotis intentis oculis esse interpretatur.

Nictu oculi prodis nos strasque orationes a te contemni. Pined.

Thirdly, This winking with the eye is also a signe of disdaine and scorne. As if *Eliphaz* had sayd, The pride of thy hart sparkles at thine eye; while wee are counselling and comforting thee, thou art scorning us. The Ancients were very critical about the eye, much of a man may be seen at his eye. As a man sees, so he is seen by his owne eyes. The frame of the heart appeares much in the eye; a joyfull or a sorrowfull frame of heart, an humble or a proud frame of heart, a contented, or discontented, an amicable, or a scornfull frame of heart appears at the eye. As the eare and nostrils of the Horse, discover him most, according to the rules of Naturalists, so the eye of man is the greatest discoverer of man, whether we consider the constitution or the actions of it. And that this action of *winking*, is an argument of a scornefull spirit,

Cordis contumacia ex oculis tuis emicat. Nihil te ostendis elatum. Merc.

In oculis veteribus religio fuit, siquidem in iis imago hominis est & tacitus sermonis mentis Budæ. In oculis, loculis & poculis homo cognoscitur. Scot. Hebr.

spirit, or the action of a scorner, appeares from *Davids* Petition, or deprecation (*Psalm 35. 19.*) *Let not them that are mine Enemies wrongfully rejoyce over me, neither let them wink with the eye that hate me without a cause*; it may seem to be a strange piece of prayer, why would not *David* have his enemy winke? What was that to him? The meaning is this, let not mine Enemies have any occasion to scorne and deride me, to boast and insult over me.

There are two sins which are very visible in the eye: The first is wantonnesse (*Isai. 3. 16.*) *Because the daughters of Sion are haughty, and walke with stretched forth necks, and wanton eyes*, the Hebrew is, *Deceiving with their eye*; and the Apostle *Peter* in his second Epistle, *Chap. 2. 14.* gives this character of some, *They have eyes full of Adultery*, you may perceive the filthinesse and uncleanneſse of their hearts staring out of their eyes. The second sin which is so visible in the eye, is *Pride*; *Solomon* speaks of a proud look (*Prov 6.17.*) *Six things the Lord hateth*; *yea, seven are an abomination to him*; and the first of the seven, is, *A proud look*; the Hebrew is, *Haughty eyes*: Pride and haughtinesse are seated, yea, conspicuously enthroned in the eye.

Fourthly, These words, *Why winkest thou with thine eye?* are expounded as a reproof of hypocrisie and seeming holynesse; as if *Eliphaz* had sayd, Thou lookest very demurely, and innocently, as if (according to our old Proverbe) *Butter would not melt in thy mouth*, or as if thou wert speaking familiarly to God. For as lifting up the eyes or looking to Heaven is a gesture of holy worship. (*Iohn 17.1.*) *Then Jesus lift up his eyes to Heaven*: So also is winking with the eye. It is very usuall with many to shut or wink with their eyes in prayer, that so their spirits may be more composed, and freer from distraction. 'Tis not unlikely that *Eliphaz* observed *Job* winking with his eyes, as if he had set himselfe to seeke God; this provoked him, What? such a one as thou, a Hypocrite, a wicked man, what thou goe to God? wilt thou wink with thy eyes, as if thou wert wrapt up in some Divine meditation; whereas we have ground rather to conclude that thou art devising mischiefe: There are two Texts in the Proverbs, which give some light to this Interpretation, *Prov. 6.13. He winketh with his eye, he speaketh wit his feet, teacheth with his fingers*

Ad simulatam quandam innocentiæ significationem & sanctitatis specimen, quod hypocrisin redolet referri potest.

fingers, frowardnesse is in his heart, he deviseth mischiefe continually : Solomon puts a winking eye and a froward mischiefe-deviling heart together: As if he had sayd, A wicked man (for of him he speaks in the former verse) winkes with the eye, as if he had some high rapture, whereas his minde is set upon mischiefe, and pursuing the worst of evills. Againe, *Prov.* 10 10. *He that winketh with his eye causeth sorrow*; but how doth a man that winketh with the eye cause sorrow? what dependence is there between these two, sorrow, and winking, that the one should cause the other? These words, *He that winketh with his eye*, are the description of a *deceitfull man*; such a one may cause sorrow enough, both to himselfe and others. *Solomon* intends, not a simple, but a subtill, sly winking with the eye; and so the Syriacke readeth it; *He who winketh with his eye deceitfully, causeth sorrow*: Deceit makes the deceived sorrowfull, and it will make the Deceiver sorrowfull; he must either be sorrowfull to repentance, or feel the sorrow of punishment.

Qui annuit oculo suo cum fraude.

Fifthly, This winking with the eye, is conceived to be a metaphor taken from those who shoot with Guns or Bowes, Gunners and Archers winke when they shoot, that they may take aime the better: the contracting of the sight, strengthens it. So here, *What dost thou winke at?* that is, what dost thou aime at? The eye of a mans minde aimes at some marke in meditation; and hence it is usuall for a man in vehement meditation, to winke with his eye. As if *Eliphaz* had sayd, surely thou hast some great designe, some grand plot in thy braine, thou pretendest to some deep wisedome, or unheard of politics; thou hast set up some faire marke before thy fancy, and thou wilt be sure to hit it; what is it that thou aimest at? We finde the phrase used in this sense, *Prov.* 16.30. *He shutteth his eye to devise froward things, moving his lips he bringeth evill to passe*; he shutteth his eyes, as if he would make his thoughts more steddy and fixt, to hit or reach that froward device which he is casting about how he may effect. And as a wicked man shuts his eyes to devise froward, that is, sinfull things, so a good man shuts his eyes (lest variety of objects should divert or call off his minde) when he is deviling and studying what is best both for himselfe and others. The rendring of the Vulgar Latine, though it be farr from the letter of the Originall, and

Quid collimant oculi tui, *Jun. Metaphora a jaculatoribus sumpta.* id.

Et quasi magna cogitans attonitos habes oculos. Vulg.

and is rather a Paraphrase then a Translation, yet it reacheth this sense fully, *Wherefore doth thy heart carry thee away, and why lifteſt thou up thine eyes, as if thou wert thinking of some great matter?* As if the affairs of Kingdomes, and States depended upon thy care, or were committed to thy trust.

Oculos in cælo defigere solent cogitabundi & quibus gravis inest solicitudo. Sanct.

All these interpretations are serviceable to the Text before us; and though we cannot positively and particularly resolve which of them was here intended by *Eliphaz*, yet considering that his scope was to reprove *Job*, we may take in the sense of them all, and conclude that he censured *Job* in this one word of all those miscarriages of the heart, which may be signified at the eye; as appears by the inference which he makes in the next Verse: For having sayd, *What doth thy eye winke at?* he presently subjoynes:

Vers. 13. *That thou turneſt thy spirit against God, and letteſt such words goe out of thy mouth?*

Explicationem continet præcedentis versiculi. Bold.

So that this Verse is an explication of the former, and gives us more clearly what *Eliphaz* meant by the *Carrying away of the heart, and the winking of the eye*: His heart is carried out of all bounds, who *turneth his spirit against God*: His eye winks sinfully whose mouth presently upon it speaks unduely. Thou winkest with thy eye, thou art very thoughtfull, and what the fruit or birth of thy thoughts is, we may discerne by thy speech, while *thou letteſt such words goe out of thy mouth.*

Thou turneſt thy spirit against God.

As if he had sayd, In stead of humbling thy selfe under the punishment of thy sin, thou with an incensed minde contestest against God himselfe: and though while he saith *against God*, he doth not meane God directly, but God in his judgements and counsells in his Word or in his Works; yet this is a very high charge, one of the highest that is in the whole Booke, but very unjust. Indeed *Job* used some passionate speeches to his Freinds, and these *Eliphaz* judgeth to proceed from an opposition against God.

Thou turneſt thy spirit against God.

There is a two-fold turning the spirit against God:
First, Naturall, *Rom.* 8. 7. Enmity is the turning of the

spirit. The wisdome or lust of the flesh is enmity against God.

Secondly, Improved when we heighten this opposition in our practise, and are enemies to God in our minds, or Gods hearty enemies by wicked works, *Col.* 1.21.

Quod redire feceris ad Deum spiritum tuum. Heb. *Quia respondit ad Deum spiritus tuus.* Mont. *Redire facit verbum qui respondet.* Drus.

The Hebrew is, *Thou makest thy spirit to returne to God*, which is expounded two wayes; first, thou makest thy spirit to turne upon, or against God: Secondly, thy spirit answers or replyeth upon God; both meet in one meaning; for though there may be a turning away of the spirit without answering, yet (in one sense) all answers are the turning of our spirit: if any man aske a Question, the answer is the returne of his minde who makes the answer, so some render, *Why doth thy spirit returne answer to God*; as if he rebuked him for his boldnesse in replying. Thy spirit returnes upon God, if he speake one word, thou wilt have two; in that sense the word is used, *Titus* 2.9. where the Apostle giving rules (among other relations) to servants, charges them, *Servants be obedient to your owne Masters, and please them well in all things, not answering againe.* But, is it a fault for a Servant, when asked a Question, to make an answer? No, it were a fault not to answer. The meaning is, that a Servant being reproved for a fault must not answer; that is, his spirit must not rise, and returne against his Master; or if a Servant be directed to doe any warrantable worke, he must not *answer againe*; that is, hee must not contradict or murmure at the orders which he hath received, but addresse himselfe to the fulfilling of them; this is the *answering againe*, reproved as a fault in servants, which is *rather gainsaying then answering*, as we put in the Margent of our Bibles: in which sense, answering is taken here according to this interpretation. Thy spirit answers God, or turnes against him. We may cleare it also by that of the Apostle (*Rom.* 9.20.) Where having shewed the absolute Soveraignty of God in his Decrees and purposes, by the example of *Jacob* and *Esau*, as also by that of *Pharoah*: He concludes, *Vers.* 18. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth*: Saint *Paul* foresaw that this Doctrine would rayse a great deale of dust, and cause many to turne their spirits against God, which he thus represents (*Vers.* 19.) *Thou wilt say unto me, Why doth he yet find fault? for who hath resisted his will? Nay,*

Nay, but O man who art thou that replyest against God? What? wilt thou chop logick with God himselfe? Wilt thou (as the Margent saith) answer againe, or dispute with God? Hold thy peace, quiet thy selfe, What's the matter *that thou turnest thy spirit against God?*

Spiritus pro arrogantia. Latine dicitur magnos gerere animos qui superbia tumet. Merc. *Quid tumet adversus Deum spiritus tuus?* Vulg. *Quid torva convertis in cælum Lumina? quid in Deum refundis stomacum & evocas conceptam iram* Pined. *Animum indignatione accensum.* Jun. *Omnem spiritum suum depromit stultus.* i. e. *iram.* Aben Ezra. *Rege animum.* i. e. *iram.* Horat.

Spirit is here put for the will, thoughts, and counsells, of Man, cloathed and elated with arrogancy, stoutnesse, and pride: In all languages, *Spirit* imports that which is high. And to say, *Such a one is a man of spirit*, notes not onely the activenesse of that man, but often his pride and haughtinesse.

Besides, *Spirit* is sometimes put for indignation, for fury, and wrath; in all which acceptions, the word may be rendred here, *Thou turnest thy spirit*, that is, thy anger and wrath, thy fury and indignation against God. So the word is used, *Isa.* 25.4. *When the spirit, or blast of the terrible ones, is as a storme against the Wall*; that is, while the fury of the terrible ones is in its highest march and motion, God promiseth to be a strength to the poore, a strength and a refuge to the needy in his distresse: So *Prov.* 29. 11. *A foole uttereth all his minde, or all his spirit*; that is, all his anger, he lets it out, and discovers himselfe presently; but *a wise man* (if there be cause of anger) *keepeth it in till afterwards*; that is, till a fit season. He hath a retentive faculty which a Foole hath not. Now, in which sense soever of these explained, we understand *Spirit* in the present Text, the charge is as high as it can goe upon any man, when 'tis sayd, Hee turneth his Spirit against God.

Hence Observe:

To turne the spirit against God is the very spirit of ungodlinesse: There is no greater wickednesse then this. A godly man may doe an act which is against God, but his spirit cannot act against God; that's the character of the wicked. A godly man *delights in the law of God according to the inward man*, whilst the outward man sins against the Law of God; an ungodly man turnes his inward man against the Law of God, while his outward man pretends obedience to it; and as it is an act of highest disobedience, so of the proudest pride to turne the spirit against God. The Vulgar Latine translates it well, *Why doth thy spirit swell against God*, Thou hast an impostumation in thy spirit against God; yea it is not onely an act of the proudest

Furorem erupisti ane dominum. Sept.

pride, but of the *maddest madnesse* to turne the spirit against God; so the Septuagint gives it, *Thou hast caused thy fury or thy madnesse to break forth before God*; he that acts against God is a mad man indeed, *Will yee provoke the Lord, are you stronger then hee?* is the Apostles chiding question to such mad men: are you so mad after your lusts, hath sinne made you so foolish, *Have you lost both grace and reason at once?* that you dare thus provoke the Lord, and challenge the Almighty? *God resists the proud*, and the proud assault him; Grace turnes the spirit to God, repentance is the returne of our spirits to God; then what is the turning of our spirits against God, but a cleare demonstration of a totally impenitent and graceless Spirit?

Againe, when *Eliphaz* saith, *Job turned his Spirit against God*, he doth not meane it of a direct or professed opposition against God, as if *Job* had openly defied him, and blasphemed his Name; but his meaning is, that *Job* shewing so much impatience and unsatisfiednesse of spirit, under the dealings of God with him, did not submit to God, as he ought. *Eliphaz* (I conceive) did not so much as suspect that *Job* turned his spirit immediately, or as we say, *poynt blanke* against God himselfe, but onely against his dispensations.

Hence Observe:

That while we speake, or our hearts rise up against the dealings of God with our selves or others, we may be said to turne our spirits against God himselfe: Many who think they have not neglected Christ, will be found to have neglected him, because they have neglected those by whom, or that wherein Christ is offered. The Evangelist brings in Christ speaking thus (*Matthew* 25.) *I was hungry, and yee fed me not, thirsty and yee gave me no drinke*; they to whom he speaks, wonder at this, *Lord* (say they) *when saw we thee hungry and gave thee no meat, or thirsty and gave thee no drinke*, surely we have not been guilty of such a wickednesse: Yea, saith Christ, *In as much as yee did it not to one of these, yee did it not to mee*; when yee refused to feed these, yee refused to feed me, I was in these, and these were in me. Now in the same manner many will say, when we charge them with *turning their spirits against God, with fighting against, and opposing God:* Who? we oppose God? we never opposed God as we know of; yea, peradventure, they will say, we have honoured God,

God, and doe you charge us that we have turned our spirit against God? to many such God will say, In as much as yee opposed my word, and murmured against my works, in as much as yee were angry with my dispensations, and discontented with what I have done, yee have turned your spirit against me. We may become guilty of this sin before we thinke of it; for as there is a direct and litterall contending with God, so an equivalent, or constructive contending with him. As some men commit plaine open Treason against a State, but others commit only *constructive Treason:* 'Tis so here, the God of Heaven knowes when spirits turne against him directly, and when by consequence, and he will take vengeance not onely of direct and avowed, but also of consequentiall and constructive Treason against his Soveraignty, unlesse the offender repent and be humbled before him. He will judge thousands at the last day, for opposing him, who, it may be, in some things have pleaded for him; yea, who have in some things not onely acted, but suffered for him; though usually when the spirit of any man turneth against God, that mans works and words turne against him too: So *Eliphaz* further taxeth *Job* in the latter clause of the Verse.

And letteſt such words goe out of thy mouth?

As if he had sayd, *Such stuffe as thou hast in thy heart, even such flowes out of thy mouth*; the word *Such* is added by most Translators; the Hebrew is, *And letteſt words goe out of thy mouth*; it is no fault to let words goe out of the mouth: 'tis no sin to speak, but to speak such or such words, may be very sinfull; and therefore we, and others, for explication sake, make this supplement, *Such words*; But what words were they? *Eliphaz* doth not quote any passages in his speech, but leaves them as we and others translate under a terme of generall distast, *Such words*; as if they were not worth the naming, or as if no epithite could be found worthlesse enough to name them by. For as when *Ezra* would describe a deliverance in the reality of it beyond words, he doth not tell us what it was, but saith onely, *Seeing our God hath given us such deliverance as this*, (*Ez.* 9. 13.) So when *Eliphaz* would describe words in the vanity or sinfulnesse of them below words, he doth not tell us what they were, but saith onely, *Such words as these*; yet possibly

הוצאת
Fœminæ vel ut animum muliebri impotentia labo autem foliret, aut forma Chaldaica. Pungit etiam voce.
מלין
Logos, magis verba? Coc.

poſſibly the words he meanes were theſe, *Why haſt thou ſet me as a marke, ſo that I am a burden to my ſelfe* (*Chap.* 7.20.) or theſe (*Chap.* 9.30.) *If I waſh me with Snow water, and make my hands never ſo cleare, yet thou wilt plunge me in the ditch*, or theſe (*Chap.* 13.26.) *Thou writeſt bitter things againſt me, and thou makeſt me to poſſeſſe the iniquities of my youth*: Theſe, or ſuch as theſe, were the words which *Eliphaz* leaves under this note of diſdaine, *Such words*. Yet theſe *Eliphaz* ſhould have mollified with a charitable conſtruction, and not have ſharpned his owne tongue againſt them, much leſſe ſhould he have interpreted them, as the turning of *Job's* ſpirit againſt God himſelfe. For as ſome draw neer to God with their lips, and give him ſmooth words, while their hearts are far from him, and their ſpirits turned againſt him: So others may ſeeme to depart from God with their lips, and give him harſh language, while their hearts are neere, and their ſpirits cleave unto him.

I ſhall further give you a fourfold character of theſe words, ſutable to the miſpriſion which *Eliphaz* and his Freinds had of him all along. Such words, or words ſo apprehended, muſt needs ſound harſhly in their eares, and in the eares of any man fearing God.

Firſt, *Proud words of himſelfe*, inſiſting upon his owne righteouſneſſe as they conceived, for in the next words *Eliphaz* ſaith, *What is man that he ſhould be cleane?* they thought *Job* ſpake much to paint and bedeck himſelfe with his owne goodneſſe and innocency.

Secondly, *Blaſphemous words of God*, though not directly, yet by conſequence, againſt his works and dealings.

Thirdly, *Reproachfull, ſcornefull words againſt them*, as if they were neither able nor worthy to be his counſell; *You are the men, and wiſedome ſhall dye with you.*

Fourthly, Falſe words upon the whole matter in controverſie, maintaining (as *Eliphaz* judged) contrary to the truth; that he was not puniſhed for his ſin. Words under this fourfold notion are reproveable and ſinfull enough; ſuch *Eliphaz* eſteemed the words of *Job* to be, proud, blaſphemous, reproachfull, falſe, *Why letteſt thou ſuch words as theſe goe out of thy mouth?*

Hence Obſerve:

Firſt,

Firſt, *Paſſion within will vent it ſelfe by words without*: When the heart is carryed away, and the ſpirit turned againſt God, no marvaile if the tongue be carryed away, and the words of ſuch a man be turned both againſt God, his truth or people.

Secondly, Note:

Our words are ſutable to our ſpirits; Some can diſſemble much, and ſpeake golden words, while themſelves are droſſe; but ordinarily, our words are ſuch as we are: *The vile perſon will ſpeake villany* (*Iſa.* 32.6.) A man that is all for the World, ſpeakes worldly (1 *John* 4.5.) *They are of the World, therefore ſpeake they of the World.* Every man is of the World ſo, as that he is a part of the World, but ſome are ſo of the World, that the World is all them; they who are thus of the World muſt needs ſpeake of the World if they ſpeake any thing, for they have nothing elſe to ſpeake of. Thus a covetous man ſpeakes covetouſly, and a proud man proudly (*Jerem.* 43.2.) Some told the Prophet to his face, *Thou ſpeakeſt falſly, the Lord our God hath not ſent thee to ſay, Goe not into Ægypt to ſojourne there*; theſe were proud words indeed, but who ſpake them? The text tells us, *Then ſpake Azariah the Son of Hoſhaniah, and all the proud men*: The proud men ſpake proudly: ſo on the contrary, a ſober man will ſpeake ſoberly, an humble man humbly; *The poore ſpeake ſupplications*, ſaith *Solomon*; rich men ſpeake their commands, poore men ſpeake their wiſhes and deſires.

Thirdly, Obſerve:

He that dares to ſpeake evill, is arrived at a great height of evill: *Eliphaz* puts this as an effect of a *heart turned againſt God*; *ſuch words as theſe*, ſhew that thou art not onely a ſinfull man, but impudent in ſinning. For though an evill heart is *worſe then an evill tongue*; and an ill thought then an evill word; yet when ill words ſpring from ill thoughts, and are as branches growing from the root of an evill heart, this ſhewes a man heightened in ſin; *Sin hath got the maſtery of the heart when it freely vents it ſelfe at the tongue.* Some keep their ſins downe by hypocriſie, and ſome by common modeſty; they are either ſo cunning that they will not, or ſo baſhfull that they dare not ſpeake out the filth that lyes within. But they are beyond, not onely modeſty, but hypocriſie, whoſe tongues can ſpeak all the evill that is in their heart; though the ſin of the heart

be

be worſe then the ſin of the tongue, yet when tongue ſinnes are ſteept in the puddle of a corrupt heart, they are moſt unſavory: *David* ſinned when he ſayd, *in his haſt, all men are lyars:* How greatly then doe they ſin who tell lyes at their leiſure, and ſpeak evill with deliberation. That which is ſaid in haſt, is ſaid by the tongue alone, without the privity of the heart, but the heart is alwayes privy to that which is ſayd at leiſure. The Prophet taxeth thoſe, *the ſhew of whoſe countenance did teſtifie againſt them* (*Iſa.*3.9.) They fall juſtly under as ſevere a cenſure, the ſound of whoſe tongues doth teſtifie againſt them, for they alſo (as it followes in the Prophet) *declare their ſin as Sodome, they hid it not.* Further, this alſo argues the evill of evill ſpeaking, becauſe it wrongs others, and infects the Auditors: The vanity or errour of the minde ſpoken out, is contagious; better keep it in, then ſpeak it out, but both are naught: 'tis onely good, when we purge it out. Though it be ſome allay and leſſening, yet it is no excuſe for ſinne, that we keep it in; God hates it, let it lye as cloſe as it will; and though a ſin kept cloſe, doth not hurt others; yet it is not onely hurtfull, but deadly to its keeper. They onely are out of danger, who as they doe not let evill goe out of the door of their mouths, ſo not lodge in the chambers of their heart.

Thus I have opened the charge contained in this part of the Chapter; in all which, *Eliphaz* hath reproved the ſpeech of *Job*, as vaine, empty, proud, paſſionate, and erroneous. He now proceeds to ſhew him (as he ſuppoſed) the errour of his opinion, and to confute it.

JOB, CHAP. 15. VERSE 14,15,16.

What is man that he ſhould be cleane? and he that is born of a Woman, that he ſhould be righteous?
Behold he putteth no truſt in his Saints; yea, the Heavens are not cleane in his ſight:
How much more abominable and filthy is man, which drinketh iniquity like water?

Jam rem aggreditur, & Jobi præcipuum firmamentum quo ille nitebatur evertit, quod ille ſe innocentem & juſtum diceret Qua fronte inquit audes c. dicere. Mer

ELiphaz hath done reproving *Job* for his unprofitable words and uncomely carryage; he now proceeds to convince him of his ſuppoſed errour in judgement, and unſound opinion; namely, That he boaſted himſelfe free from errour in practice, and ſound at heart: This he looked upon as the Bulwarke in which *Job* defended himſelfe, and againſt this he now raiſes his battery to beat it downe. And this takes up the ſecond part of the Chapter, which I called *Confutation.*

Verſe 14. *What is man that he ſhould be cleane?*

As if he had ſayd, *Though I ſhould grant that thou art not conſcious to thy ſelfe of any crime or wickedneſſe acted, for which thou art thus afflicted, yet this is enough to prove thee a ſinner, that thou art a man, and that thou art unrighteous, becauſe thou art borne of a Woman; What is man that he ſhould be cleane, and he that is borne of a woman that he ſhould be righteous?*

What is man?

He ſpeakes contemptuouſly, What is man? As *Hiram* ſayd of the Cities which *Solomon* aſſigned him, *What Cities are theſe which thou haſt given me my brother? And he called them the land of Cabul,* that is, diſpleaſing, or dirty (1 *Kings* 9.19.) Thus *Eliphaz* ſpeakes of man, as if he were diſpleaſed with the ſight of him, or remembred onely the duſt and clay out of which he was made, *What is man* (my friend *Job*) *that he ſhould be cleane?*

Job had ſpoken the ſame language before (*Chap.*7.17.) *What is man that thou art mindfull of him, &c.* He alſo empties man of all worth, which ſhould attract the leaſt reſpect from God upon him: *What is man?* puts a fivefold ſlight upon man.

First, In this nature:
Secondly, In his birth.
Thirdly, In the matter out of which he was made.
Fourthly, In reference to his present condition.
Fifthly, and chiefly, In reference to his corruption, or sinfull depravation, *What is man that hee should be cleane?*

But had *Job* any where asserted himselfe cleane? Did he not assert his owne uncleanesse, while he proclaimed that Negative Question (*Chap.* 14. *v.*4.) *Who can bring a cleane thing out of an uncleane*, not one? Why then doth *Elephaz* charge *Job* with this boast of cleanesse, who never thought himself clean, as his discourse every where demonstrates, but under two notions: First, As righteous by another, or through Faith in the *Messias:* Secondly, As not scandalous to others by any notorious crime, or conscious to himselfe of any close hypocrisie; in any other sense then this, *Job* never asserted himselfe cleane, and in this he was, yea every beleever is cleane. Yet *Elephaz* fastens it upon him, as if he had trim'd up himselfe with his owne ornaments, or had advanced the Doctrine of *Selfe-perfection.*

Hence observe in generall.

That, *When persons are ingaged in a dispute, especially in a difficult controversie, they seldome understand, but seldomer report the truth of each others position.*

Calvino-turcismus Him. *Calvinus Judaizans.* Ofiand.

Some of *Calvins* adversaries called his Doctrine by the odious names of *Turcisme*, and *Judaisme:* And the Papists call us *Solifidians*, as if we denyed all good workes, because we affirme that a man is justified (though not by that faith which is alone) yet by Faith alone without workes. *Job* indeed had spoken much to vindicate himselfe, but he spake much more to abase, and lay himselfe low in the sight of God; and therefore *Eliphaz* might have made a fairer collection for him, then this, that he affirmed himselfe *cleane.*

What is man, &c. The Hebrew is, *Miserable man.* Miserable is his name, and misery is with him, fraile is his name, and frailty is with him. Hence Mr. *Broughton* translates, *What is wofull man to be cleared?*

What

What is man that he should be cleane?

אנש *Nomen humanæ fragilitati significandæ appositum.*

The words containe a great and necessary truth, but because we met with it, *Chap.* 14.4. where the point was opened, and the impossibility of selfe-cleanesse cleared from those words: *Who can bring a cleane thing out of an uncleane?* (which question answers for *Job*, that he was positive for the universall pollution of the nature of man) I shall not therefore stay upon it; take onely this briefe hint. Here is a strong proofe of originall sin, we are clean but not of our selves; wee are cleane under a fourfold notion.

First, Cleane meritoriously by Christ.

Secondly, Cleane efficaciously by the spirit, uniting us to Christ, and sanctifying our hearts.

Thirdly, Cleane instrumentally by the Word, which discovers Christ the fountaine to us, and so purifies us (*John* 15.4.) *You are cleane through the word which I have spoken unto you.*

Fourthly, We are cleane impulsively and attractively by faith (*Act.* 15.8) *He made no difference purifying their hearts by Faith*; Thus many are clean, and but thus there is no man cleane; *What is man that he should be cleane?*

And he that is borne of a woman that he should be righteous?

יצרק & יזכה *Quando conjunguntur distinguenda sunt, illud latius patet; sic dicitur cum reus a judice absolutus dimittitur. Illo autem non tantum innocentia sed & dignitas notatur.* Coc.

Both parts of the Verse import the same thing. *Cleane* and *Righteous* are neer of one signification, yet in this place we may distinguish them; *To be clean*, refers to the purity of mans nature; to be righteous, or to be justified (for so the word may be translated) refers to the integrity of his life; from both it fallows, Man cannot merit, for he is not *cleane:* he cannot answer God, for he is not *righteous.* As if *Eliphaz* had sayd, *What is man that he should either have any cleanesse in himselfe, or that he should be reputed and looked upon as righteous by others.* (*Both which he intends as applycable to Job*) *If God should search thy nature, what art thou that thou shouldest be cleane? If God should search thy life, what art thou that thou shouldest be righteous?* The point of mans utter inability, to stand before God in himselfe for justification, hath been met with, more then once before, and therefore I will not stay upon that neither, onely consider the form of expression, or the periphrasis of Man.

He that is borne of a woman.

Emphaticè mulieris meminit, Ut. cap. 14 1 Merc.

In the first clause he saith, *What is man,* in this latter, What is *is he that is borne of a woman* : He speakes of man in both, yet with an additionall emphasis, to minde us of our birth and originall, as was shewed upon those words (*Chap.* 14.1.) *Man that is borne of a woman is of few days, and full of trouble :* Where the Reader may finde what that teacheth, even an aggravation of mans sinfulnesse, in that he is borne of a woman, who sinned first, or was, as the Apostle speaks (1 *Tim.* 2. 14.) *First in the Transgression.* How prone is man to sin, being borne of a woman, who was so prone to sin that she was the first sinner? *What is he that is borne of a woman that he should be righteous?* The whole race of mankinde hath yeelded but one exception to this generall Rule, and that was in the person of our *Lord Jesus Christ:* He indeed was *borne of a woman,* and yet *righteous*, because his Mothers conception *was of the Holy Ghost* (*Matth.*1.20.) and by *the power of the most high overshadowing her, Luke* 1. 35. But wee may say of all men except him (who was also infinitely more then man, even *God-man*) *What is he that is borne of a woman that he should be righteous?*

Secondly, *Eliphaz* proceeds (though the point be clear in it selfe) to give a proof of it which he urgeth from the greater to the lesse.

Verse 15. *Behold he putteth no trust in his Saints, and the Heavens are not clear in his sight : How much more abominable and filthy is man,* &c.

The Argument rises thus:

If they who are the purest, the holiest creatures, are not able to stand before God in their owne purity; how shall he who hath no purity, no holinesse at all in him?

But the Heavens, yea the Angels in Heaven, who are the purest, the holiest creatures, are yet uncleane in the sight of God:

Therefore man who is abominable and filthy, drinking iniquity like water, cannot be cleane in his sight.

Behold he puts no trust in his Saints, *Eliphaz* urged this argument for the substance of it (*Chap.*4.18.) here he repeats and re-inforceth it.

Behold, is usually a note of attention, here it is more, a note of admiration; as if he had sayd, *Would you thinke it, that God puts no trust in his Saints? yet he doth not : or is not this a wonder, that God puts no trust in his Saints? whom will he trust, if not his Saints?*

לאיאמין Vid. ca.4.18.

The word which we translate, *to put trust*, signifies properly to beleeve, he doth not *beleeve in his Saints*, or not give *credit to them*; he doth not (as our word hath been) *confide* in them; a person is confided or trusted in, either because of his faithfulnesse, or because of his strength and stability; the word which we render here to trust, signifies sometimes strength or firmenesse, as also a *Pillar*, which is not onely firme, but upholds and confirmes the Building, or that which leanes upon it. The same word doth elegantly signifie, both to trust, and to be firme, because every thing (that is trusted) is trusted upon supposall, either of a naturall, or morall firmenesse. Hence the Vulgar translates, *immutable*; *Behold among the Saints there is not one immutable, or unchangeable :* And another of the Ancients, *There is no faithfulnesse in his Saint*; that is, firmenesse, or unchangeableness of nature is not to be found in them.

אמן *Est credere tanquam rei fideli & constanti ; aut fidele & constans cui credi debeat.*

אומנות *Genus columnarum,* 2 Reg. 18.16.

In Sanctis suis non est fides, i.e *firmitas vel immutabilitas naturæ.* Aug. *Ecce inter Sanctos ejus nemo immutabilis.* Vulg. *Aliqui legunt, Non credit sanctis suis.* 2. *in sanctos suos.* 3. *in sanctis suis. Sic credere in Deum, in Deo, & Deo, Synonyma sunt.* Druf.

There are three different uses of the word.

First, To *trust.*

Secondly, To *trust in.*

Thirdly, To *trust upon.* So the translation varies here.

For first some read, *He doth not trust his Saints.*

Secondly others, *He doth not trust in his Saints.*

A third, *He doth not trust upon his Saints.*

Thus some put a difference betweene *beleiving God*, and *believing in God*, and *believing upon God*; though we finde them used promiscuously in Scripture. It is said by *Moses* (*Gen.*15. 6.) *Abraham beleeved in the Lord, and it was accounted to him for righteousnesse*; but the Apostle (*Rom.* 4. 3.) saith plainely *Abraham believed God, and it was counted to him for righteousnesse.* So that there is not any materiall difference betweene those two expressions; yet ordinarily to trust in or upon, is taken in a higher construction then barely to trust : *Behold he putteth no trust in his Saints.*

Here it is questioned, who are meant by *Saints*; there are three opinions about it. The word *Saint* in generall signifies a person separated, or one set apart from others; *Holinesse is our*

קדש *Est ab usu communi ad divinum separare.*

our separation from the world unto God : holy persons are separated persons; that's their state. But more distinctly, who are these holy persons, these Saints? The Greek Interpreters restraine the Text to *the old Patriarchs, Abraham, Isaac, and Jacob*, as also *Moses* and *Aaron*, with whom God at some times was angry, or found fault with some of their actings: Secondly others by the *Saints* understand the confirmed Angels, who are called *Saints*, by way of excellency; because among all creatures they are (in one sense) the most holy, as having ever been without the least spot or taint of sinne, whether in their natures, or in their lives; and having ever continued as the *Houshold servants of God*, observant of, and obedient to all his commands.

Angeli vocantur Sancti Dei quasi & familiarissimi atque illius obsequio addictissimi. Dan. 4. 8.

But we may rather take it in generall, both for the *Holiest of men*, and for the *Holy Angels*: Behold *he puts no trust in his Saints*; no, not in those who are most holy.

Hence observe:

There is no created Holinesse sure, stable, and perfect in it selfe: The glorious Angels which are, and ever shall be Saints in Heaven, and the Saints in Heaven who are like Angels, stand not in that holy and happy estate, by their owne sufficiency, but by the decree and grace of God. Those Angels which fell at first were holy, and they who now stand, might have fallen, notwithstanding their created holinesse, if God had not superadded confirming grace, which establisheth them for ever. Yet this is not all, that the Angels are imperfect, because they might fall if not supported, there is somewhat more in it; for though the Angels are perfectly righteous in reference to the Law, (for the whole bent of their hearts is to God, and they love God with all their hearts, which is the fulfilling of the Law.) So that the obedience of the Angels in Heaven, is made the copy and patterne of our obedience here on earth, and Christ hath taught us to pray, though (I say) the Angels are thus perfectly righteous in (reference to the Law) yet there is a higher righteousnesse and holinesse in God. *There's but the holinesse of obeying a Law, God hath the holinesse of being a Law*: They have a holinesse without spot, yet it is but a finite, a created holinesse; now what comparison is there between finite, and infinite, created, and uncreated; therefore though there be no blemish in the obedience of

of Angels, none in their nature, none in their lives, yet God puts no trust in them, he cannot lay the weight of his confidence upon them, because they are creatures.

The next clause doubles this point.

And the Heavens are not cleane in his sight.

There is a difference among Interpreters what these Heavens are; The Chaldee Paraphrast, and some of the ancients, understand the Angels, as in the former part of the Verse, and they say the Angels are called the Heavens under a twofold consideration:

First, Because Angels are like the Heavens, in their spirituality and incorruptibility, in their order and subordination among themselves, as also in their power over sublunary or earthly bodies.

Secondly, By a Synechdoche, because the Angels have their habitation in Heaven, thats their dwelling place; so Master *Broughton* translates, *Nor they of Heaven be cleane in his eyes*: that is, the inhabitants of Heaven are not cleane in his eyes. *The Heathen Poe tcalls those whom he supposed dwellers in Heaven by the Name of Heaven*; describing a pleasant River, he calls it, *A River pleasant to Heaven*; that is, to those who are in Heaven.

Cæruleus Tibris cælo gratissimus amnis. i.e. *diis vel cælicolis.* Virg. l. 8.

Others by *Heaven* understand the Saints in Heaven, not the Angels; and that also upon a twofold reason.

First. Because God is said to dwell in the Saints, they are his habitation, and whersoever God dwels he makes a Heaven.

Sancti in quibus tanquam in cælis habitare dicitur Deus, cæli dicuntur, quæ allegoria frequentissima est inter antiquos patres, Pined.

Secondly, Because the Saints, not onely those in Heaven, but they on earth, *have their conversation in Heaven*; (*Phil.*3.20.) As carnall and earthly minded men are called *Earth*, because their hearts and conversations are fixed to the earth; so spirituall and heavenly minded men may be called *Heaven*, because their hearts and conversations are fixed in Heaven.

Thirdly, We may rather understand it in a proper sense; *the heavens*, that is, *The Heavenly bodies are not cleare in thy sight*; the heavens are the most excellent and purest part of the Creation: And therefore this interpretation, or rather plaine construction of the words, suites the scope of *Elphaz* fully, who as he spake before of the Angels, who are the purest of all rationall

tionall creatures; so here of the heavens, which are the purest of all inanimate creatures, yet these are not pure in the sight of God, therefore no man is. The heavens have a kind of uncleannesse in them: the *Moone* hath her spots, yea, the Moone is but a spot, if Philosophers may be credited, who tell us that all the Stars (in their sense the Moon is a Star) are but as the spots of heaven. *A Starre* (as they define) *being the thicker and grosser part of its Orbe:* The heavens themselves are so fine and liquid, so thin, and fluid, that they cannot hold the light; therefore the Lord made those Celestiall bodies, the Sunne, Moone, and Starrs, more compact and grosse, that so they might both receive, and retaine the light, as also transmit and give it out to the World here below. These are spots in the Heavens; and though they appeare as the glory or *Beauti-spots* of Heaven to our sight, and are so indeed; yet *these are not cleane in the sight of God.*

Cæli qui maximè sunt lucidi suas habent maculas, partesque crassiores magisque opacas & materiales, in re igitur perfectissima vidit Deus maculas, Pined.

Againe, the heavens are furthest removed from all earthly dregs and drosse, so that they are cleane, not onely in regard of their nature and constitution, but also in regard of their site and position; being placed so far from the sinck of the World, the Earth, they never received any staine or defilement from it; yet these heavens are not cleane in his sight. God doth not make that which is cleane, not cleane by his seeing it; but his sight is infinitely above all the cleannesse which he sees. That may be cleane, considered simply or in it selfe, which before God, or to the eye of God, is as an uncleane thing.

In consepctu ejus. *Aliud est purum esse simpliciter, & aliud purum esse coram Deo; ut justus, & justus coram Deo differunt.* Luc. 1. 6. Drus.

Hence Note:

God is so clear-sighted, that the cleanest creatures are uncleane in his sight; the very cleannesse of the creature, is uncleannesse before him, much more compared to him. For if one creature may be so cleane, that another creature which is cleane may be sayd to have no cleannesse in comparison of it: Then surely God is so cleane, that the cleanest creatures have indeed no cleannesse in comparison of his. The Stars are very beautifull bodies, and full of light, yet the Sunne hath so much light, that it darkens all the Stars, and causeth them to disappeare, when it appeareth: Now if the Starres have no light in the sight of the Sunne, what light hath the Sunne in the sight of God? he that puts all the perfections that the creature

creature hath into the creature, hath infinitely more perfection in himselfe: Those excellencies which are divided and scattered all the Creation over, are not onely contracted and united in God, but unconceiveably exceeded by him.

Job having thus laid downe the former part of his argument, he applyes it:

Vers. 16. *How much more abominable and filthy is man, who drinketh iniquitie like water?*

Concerning the Saints, he sayd onely, *God puts no trust in them*, and concerning the Heavens, *They are not cleane in his sight:* But now that he speakes of man, he doth not say, God puts no trust in him, or he is not cleane in his sight; but he layes load upon him, *He is abominable and filthy:* and as if that were not enough, he aggravates it, with, *How much more abominable, &c.* If he put no trust in glorified Saints, in whom yet there is no iniquitie, then no marvell, if man be called abominable, *who drinketh iniquity like water.*

The whole Verse is a description of mans sinfulnesse: First, of the sinfulnesse of his nature, in those words, *He is abominable and filthy:* Secondly, of the sinfulnesse of his life, *He drinketh iniquity like water.*

How much more.

Some read, *Much lesse:* So Mr. *Broughton*, *Much lesse the uncleane and loathsome.* The Originall may beare either (as also a third reading, *Surely then*) without any impeachment to the scope of the place. *The heavens are not cleane in his sight: Much lesse is abominable and filthy man cleane in his sight.* Againe, *The heavens are not cleane in his sight; how much more abominable and filthy is man in his sight.* We may take it also as a direct inference without any comparison, either from the greater or the lesse. *The heavens are not cleane in his sight; surely then, man is abominable and filthy.*

נתעב *Abominabilis propriè quem nemo dignari debeat auditu, visu, familiaritate contactu.* ἐβδελυγμένος. *Abominari nos dicimus, quæ in cogitatione nostra non patimur.* Bold.

The word which we translate *abominable*, notes that which is most *abhorring* to the nature of man; that which is not onely so nauseous that the stomack cannot digest it, but so base that the minde is burdened to thinke of it; yea the word imports that which is rejected by all the senses, abominably rejected; that which the eye cannot endure to looke upon,

that

that which the eare cannot indure to heare of, that which is a ſtink in the noſtrils, and which the hand will not touch: Such an abominable thing the word beares, and ſuch is man; God loathes him, and is of purer eyes then to behold iniquity, much more a lumpe of iniquity; he is as a ſtink in the noſtrills of God, nor will he touch him (for any thing in him) unleſſe with a hand of juſtice to deſtroy him.

Hoc videtur dictum per antithecin propter Sanctorum & cælorum pulchritudinem, quorum ſpecies, mundities, lux, ordo, conceptus mirabilis. conſpectus multo jucundiſſimus.

Further, Some explaine *abominable* by that of the Apoſtle (*1 Cor. 16. 26.*) *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha:* that is, let all abominate, and caſt him out of their ſociety: When the Lord would ſhew the worſt thought that he had of the beſt ſervices of the Jewes, he tels them, *Incenſe is an abomination to me*; and when the Pſalmiſt would convince us how the people of Iſrael had defiled themſelves with their owne workes, and polluted the Land with bloud, he gives it in the word of this Text, *Therefore was the wrath of the Lord kindled againſt his people, in ſo much that he abhorred his owne inheritance* (*Pſal. 106. v. 40.*) His Inheritance was ſo abominable to him that he would not touch it, nor take it into his owne hands, but as it followes in the Pſalme, *He gave them into the hand of the Heathen.*

Hence Obſerve;

Sinfull man is loathſome, and abominable unto God. How much more abominable is man; This is not to be underſtood of ſome particular men, or of ſome ſort of men who are more vile then others, but take the beſt of men, the moſt accompliſht and compleate in the whole courſe of nature, theſe are abominable; they are deprived of the Image of God, they are ſtampt with the Image of Satan, they are not onely unable to doe that which is good, but they are totally averſe from it, yea, enemies to it; is not all this enough to render man abominable in the ſight of God? And ſo abominable is man, that he doth not onely diſpleaſe the eye of God, but the very eyes of thoſe who have received the grace of God. A godly man turnes away from the wicked, as the wicked man doth from the godly. (*Prov. 29. 27.*) *An unjuſt man is an abomination to the juſt; and he that is upright in his way is an abomination to the wicked.* The diſtaſt is mutuall; 'tis called enmity (*Gen 3. 15.*) here abomination. The wicked man ſaith (as the Devill to Chriſt) *What have I to doe with thee thou Son of David.* The godly man

man ſaith, *What have I to doe with thee thou ſon of Belial.* 'Tis the ſin of the wicked man to abhor the righteous, for he abhors him for his righteouſneſſe: 'Tis the duty of a godly man to abhor the wicked, and he abhors him onely for his wickedneſſe. To doe ſo is a piece of his character, *Who ſhall dwell in the Mountaine of God:* He is a man, *in whoſe eye a vile* (that is, a wicked) *perſon is abhorred*, *Pſal. 15. 4.* Much leſſe can he looke pleaſedly, or pleaſantly upon a wicked man; his heart riſeth againſt him, not out of pride, or high thoughts of himſelfe, or from the lowneſſe of his condition, if he be poore; but from the odiouſneſſe of his diſpoſition, and his oppoſition of goodneſſe: Such a man is vile in his eſteeme, how honourable ſo ever he is in the eye of the World.

Againe (which ſhewes yet further, that a man in nature is abominable) when any man repents and turnes to the Lord, he is an abomination to himſelfe; he is abominable to God, and good men, before he repents; and upon the ſame account, he is abominable to himſelfe when he repents. For as God and good men before, ſo he then ſees his owne vileneſſe, and deformity, then he ſmells the filthineſſe of his owne corrupt heart: This the Prophet aſſures us (*Ezek. 36. 31.*) where the Lord promiſeth to powre out the ſpirit of repentance upon his people, *To take away the heart of ſtone, and give them a heart of fleſh:* and then *They ſhall loath themſelves for all their abominations*, as not being able to endure the ſtench of their owne corruptions: When *Job* at the ſight of God, ſaw himſelfe more clearly, then he cryes out, *Wherefore I abhorre my ſelfe, and repent in duſt and aſhes:* If a good man ſeeing himſelfe, is an abomination to himſelfe, how much more is ſinfull man abominable in the ſight of God?

And (which aggravates the point to the higheſt) Not onely is a man repenting abominable to himſelfe, but even a wicked man upon a cleare diſcovery of himſelfe to himſelfe becomes an abomination to himſelfe, though he be farre from repentance. That's the reaſon why a wicked man cannot abide to ſearch his owne heart, or returne into his owne boſome. (*Iſa 46 8.*) *Remember this, ſhew your ſelves men, bring it againe to minde*: The Hebrew is, *Bring it to your hearts: They who love their ſin, love not to looke to their ſinfull hearts:* they dare not turne their eye inward or upward, not upward, be-

cauſe there is ſo much holineſſe in God; not inward becauſe there is ſo much filthineſſe in themſelves. Hence the Lord threatens (*Na.* 3. 5, 6.) becauſe they would not looke on their owne filthineſſe, that he would ſhew their filthineſſe to all the World, *He would ſhew the Nations their nakednesſe, and the Kingdomes their ſhame:* And howſoever a naturall man hides his abomination from his eye now, or will not ſee it, yet all ſhall be layd open to him in the day of judgement, which will be as a day of *the revelation of the righteous judgement of God:* So a day of the revelation of the unrighteouſneſſe of man: And then he ſhall (though too late) abhorre himſelfe for ever. There hath been a diſpute whether the ſins of Beleevers ſhall be opened at that day, but there is no queſtion but the ſins of Unbeleevers ſhall, and that not onely to ſhame them, but to puniſh and torment them; yea poſſibly, the ſight of ſin will be a greater torment to them then all their other torments, and to be led about (as the Prophet was in reference to others) from one uncleane roome of their hearts to another, there to behold all the abominations of their hearts, will be the very pit of Hell, *O how abominable*, and as it followes in the Text.

Filthy is Man:

נאלח *Putridus, fœtidus, graveolentus, tranſlatio a carnibus rancidis non deſpumatis. Druſ. Pagninus exiſtimat, deduci a* חלא *rubigo ollæ, Spuma, excrementum.*

The word is derived from a root that ſignifies corrupt, rotten, putrified, the ſcum of a Pot, the ruſt of Metralls, the dung, or excrement of man and beaſts; there are no words filthy enough to expreſſe the filthineſſe of man. The word is found but three times (as ſome obſerve) in the Scripture in this conſtruction, and in all of them it is applyed to ſhew the abominable wickedneſſe of Man; the firſt place is this of *Job*; it is found alſo, *Pſal.* 14. 3. *Pſal.* 53. 3. Which Pſalmes are moſt pregnant deſcriptions of the corrupt ſtate of man, as if this were a word pickt out on purpoſe as a glaſſe to ſhew man his face and naturall complexion in.

Inutilis. Vulg. *quæ putrida ſunt, inutilia ſunt,*

There is a ſecond tranſlation of the word which gives more light to this, *How much more abominable and unprofitable is man:* One word ſignifies filthy and unprofitable, becauſe that which is corrupt and filthy, is alſo unprofitable, and unfit for uſe. It it an extreame debaſement unto man, that he is unprofitable, ſo filthy, that he is good for nothing: The Apoſtle puts theſe together,

together, (*Tit.* 1. 16.) *Abominable, diſobedient, and unto every good worke reprobate*; that is, unfit for every good worke: We may ſay of man (in this ſenſe) as the Prophet (*Ezek.* 15. 3.) doth of the Vine, *Sonne of man, what is the Vine tree more then another tree?* excellent to yeeld Wine; but in the third Verſe we have another anſwer, *Shall wood be taken thereof to doe any worke, or will men make a pin of it to hang any Veſſell thereon*; will you build a houſe of *Vine Timber*, or will you ſo much as make *a Pin of it?* The Vine is not fit to make a Pin of; thus we may ſay of a carnall man, he is unprofitable, will the Lord uſe him in any worke? no, he is reprobate to every good worke; will he ſerve the Lords turne, ſo much as to make *a Pin of?* That is, is he profitable for the leaſt ſervice? No, he is not. He is alſo like the Corne growing upon the houſe top, whereof *The Reaper filleth not his hand, nor he that binds up the Sheaves his boſome.* The reaſon why man appeares thus filthy, is, becauſe he deales ſo much with filth; and he is thus unfit to doe any good, becauſe he is continually doing evill, as it followes in the laſt clauſe of this Verſe.

Qui ſibi nequam eſt cui uſui bonus eſt?

Which drinketh iniquitie like water.

Will you know what declares man abominable and filthy in the ſight of God? It is not his poverty, his ſickneſſe, his raggs, or any externall defilement, nothing but ſinne makes him ſo: *He drinkes in iniquitie like water*; this makes him as filthy as the dirt and mire he treads upon, or as the vomit and dung which he caſteth out.

Hence Note in generall.

Sin, and ſin onely makes man abominable, and filthy in the ſight of God; nothing can defile the ſoule but ſin; though a man be cloathed with filthy garments, though his skin be over-run with filthy ſores; though he lye in a ſtinking Channel, yet the Lord will not ſay, he is abominable or filthy, in theſe reſpects: for even in ſuch a ſtate, or at ſuch a time, Chriſt may have taken him in his armes and kiſſed him with the kiſſes of his lips. But though he goe cloathed in Scarlet, though he lye in a bed of Ivory, and is perfumed with all the ſpices of *Arabia*, yet ſin makes him filthy and abominable in the eye of the Lord.

Secondly, Obſerve.

The multiplyed acts of ſin are an evidence that man is habitually

bitually ſinfull, or that he is abominable and filthy. *He that doth righteouſneſſe is righteous*, and he that doth unrighteouſneſſe is unrighteous. If man were not filthy, he could not drinke iniquity; that is, feed upon, and delight in ſin, which is but filthineſſe.

This expreſſion of mans ſinfulneſſe is further conſiderable, he doth not onely commit iniquity, *but he drinkes iniquity*, and he doth not ſip at it, but *he drinkes it like water*. *Elihu* ſpeakes thus (*Job* 34. 7.) *What man is like Job who drinketh up ſcorning like water*; and ſo doth *Solomon* (*Prov.* 26. 6.) *Hee that ſends a meſſage by the hand of a foole, cutteth off the feet, and drinketh dammage*; that is, he ſhall have dammage enough, a full draught of it, his belly-full of it, by ſending ſuch an empty-headed meſſenger upon his errand. So *to drinke iniquity*, and to *drinke it like water*, is to doe aboundance of iniquity. I ſhall give ſeven obſervations, which will diſcover the intendment of this manner of ſpeaking, and daw out the meaning of, *He drinks iniquity like water*.

Firſt; thus, *Man naturally hath a ſtrong appetite or deſire to ſin*, Mans naturall deſire is to nothing elſe but ſin. Drinking implyes appetite; a man doth not drinke (ordinarily) till he is thirſty: And though Drunkards have ſometimes no thirſt, yet they have alwayes a ſtrong deſire to drink. Sinfull man is a thirſt for, and deſires the drafts of ſin (*Epheſ.* 4. 19.) *He commits iniquity with greedineſſe*, which is a Metaphor taken from eating and drinking: And becauſe man hath not a greater deſire after any thing then to drinke, therefore it is gone to a Proverbe among us, when we would ſhew our willingneſſe to doe a thing, we ſay, *We will doe it as willingly as to drinke when we are a thirſt*. Such is the bent of man to ſin, that he hath no more reluctance to commit it, then the thirſty man hath to drink: He thirſteth after it as vehemently, as *David* did after God (*Pſal.* 42. 2.) *My ſoule thirſteth for God, for the living God; as the Hart panteth after the water brookes, ſo panteth my ſoule after thee O God*. Or againe, the heart of man thirſteth after the waters of iniquity, as *David* thirſted after the waters of the well of *Bethlem*, who will give me to drink of the waters of the Well of *Bethlem*. At which word, ſome of his mighty men brake through the whole Hoſt of the Enemy, to fetch that water. When man thirſts for this water of iniquity, his owne

owne heart or hand will breake through all oppoſitions, through Law, through conſcience, through counſell, through an Hoſt of threatnings armed againſt him, through judgements inflicted on him, he will breake through all theſe, that he may have a draught of his beloved *iniquity-water*.

Secondly, To drinke, notes a ſtrong deſire, ſo pleaſure and content; and where there is a great deale of deſire, there is alſo much content, and pleature in drinking.

Hence obſerve:

That it is a very pleaſant thing to a carnall man to ſin, he drinkes iniquity, not onely like water, but in this ſenſe, like the ſweeteſt Wine; a draught of ſin is the onely Merry-goe-downe to a carnall man. A drunkard likes his drinke well, but he likes his drunkenneſſe better: His liquor is ſweet to him, but O how ſweet is the ſatisfying of his luſt! When he hath his deſire he is pleaſed, when he is fruſtrated of his deſire he is ſullen, and like *Ahab*, when he could not obtaine *Naboaths* Vineyard, he is diſpleaſed, and refuſes (as he did) to eate bread, becauſe he cannot have this water of iniquity to drink.

Thirdly, Conſider the eaſineſſe of it, to drink is no hard labour; hence we ſpeake proverbially, *I can doe ſuch a thing as eaſily as I can drinke*; there are no bones in drink: *Good liquor* (we ſay alſo) *needs no chewing*: Beſides, it is eaſie to drink, becauſe it is naturall to drink: Children have no Tutors to teach them to drink: Againe, to drink water is eaſie, becauſe we may get it eaſily; water is not kept under Lock and Key, but in the common Storehouſes or Cellars of nature.

Hence Note:

A naturall man ſins with eaſe; it is no paine to him to ſin: Sin is not eaſie in the effects, ſo it leaves us in *Little-eaſe*, paine and ſorrow enough are the fruts of it; but it is eaſie in the act of it; it is to a wicked heart, as eaſie as to drinke water which is every way eaſie.

q. d. *Facillimè laxatis conſcientiæ habenis in omnia omnis generis ſcelera ſe dat præcipitem.* Bold.

For firſt, Sin is a common thing, every where to be had; ſin may be found (like water) in every Ditch; ſin alſo is like thoſe waters which flow naturally, you need not pumpe for it, or fetch it up with Buckets.

Secondly, No man needs be taught to ſin, children learne that leſſon (and till the Spirit of God teach them, they cannot unlearne it) without a Schoole-maſter.

Thirdly,

Quasi per in curiam & otium, quasi nihil agens.

Thirdly, Most sins in the act of them, have little labour or difficulty in them (*Psal.* 50. 20.) *Thou sattest and speakest against thy Mothers Son.* A man may both speake and doe evill, while he sits still, and doth nothing; an idle posture may serve the turne for such worke as that.

Fourthly, Water is but small drinke, water hath little pleasure in it, and lesse strength in it. And therefore when Christ would shew that the lowest courtesie or charity done to one of his, shall be highly esteemed by him, he saith, *Whosoever shall give to drinke unto one of these little ones, a cup of cold water onely, in the name of a Disciple, he shall not loose his reward,* Matth. 10. 42.

Hence Observe:

Man will sin upon very easie tearmes, and smallest considerations. Though there be little got by it, though he get but a draught of water by it; though his sin bring him in scarce any thing of advantage, yet sin he will; the act of sinning pleaseth some, more then the consequence or gaine of sin. *They care not much whether it be water or Wine which they drinke, so it be iniquity which they drinke.* As the Saints, in a height of holinesse, will doe good, though they doe themselves little good, or get no outward advantage by it: They resolve to do good for good sake; the duty abstractly considered, or the act it selfe, is the thing that pleaseth them; so to a naturall man, the very committing of sin, satisfieth him more then the outward Income or Revenue of his sin: *He doth evill for evill sake, and serves his lust for love, not for wages.*

Eo improbitatis evadit impius, ut vel solo peccati & impietatis nomine, nulla præterea mercede proposita, peccato inserviat.

Fifthly, Drinking is a frequent act; a temperate man drinks every day, and often every day; healthy men eate often, and most men drinke oftner then they eate: So that to drinke iniquity hints also the frequency of committing iniquity.

Hence Observe:

Inveteratum ac inseparabilem peccandi habitum & consuetudinem denotat.

A carnall heart sins often: He sins, and sins, he cannot but sin, it is a continuall, yea a continued act; he hath never done, he is like the Drunkard that must alwayes be tipling. Or like the covetous man, who is alwayes *having*, and the more he hath the more he desires to have: Covetousnesse is a dry drunkennesse, and drunkennesse is a wet covetousnesse: both returne often upon the same acts; and so doth every sinner naturally. *He cannot cease from sin,* as the Apostle Peter speakes, *Every imaginations*

gination of the thoughts of his heart is onely evill, and that continually. The cup of iniquity is never from his mouth.

Sixthly, *To drink iniquity like water,* notes not onely the frequency of sinning, but the abundance of sinning; they take great draughts of sin, who drinke iniquity like water: Such as are accustomed to drink water (in many places it is the common drink) such, I say, drink more then men usually doe of Wine, or strong drinke; first, because Wine and artificiall Liquors are costly; but you may drinke water good cheape, and none will grutch you. Secondly, Water is not strong nor vaporous, it doth not burden the braine like your heady liquors. Now though iniquity be somewhat unlike water in both these respects (for to some their sins are costly enough at present, and they will cost all very deare (except they repent of them before) at the day of reckoning; sin also flyes up into the braine, and doth as much besot, as defile the soule. Now, I say, though sin be thus unlike water) yet the naturall man drinkes it like water, he takes in and sends out abundance of it; what cares he what it costs him, or how it besots him, neither the present distemperings of it, nor the after reckonings for it, trouble him.

Seventhly, Eating and drinking are the support of nature, by these the body is maintained in life; now as the body of nature is maintained by eating and drinking, *so the body and life of sin, the corrupt state and strength of man are maintained by the continuall actings of sin:* The old *Adam* is nourished by these waters of iniquity. We say in nature, we are nourished by that out of which we are made, that which is the matter of our constitution is the matter of our nutrition; so in this case, a man in nature is composed or constituted of sin, and a naturall man is nourished, and preserved by sinning. Continuall acts increase the habit; and as a godly man is nourished by holy acts, and strengthened in spirit by spirituall obedience; doing the will of God is the food of the soule. As Christ speakes (*John* 4. 21.) so doth every true Christian in degree; *It is my meat and drinke to doe the will of my Father which is in heaven*; or as *Job* professeth of himselfe (*Chap.* 23. 12.) *I esteeme the words of thy mouth more then my necessary food:* Thus also the old man saith, It is my meat and drink to doe the will of the flesh, and that is indeed the will of his

Perbibisti iniquitatem & ita visceribus immiscuisti, ut nisi cum ipsis exire non possit. Sen. lib. P. *de ira.*

Ut deficienti humido resarciendo, nihil aptius est aqua, & utilius; ita hominis beatitudini, quæ ipse deest. consummandæ, natura nihil suggerit nisi peccatum. Coc.

Father which is in Hell. The words of his mouth, his Counsells and Lawes I esteem more then my necessary food.

So much for the opening and illustration of this Scripture-phrase, *Drinking iniquity like water*: I shall propound one Quere in generall, concerning the whole Verse, and so conclude it. Here is a full description of sinfull man: But whether *Eliphaz* speakes this strictly of a person unregenerate, and so applyeth it to *Job*, or whether this description be not also applicable to a man who is regenerate and godly for the main, and was so intended by *Eliphaz*, is here a question.

Some conceive that the words will suite none but an unregenerate man, and 'tis granted upon all hands, that they are most suitable to him. An unregenerate man, is *abominable and filthy, he drinks iniquity like water*; And yet in a qualified sense, we may say all this of a man regenerate: Even *He*, in reference to the remaines of corruption, is *abominable and filthy*, and *He*, under some distempers and temptations, *drinks iniquity like water*: which words of *Eliphaz*, a moderne Interpreter parallels with those of *Paul*, concerning himselfe (*Rom.* 7. 25.) *With the flesh I serve the Law of sin.* And delivers his opinion in this case, That though *Eliphaz* aimed at *Job* in all this, yet he deales with him not as with a wicked man, but as with an erring brother. For whereas he had sayd (*Chap.* 13. 23.) *How many are mine iniquities?* *Eliphaz* might judge by his words, that surely he thought his iniquities were not very many: and whereas he had sayd at the 26. *Verse* of the same Chapter, *Thou makest me to possesse the iniquities of my youth*; *Eliphaz* might collect, surely this man thinks his elder yeares have been so free from sin, that God can finde nothing in them, which might justifie him in these severe punishments. Now *Eliphaz* opposeth these apprehensions, and would both teach and convince him, that as originall sin pollutes every man wholly, till he is washed and borne againe by the spirit; so no man is so farre washed by the spirit, but that many spots and pollutions of the flesh, doe still cleave to him, and often appeare upon him. And *Eliphaz* may be conceived to handle *Job* in this manner.

Agit Eliphaz cum Jobo, non ut improbo sed ut errante. Coc.

First, To shew him, that though a man be in a state of regeneration, yet he can deserve nothing at the hand of God, because his holinesse is still imperfect, and his corruptions are abominable. Secondly,

Secondly, That the greatest sufferings and afflictions of good men in this life, are very consistent with the Justice of God.

Thirdly, That he might humble *Job*, who (as he feared) was still too high in his owne opinion, and thought better of himselfe then did become him.

Fourthly, To provoke him to resist his owne corruptions stedfastly.

And lastly, To beare the crosse (which the Lord hath layd upon him for his good, especially for the taming and subduing of his corruptions) patiently.

So that *Eliphaz* doth not dispute with him upon this hypothesis or supposition, or not upon this onely, *That man by nature, and without the grace of God, is filthy and abominable, drinking iniquity like water*; but upon this, or this in consort with the former, *That man in a state of grace, or a godly man is filthy and abominable, in reference to the flesh that dwelleth in him; and that in reference to his frequent sinnings, he may be said to drinke iniquity like water*: And therefore *Job* had no reason to be proud, how good soever he was, or how much good soever he had done; and that there was all the reason in the World he should be patient, and take it well at the hand of God, how much evill soever he should suffer.

This resolution of the Quere, as it is profitable, so probable. For howsoever *Job's* Freinds had branded him in diverse passages of this dispute, as a wicked man and an hypocrite, and were so understood by *Job*, as appears in his answers and replyes; yet 'tis most likely his Freinds spake so in reference to his actions, not in reference to his state. That he had done like an Hypocrite, or a wicked man, was clearly their opinion; but there is no necessity to conclude from what they said, that they judged him absolutely to be one.

JOB. CHAP. 15. Vers. 17, 18, 19, 20.

I will shew thee, heare mee, and that which I have seene, I will declare.
Which wise men have told from their Fathers, and have not hid it.
Unto whom alone the earth was given, and no stranger passed among them.
The wicked man travelleth with paine all his dayes, and the number of years is hidden to the oppressour.

ELiphaz having argued against *Job's* supposed opinion, of *Selfe-cleanneſſe, and perſonall righteouſneſſe*, proceeds to the confirmation of his owne position, to which he leads us, by a new Exordium or Preface, in the 17, 18, and 19 Verses of this Chapter: Secondly, he largely handles, and illustrates it from the 20. to the 31. Verse: Thirdly, he applyeth the whole Doctrine to *Job* by way of dehortation, at the 31. Verse, and so forward to the end of the Chapter.

The generall argument which he brings to confirme his Tenet, may be thus formed up; *That is true which continued experience and the consent of wise men in all ages have taught and delivered to us:*

But the experience, and consent of wise men in all ages, have taught and delivered this, that a wicked man travells with paine all his dayes, that he is punished outwardly by want and sickneſſe, and inwardly by the gripes and scourges of his owne conscience:

Therefore this is a truth. The major proposition is the sum of the Preface contained in the 17, 18, and 19. Verses; The minor, or second Proposition, is held forth in the 20. Verse, and is prosecuted to the one and thirtieth.

I will shew thee, heare thou me, and that which I have seene I will declare.

So the Preface begins: He layes downe a double proofe in this Preface; a proofe first from his owne experience, secondly from the consent of others. From his owne experience, in this Verse, *I will shew thee, heare thou me, that which I have seene I will declare*; the consent of others, is expressed in the 18, 19. Verses, *Which wise men have told me from their Fathers.*

I will

I will shew thee, heare thou mee; as if he had said, *Thou art out of the way, thou art in the darke, and therefore in charity, I will lend thee a thread of true doctrine, to lead thee out of that labyrinth of errour, wherein I see thou art intangled; I will shew thee, and all that I desire of thee as a reward of my paines, is but this, Heare thou me, be attentive*, or (as the Chalde Paraphrast renders) *receive it, take it of me; he that speakes truths, deserves to be heard, and that is all I desire.*

Cæcutienti tibi & in maximis tenebris versanti veriſſimæ doctrinæ lumen præferam. Accipe a me. Targ.

I will shew thee, heare thou mee:

But what will *Eliphaz* shew him? Not that which he had phansied, but that which he was assured of.

That which I have seene I will declare:

Seeing is a sure and particular sense; yet as the act of one sense, is often put for the act of another; so *Seeing*, which is the most noble of the senses, is often put for all. *That which I have seene*; is, that which I have learned, that which I have fetched in, or collected by the helpe of all my senses; yea, by my reason and understanding, *That doe I here declare unto thee.* More strictly, *Seeing* may be taken two wayes: First, as noting experience; I have not onely heard some reports about these things, but I have seene, and obserued them my selfe; there is a stronger conviction in this, because the sense of seeing is lesse fallible then that of hearing; and we say, *One eye witnesse, is better then ten eare witnesses:* Secondly, *as I have seen*, may be taken for common experiences among men: so for speciall revelation from God. Some Divine revelations were made in Visions; and all Divine Revelations were so cleare and evident, that they were or might be called Visions, as if the matter of them had been represented to the eye; and hence such as God honoured and trusted with those Revelations, were called *Seers* (*1 Sam. 9. 9.*) *He that is now called a Prophet was before time called a Seer:* And hee was called a Seer, because the clearneſſe of those messages and manifestations was so great, that they might be judged as objects of the eye, rather then of the eare, or of the understanding. Thus the whole Book of the Propheſie of *Isaiah* is called, *A Vision, or a thing seene; the Vision of Isaiah the Prophet, which he saw concerning Judah and Jerusalem* (*Chap. 1. 1.*) Yet the Prophet did not receive

Cæcius eſt, vidi, quam audivi, oculatus teſtis potior aurito. Drus.

ceive all the Doctrines which he preached, and Propheſies which he publiſhed in that Book, by viſion: but the manifeſtation from God, was ſo full of light to his underſtanding, that it was as if he had ſeene it with his eye. Some expound ſo here, *That which I have ſeene*; that is, that which I have had a ſpeciall revelation about. As if he refer'd to the fourth Chapter, where *Eliphaz* reports to *Job* what a dreadfull Viſion he had, and what the matter of it was, even much like that which is repreſented in the following part of this Chapter. A learned Interpreter agrees, that it was a Viſion; but, ſaith he, it was either a fained, artificiall Viſion (ſuch are frequent in Popery) or it was a deluſion of the Devill. I doe not at all admit, this latter branch of his opinion; but I muſt reject the former, as altogether unworthy of *Eliphaz*, who was ſurely a man of integrity, and fearing God, and was therefore above ſuch affected fallhoods, and ſtudied deceits, to gaine reſpect and credit among men.

Mihi non videtur improbabile aut deluſum fuiſſe a diabolo, vel ipſum ſomnium aliquod; aut inſpirationem commentum eſſe, ut ſibi conciliaret, authoritatem. Sanct.

I ſhall therefore inſiſt upon the former ſenſe, *That which I have ſeene*, that is, by common experience, *that will I declare unto thee.*

Hence Obſerve:

Firſt, *What we declare, or communicate to others, we ſhould be well aſſured of our ſelves:* That which I have ſeene, declare I unto thee: while we declare, either by way of inſtruction, to teach true Doctrine, or by way of information, to report the truth of action, 'tis our duty to declare upon knowledge. So the Apoſtle *John* in his firſt Epiſtle, *Chap.* 1. 1. *That which was from the beginning, which we have heard, which we have ſeene with our eyes, which we have looked upon, and our hands have handled of the word of life, that which we have ſeene and heard, declare we unto you:* He brings in the operations of three ſenſes, Seeing, Hearing, and Feeling, as witneſſes to avouch for, and aſcertaine that which he had declared; we muſt take heed of declaring upon ſurmiſes and probabilities, upon a bare *Heare-ſay*, or *I thought ſo:* That which we have clearely learned, we may teach confidently, and nothing beſides that.

Obſerve,

Secondly, *As we muſt have a ground for what we declare to others, ſo when we have a good ground we muſt declare*; That which we know, we ſhould make knowne; *That which I have ſeene I declare*

declare unto you; holy knowledge muſt be communicated, ſuch light muſt not be put under a buſhell, nor muſt ſuch a Talent be wrapt up in a Napkin: *He that is taught ſhould teach. When thou art converted* (ſaith Chriſt to *Peter*) *ſtrengthen thy Brethren:* Let others partake of thy experiences. *Come* (ſaith *David*) *and I will tell you what God hath done for my ſoule:* *Philip* (*John* 1. 43.) being found by Chriſt, finds *Nathaneel*, and ſaith unto him, *We have found him of whom Moſes, and the Prophets did write, Jeſus of Nazareth, the Son of Joſeph:* He quickly declared what he had ſeen, and ſo ſhould we. This is the firſt proofe, *That which I have ſeen, I declare*, experience is my ground.

The ſecond proofe, is from the conſent of others, from the authority of the Ancient.

Which wiſe men have told from their Fathers, and have not hid it.

Eliphaz treads the ſame ſteps, as in his firſt diſcourſe with *Job*. For after he had there delivered the contents or ſum of his Viſion, he appeales to the judgement of the Saints, *Chap.* 5. So here, having told *Job* that *he would declare what he had ſeene*, he refers him alſo to the judgement of others, *That which wiſe men have told their Fathers, and have not hid it.* 'I refer you to men, and thoſe not men of a meane ranke, but to godly wiſe men; in which, *Eliphaz* ſeemes againe to anſwer what *Job* had objected, that the points he had offered were of common and vulgar obſervation (*Chap.* 12. 3.) *Who knowes not ſuch things as theſe?* *Eliphaz* replyes, theſe things are no common diſcourſe, they are ſuch as *wiſe men have told from their Fathers*; as if he had ſayd, Doe not deſpiſe what I ſay, as ordinary, or as a novelty, no, nor as received from corrupt antiquity, for beſides what I have ſeen, I have good authority for what I ſpeake: the ancient and the wiſe vote with me; *Wiſe men have told it from their Fathers*, here is the conveyance.

Rambam ſubtilius a patribus ſuis exponit, a patribus eorū. Vt hic tres ætates conſiderentur una ſapientum hæc indicantium. altera patrum tertia majorum & atavorum. Merc.

Wiſe men.

He doth not meane worldly wiſe men, Philoſophers and Politicians; but godly wiſe men, theſe have told it from their Fathers; their Fathers told it them, and they told it me; ſo that this poſition claims by two deſcents at leaſt. One of the Rabbins gives it three, if not more: for by the Fathers

of

of the wiſe men he underſtands, not their immediate Fathers onely, but thoſe who were more remote and further off; yea, poſſibly thoſe who were furtheſt off, even as far as *Adam*.

Hence Obſerve:

Firſt, *It is an ingenuity to acknowledge by whom we profit.* Wiſe men have told me this, I received it from others, as well as collected it by my owne experience.

Secondly Note:

Truth ſhould be conveyed downe to our Poſterity: Truth is a more precious inheritance then Land or Money; if Parents are carefull to ſecure (as much as they can) earthly things to their Children, how much more ſhould they be carefull to ſecure heavenly? In the firſt ages of the World, till the Law was given on Mount Sinai, faithfull men were in ſtead of Books, and Tradition ſupplyed the want of Scripture: But now, our recourſe muſt be to what God hath commanded to be written, not to what men have ſaid. No Tradition is of any force, but as conſentient with Scripture, and none of ſo much force as Scripture. The *Councill of Trent*, in the fifth Seſſion, thunders out *Anathemaes* againſt thoſe who receive not Tradition with the ſame godly affection, and devotion, with which they receive the Scripture it ſelfe; *Bellarmin* in his controverſie about tradition, entitles his Book thus, *Of the word of God not written*; as if the Word of God were to be divided into theſe two orders, *The word written*, and *The word not written*: Tradition with him is the *Unwritten word*, and muſt be held of as much authority as the word written; *This is* (as Chriſt taxeth the Phariſees) *to make the word of God of none effect, through mans Tradition*: It is ſtill a wiſe mans duty to tell Poſterity what the Word and Truth of God is, but we muſt not receive any thing, as a truth of God, upon the bare Word of the wiſeſt men; *Wiſe men have told their Fathers.*

And have not hid it.

There is a two-fold hiding; firſt, a hiding to keep a thing ſafe, that we looſe it not; ſecondly, a hiding, that we keep it cloſe, and not communicate it: In the former ſenſe, we muſt hide the truth of God, but we may not in the latter. When *David* ſaith, *I have hid thy Commandements in my heart*: when *Mary hid the ſayings of Chriſt in her heart*; and when the man that found the treaſure (*Ma.* 13. 44.) *Went away and hid it*

it, and for joy thereof ſould all he had, and bought the field: All theſe hid it, that it might be forth-comming for their owne uſe, they did not hide it as unwilling to bring it forth, for the uſe of others; ſo the idle Servant hid his Talent, and was juſtly condemned for hiding it, *Mat.*25.

Hence Obſerve:

Truth muſt not be hid from others: Truth is a common good, no man hath the ſole property of it; every one may challenge his part of this poſſeſſion; and the more we part with it to others, the more we increaſe our own poſſeſſion. Truth multiplies in it's degree to us, while we make diviſion of it to thouſands. A Candle gives not the leſſe light to the owner, becauſe many ſtanders by, ſee by it, and this Candle gives a clearer light to us when we let many ſee by it: *Our knowledge is perfected while it is communicated.* This Candle therefore is not to be put under a Buſhel, but muſt be ſet upon a Candleſtick, that all may ſee by the light of it. *Shall I* (ſaith the Lord) (*Gen.* 18.) *hide from Abraham the thing that I am about to doe?* No, I will not, For *I know Abraham will not hide it: He will command his Children, and his Houſhold after him, and they ſhall keep the way of the Lord.* The Iſraelites were charged to communicate the wonders which God wrought for them, and the Ordinances which he appointed them, when they were delivered out of Ægypt, *Exod.*12.

I will open my mouth in a Parable (ſaith the Pſalmiſt) *I will utter darke ſayings of old, which we have heard and knowne: And our Fathers have told us, we will not hide them from their Children, ſhewing to the generations to come, the praiſes of the Lord, and his ſtrength, and the wonderfull workes which he hath done* (*Pſal.*78.2,3,4.) 'Tis our duty to preſerve memorials of the works of God, and to declare his word to all that are about us. What wiſe men know from their Fathers, they will not hide.

Eliphaz yet goes on to deſcribe the men whoſe conſent, in opinion he had received about the controverſie in hand.

Verſe 19. *To whom alone the earth was given, and no ſtranger paſſed among them.*

If any man aske who were theſe wiſe men? He anſwers, They were wiſe men,

To whom alone the earth was given.

In these words *Eliphaz* seems to remove a prejudice that might lye in *Job's* Spirit against the testimony of those Ancients: For suppose they were *Wise men*, yet he might say, 'Tis like they were but *meane men*, men of no ranke or quality, men of small credit or authority, and (we know what *Solomon* saith, *Eccles. 9.16.*) *A poor mans wisedome is dispised, and his words not heard:* Therefore saith *Eliphaz*, you shall not put me off thus, nor disable my witnesses upon a supposition, that these wise men were meane men, for these were *Chiefes and Princes in their Generation*; And he advanceth their honour two wayes; First, in regard of their riches and power, *To whom alone the earth was given:* Secondly, in regard of their righteous and just administrations, *No Stranger*, or *strange thing passed among them*; as if he had sayd, *Job, I speake of men that were fit to set at the helme of a Kingdome, and governe Nations; yea, to have the raines of the World put into their hands; I speake of wise men who by their wisedome, and the blessing of God, have kept the earth quiet, and so have possessed it alone.*

Affertur hoc ad amplificandum authoritatem horum sapientum, q.d. hi tales & tanti fuerunt ut &c. Merc.

But it may yet be said, who were those Monarchs of the world and sole possessors of the earth? *To whom alone the earth was given:* Some conceive that *Eliphaz* meanes it of *Noah and his Sonnes*, who indeed had the world to themselves; for the flood having swept away all minkinde, except that Family; to him and his sonnes the earth was given alone; these were the wise men (saith this opinion) from whom *Eliphaz* received the Doctrine which he communicated to, and pressed upon *Job*; there was never such a Monarch (except *Adam* the first man) as *Noah* was he had the whole world given him: Hence the Ancients stile *Noahs three Sonnes*, *The Commanders and Collonels of the whole world:* But I conceive we need not determine it upon those, though possibly *Eliphaz* might have an aime at them. Most Interpreters take it in generall, of the old good Princes, of whom it may be sayd, *The earth was given to them, and to them alone*; *Abraham* was a great Prince, and to him, *The Earth* (in one sense) *was given alone.* But who made this great *deed of gift*, *even the most high God*, whom *Abraham* calls (*Gen. 14.*) *The Possessor of Heaven and Earth:* He it is that then gave, and still gives the earth, and he gives it two

Ista phrasi circumloquitur mihi patriarcham Noe *cum tribus ejus filiis.* Bold. *Methodius, aliique patres antiqui vocant* Noe *tres filios,* Mundi chiliarchos.

two wayes; first, by an act of common providence, thus (as *Job* expresseth it (*Chap.9.24.*) *The earth is given into the hand of the wicked*: Secondly, he gives the earth by an act of speciall providence, or by vertue of a promise, so *Canaan* was given to *Abraham* and his seed, the people of Israel; and thus the Kingdome of Israel and Judah, was given to *David* and his seed.

When it is said here, that the earth was given to such alone, the meaning is not that none had any of the earth given them but they, but none had the earth given them as they, by peculiar promise, and speciall providence. Further, the giving of the earth may be considered, either as the giving that which is good, or as the giving it for good; as a gift of bounty, or as a gift of mercy; in the latter considerations, the earth is given to good men alone: None have it for good but they who are good, and they onely make a good use of it.

Sapientibus solis terra data esse dicitur, quia bonorum terrenorum ipsi sunt domini, utentis iis ad suum bonum. Aquin. *in loc.*

Hence Observe:

First, *That the earth, or earthly things, are disposed to the Sons of men, by a deed of gift from God:*

Secondly, *Wise, holy men, receive the earth and the things of the earth, by speciall gift.*

These alone receive the earth from a Fathers hand and good will; it comes to them in the Covenant of grace, to which the promise of the earth belongs, as well as of Heaven, *Godlinesse hath the promise of this life, and of that which is to come*; Saints have the earth and all earthly things given to them, in reference to their being in Covenant with God; and thus the earth is given to them alone.

Optimorum principum circumloquio est, quorum administratio respubli as suas tuebatur, omnemque hostium injuriam propulsabat. Pined. *Authoritate sua usi sunt ad jus bonum & aequum tuendum & ad injustum quodvis & alienum propulsandum.* Jun. *in loc.*

Againe, we may expound that terme *Alone*, by the next clause, *To whom alone the earth was given*; that is, as they had great possessions in the earth, so they had those possessions to themselves without any to trouble, vex, or molest them, which *Eliphaz* thus expresseth:

And no stranger passed among them.

Some read, *No strange thing passed among them*; Both readings are a description of wise and godly Princes, who having the earth given them, *No stranger*, or *no strange thing passeth among them.*

Strangers are here taken under a double notion: First, no

stranger, that is no enemy: To cleare which notion of the word *Stranger*, we must remember that as the *Grecians* (conceiting themselves the best bred people in the world) called all other Nations Barbarians; so *the people of Israel, the stocke of Abraham* (being Gods peculiar Covenant-people) called all other Nations, aliens or strangers, and because they were hated and maligned by all other Nations, therefore they called all professed strangers enemies; so the word is used (*Isa.*1.7.) *Your land strangers shall devoure*; that is, enemies shall invade and prevaile over you (*Psal.* 144.7.) *Deliver me out of the hand of strange children*, or out of the hand of strangers; that is, out of the hand of mine enemies: The Latine word *Alienus*, is often put for *Hostis*, and the *Roman Orator* telleth us, *That he who is now called a stranger, was called an enemie by our Ancestors.* The reason was, because strangers proved unkind to, yea turned enemies against those that entertained them: As formerly Kings were called Tyrants, but because many Kings oppressed their people, therefore now oppressing Princes onely are called Tyrants. So then, to say no stranger passed among them, is as much as to say, no enemy, none to molest or afflict, passed among them.

Alienus hoc loco idem est qui hostis. Sanct. *Hostis apud majores nostros, quem nunc peregrinum dicimus* Cic. Lib. 1. Offic.

Satis apparet non de hoste temporali; sed de eo qui alteri quam veræ religioni additus est, vel qui numina exiranea colit, Bold.

Againe, The word *Stranger* is taken for one that is erroneous, or idolatrous: for a man unsound in Doctrine, or superstitious in Worship: Wise men to whom alone the earth was given, had no such stranger passing among them; they were not mixed with idolatrous and uncircumcised Nations, they did not communicate with them in worship, as in after-times the people of *Israel* did.

This notion of the stranger, is an advantage to *Eliphaz*; as if he had sayd, The wise men whose authority I produce in this cause; were sound in judgement, and pure in worship, they did not mingle themselves with Idolators and Heretickes, they neither learned their works, nor received their Doctrines, and are therefore witnesses worthy of credit, and against whom there lies no just exception. *No stranger passed among them.*

If we take stranger in the first sense for an enemy, then the word *Passed* signifies as much as invaded, and may well be translated to a military motion: No stranger or enemy passed; that is, none marched among them, or through their Land,

Land, to disturbe, or plunder them; when God is sayd to give Lawes to the Sea, or set it bounds which *it should not passe*; this imports that the Sea like an enemy would march through the earth, and overwhelme all, unlesse bridled by a Divine decree.

But if we take *Stranger* in the second sense, for an Idolater, or a man of unsound Principles, then, *No stranger passed among them*, is, such were not received, and embraced by them, nor admitted among them.

From the first Observe.

That it is (as the honour of a people to relieve oppressed strangers, so) *the happinesse of a people to be freed from the oppression of strangers.*

From the second Observe.

That it is the happinesse of a people to be free from the mixture of evill men, whether such whose worship is impure or Doctrine untrue: The Lord made frequent promises of this happinesse to his people (*Isa.*52.1.) *From henceforth there shall no more come into them, the uncircumcised, and the uncleane*; which is as much as to say, *The stranger* (for all uncircumcised persons were strangers) *shall not come into thee.* We have the like promise (*Joel* 3. 17.) *So shall yee know that I am the Lord your God, dwelling in Sion, my holy mountaine, then shall Jerusalem be holy, and there shall no stranger passe through her*; Why not any stranger? *Forget not to entertaine strangers, saith the Apostle* (*Heb.*13.2.) Jerusalem in her best dayes shall have strangers, to be visited and relieved by her, but Jerusalem should have no strangers in those dayes to defile and pollute her (*Na.*1. 15.) *Behold upon the mountaine the feet of him that bringeth good tydings; for the wicked shall not passe through thee, for he is cut off.* The Hebrew is, *Belial shall no more passe through thee. Belial* is he that cannot endure to serve; he will not yeeld obedience to the holy commands of God, he casts of the yoake of Christ, and pulls the shoulder from his burden. This *Belial shall no more passe through thee.* The purest times of the Gospell are presented under a like promise (*Zach.* 14.21.) *In that day there shall be no more the Canaanite in the house of the Lord of Hosts*; That is the stranger and uncircumcised, the wicked and ungodly, shall no more be mixed with his people.

Thirdly, In that he puts such under the notion of strangers,

we

we learn, *That wicked and Idolatrous perſons ſhould be as ſtrangers to us*; we muſt not lay ſuch in our boſom, to maintain any ſpirituall ſociety with them, though in ſome caſes we may have civill ſociety with them. (2 *Cor.*6.13,14.) *Be not unequally yoaked together with unbelievers, for what fellowſhip hath righteouſneſſe with unrighteouſneſſe, and what communion hath light with darkneſſe, and what Concord hath Chriſt with Belial* : &c. theſe can never agree together: Let no ſuch Stranger *paſſe*, or be approved among us in the fellowſhip of the Goſpell; there is not onely ſin in letting ſuch paſſe with our approbation, but danger; and that a double danger. Both which are aſſigned as reaſons why we ſhould come out of Babylon (*Revel.*18.4.)

Firſt we are in danger of partaking of their ſins, and that both by contracting the ſpot of their ſins, as alſo the guilt of their ſins.

Secondly, we are in danger of partaking of their puniſhments, as it there follows, *That yee receive not her plagues.* There is no ſafety in being neer thoſe, who are under the curſe of God: *The companion of fools ſhall be deſtroyed* (*Prov.* 13. 20.) though poſſibly he be not a foole in any other reſpect, but becauſe he is in ſuch company.

Fourthly, Taking it for *a ſtrange or wicked thing.*

Note:

That, *It is the honour of Magiſtrates when no evill paſſeth quietly in their Territories* : When neither Idolatry in the things of God, nor injuſtice, nor oppreſſion in the things of men, finde any favour with them, this is at once their duty, and their glory.

Eliphaz having by way of preface, given proofe of what he was about to preſſe upon *Job*, both from his own experience and the conſent of Antiquity : He now propoſes the point it ſelfe.

Verſe 20. *The wicked man travels with paine all his dayes, and the number of years is hidden to the Oppreſſour.*

In this generall Poſition, *Eliphaz* intends *Job's* perſonall conviction, that he was wicked, whom he had heard appealing to God (*Chap.* 2. 10. *Thou knoweſt that I am not wicked.* As

As if he had ſayd; *Thou wouldeſt make us beleeve that God will be thy compurgator, and give witneſſe for thee upon his owne knowledge that thou art not wicked: But we who are but men may know the contrary, for we ſeee all the markes and brands of a wicked man upon thee : The wicked man travelleth with paine all his dayes, and ſo doſt thou : Theſe ſoares and ſorrows ſpeake whoſe thou art, though we ſay nothing.*

Maſter *Broughton* reads, *The wicked killeth himſelfe all his dayes*, he is a ſelfe murtherer; that was the report which *Eliphaz* made of him at the fifth Chapter, *Verſ.*2. *Envy ſlayeth the ſilly one.* Both *Job* and his friends repeat the ſame thing often, yet with ſuch variety of illuſtrations, that though for the matter it be the ſame, yet it is new for the manner: Such repetitions do not onely delight, but profit.

The wicked man travelleth with paine all his dayes.

Who is a wicked man, hath been opened at large, *Chap.* 10. 7. where *Job* affirmes, *Thou knoweſt that I am not wicked*; There ſee the temper of a wicked man, I will not ſtay upon it here. Onely conſider how his appellation and condition ſuit one with another, *The wicked man travels*: the Originall word for a *wicked man* ſignifies an unquiet motion, and ſo one whoſe life is a continuall, not onely motion, but unquietneſſe. *Unquiet* is the name, and unquietneſſe is the ſtate of a wicked man, he is alwayes raiſing ſtirs, and acting Tragedies, *His life is alwayes in a hurry, he travels with paine all his dayes.*

He travelleth with paine.

חול
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מתחולל

Proprie ſignificat cruciatum, languorem, pavorem vel dolorem parturientium, vel enitentis & molientis facinus aliquod.

This ſentence is but one word in the Hebrew; the word ſignifies any griefe, or ſorrow, any torture or torment : The tranſlations are various, but all meet in this one ſenſe, that a wicked mans life is a miſerable life; *All the life of a wicked man is ſpent in carking care:* So the Septuagint. Another renders, *It is ſpent in ſorrow.* But all may be reduced to that which is moſt proper to the word : *He is in paine as a Woman in travaile*; and whereas we have heard of ſome Women in travaile many dayes; here is a man in *travell all his dayes.*

Omnis vita impii in ſolicitudine. 70. *in dolore.* Aquila. *Dolet ut parturiens.* Pag.

The wicked man *travelleth in paine all his dayes*; his whole life is nothing elſe but continuall paine, or painefull throes towards

towards the birth of some filthy *Monster sin, which sin when it is finished, brings forth death*: Somewhat he hath conceived, the Psalmist tells us what; *He hath conceived mischiefe, and he would bring forth iniquity.*

Cunctis diebus suis impius superbit, Vulg.

The vulgar Latine translates, *The wicked man is lifted up with pride all his dayes*; which is as much as to say, *He travelleth in paine all his dayes*; for though as some say, *Pride feels no cold*, yet there is nothing feels so much paine as pride doth: And because a wicked man is proud all his dayes, therefore he travelleth with paine all his dayes.

Hence Observe:

The life of a wicked man is a very painefull life; or thus, *The paine of a wicked mans life is the greatest paine*: It is like the paine of a woman in travell; when the Holy Ghost would set forth great paine, he expresseth it by the paine of a woman in travel. But what kinde of paine is it, with which a wicked man travels? He hath two sorts of paine.

First, externall:

Secondly, internall.

His externall paine is of two sorts:

First, Such as God layes upon him, or casts him into; for though many are the afflictions of the righteous, from the hand of God, yet the righteous have not all the afflictions, wicked men have some: They are not onely beaten with scourges, but smitten with scorpions; *God raines downe upon them snares, fire and brimstone, and an horrible tempest; this is the portion of many of their cups, even in this life.*

Secondly, Such as a wicked man brings upon himselfe; Master *Broughtons* reading aymes at these paines, *The wicked kills himselfe all his dayes.* A wicked man is often very active, sometimes extreamly malitious against others, so malitious that he murders them; and yet it may truly be sayd he onely *kills himselfe* all his dayes. The selfe-love of a wicked man destroyes him, and his very earnestnesse to avoyd trouble, tumbles him into it; And this is cleare, if we consider either the way which a wicked man takes, or the end which usually he comes unto; his way is a very sad way: A godly man is described (*Psal.* 118. 2.) *Eating the labour of his hands*; that is, the very worke which he doth, feeds him; and before he hath any reward for his worke, he finds a reward in his work,

work, in which sense he may well be sayd, to *Eate the labour of his hand*: On the other side, the labour of a wicked man eates him, the labour of his hand, and the labour of his head, eates him out. The way of sin is a wearisome way (*Jer.* 9. 5.) *They weary themselves to commit iniquity* (*Ezek.* 24. 12.) *Shee hath wearied her selfe with lyes:* A Lye is not taken strictly there for *an untruth told to deceive others:* A Lye is any sin, for every sin is a Lye. Sin tells us a faire tale, but it will deceive us at last.

Againe, (*Isa.* 47. 13.) *Thou hast wearyed thy selfe, in the multitude of thy counsells* (*Isa.* 57. 10.) *Thou art wearyed in the greatnesse of thy way.* Those counsels were sinfull counsels, and these wayes were sinfull wayes, both were a wearinesse, and tyred their undertakers. The Lord challenges the Jewes (*Mic.* 6. 3.) To shew wherein he had wearyed them; *O my people what have I done unto thee, and wherein have I wearyed thee, testifie against me.* God is very tender in laying burdens upon us, but we are very cruell in overburdening our selves.

And whereas the paine of a wicked man is compared to the paine of a woman in travaile; it is not onely like it, but exceeds it: For though *when her paine comes upon her, shee hath sorrow because her houre is come, yet when shee is delivered, shee remembreth her anguish no more, for joy that a man is borne into the World* (*John* 16. 21.) The Womans paines end in joy, but the paine of a wicked man is so far from ending in joy, that it hath no end at all, and therefore he is sayd to travell in paine all his dayes. A wicked man hath the paine, but not the deliverance of a travailing Woman; a Son shall not be borne to him. And though he sometimes seemes to prosper, and attaine his end, yet there is somewhat or other, that sticks still in the birth, and paineth him in the midst of all his prosperity. The Author of that usefull History, *The Travells of the old Patriarks, Kings, and Prophets*, when he comes to write the motions of *Antiochus Epiphanes*, who was a great King, but of a most malitious spirit, against the people of God, hee observes that this *Antiochus* in pursuance of his bloody designes, had run more hazzards, and taken more tedious journeys to satisfie his malice, and reach his ambitious ends, then any of the Saints had done, upon any command or service of God; upon which consideration, he makes this

excellent concluſion, *That wicked men take more paines to goe to Hell and eternall deſtruction, then godly men doe in the way to eternall life, and ſalvation. A wicked man cannot goe to Hell with eaſe; he goes with paine to eternall paines.* Thoſe wayes of ſin which have moſt pleaſure in them, have much vexation in them (*Prov.* 23. 29.) *Who hath woe, who hath ſorrow, who hath wounds without cauſe?* The anſwer is at hand in the next words, *They that tarry long at the Wine, they that goe to ſeeke the mixt Wine:* The Wine is ſweet, *but it bites like a Serpent, and ſtings like an Adder, Verſ.* 32. The voluptuous man drinks larger draughts of ſorrow then he doth of Wine; and while the Adulterer goes to the Harlots houſe, *he goes as a foole to the ſtocks, or as an Oxe to the ſlaughter* (*Pro.* 7.) As pleaſure is the Epicures God, ſo gaine is the covetous mans God, yet to get it, he *pierceth himſelfe through with many ſorrowes*, and falls into a ſnare (*1 Tim.* 6.) Further, as a ſinfull converſation among men, ſo a ſuperſtitious ſervice of the true God, and the ſerving of falſe Gods is full of trouble.

The falſe worſhipper travelleth in paine all his dayes: All falſe worſhip hath a tang of baſeneſſe and ſlavery in it; they that worſhip the Devill, in what a wretched ſervitude doe they live? In Popery, what vexatious penances doe they put upon their blinded Votaries? The Goſpel is noble, and the ſervice of it ingenuous, as well as pure or ſpirituall; Chriſt hath not called us to drudgerie, but to liberty. *They are moſt free, who ſerve him moſt.*

What paine the Jewes travelled in when they Apoſtatiz'd from God to Idols, *Tophet*, and the Valley of *Hinnon*, where they offered their Children in the fire to *Moloch*, are abundant witneſſe. Did God put them to ſuch paine in his ſervice? God called them to offer their Beaſts in Sacrifice to him: But they offer their Children in Sacrifice to that abominable Idol. *Wicked men live under a hard task-maſter.*

Now beſides all theſe outward paines which either are concomitants, or conſequents of wickedneſſe: There is an inward paine far worſe then theſe. Inward paine ariſeth ſometimes upon the diſappointment of his hopes. A wicked man is exceedingly pained with labour in the attaining of his end, but he is much more pained with griefe, when he cannot attaine his end; he hangs betweene hope and feare, while

while he is at worke (for he that cannot walke by faith to his end, ſhall meet with feares enough before he comes at it) but when his ſenſe tells him that he cannot come at it, he falls into the gulfe of deſpaire. Beſides this paine of feare that he ſhall not, and that of deſpaire, when he cannot compaſſe his deſignes or ends: He is often afflicted with a feircer paine then either of theſe, even with the gripes and gnawings of his owne evill conſcience for the evill he hath done. This paine followes ſome wicked men all the dayes of this life; and it ſhall be the portion of all wicked men after death. *Eliphaz* aymes at this in the next Verſe, while he ſaith, *A dreadfull ſound is in his eares*; there I ſhall further inſiſt upon it. We have yet another very conſiderable part of the wicked mans miſery held forth in the cloſe of this verſe.

And the number of years is hidden to the Oppreſſour.

עריץ *Violentus, crudelis, robuſtus tyrannus, qui ſuis nititur opibus, & aliis terribilis eſt.*

The word which we render, *Oppreſſour*, ſignifies a man exceeding powerfull and terrible, or by his power terrifying others; He that oppreſſeth muſt have power, and ſome deſire power for no other end, but to enable them to oppreſſe. *Solomon* ſpeaks of a *poore man that oppreſſeth* (*Prov.* 28. 3.) but he oppreſſeth onely thoſe who are leſſe powerfull then himſelfe. *A poore man that oppreſſeth the poore*, is, &c. One poore man may be as much above another poore man in power, as ſome rich men are above the poore. Equalls in power cannot oppreſſe.

But who is this Oppreſſor to whom the number of yeares are hid? The Oppreſſor in this part of the Verſe, is the wicked man in the former part; *Eliphaz* ſpeakes ſtill of the ſame perſon, though under another name, whom he there called wicked, he calls here an Oppreſſor.

Hence Note:

That to oppreſſe is a very great wickedneſſe; For an oppreſſor and a wicked man are the ſame man.

Againe, in that the word which ſignifies an Oppreſſor, ſignifies alſo a *mighty man*, or a man of great ſtrength; we may further Note:

That men who have much power are apt to abuſe it for the oppreſſion of others: It is in the power of my hand ſayd Laban *to* Jacob, *to doe thee hurt*; And *Laban* had hurt *Jacob*, if God had not

ſtop him; *They that have much power in their hands, need much holineſſe in their hearts, that they may uſe it well; much power is a temptation to doe much hurt.*

Pauci anni reconditi ſunt violento. Jun.

The number of years is hidden to the Oppreſſors.

Numerus annorum i. e. *facile numerabiles.*

The number of yeares, ſay ſome, is an Hebraiſme, for few yeares, or yeares that are eaſily numberable; a Child may tell the yeares of an Oppreſſor, they are ſo few: Hence the words are alſo rendered thus, *Few yeares are laid up for the Oppreſſor.* Maſter *Broughton* tranſlates plainely to the ſenſe, *Soone numbred yeares are ſtored to the Tyrant.*

Hence Obſerve:

First, *That wicked Oppreſſors are often ſpeedily cut off by the hand of God (Pſal. 55. 23.) Blood-thirſty and deceitfull men, ſhall not live out halfe their dayes*; If God ſhould lengthen out the lives of men ſet upon miſchiefe, who could live? 'Tis a comfort for us, as well as a curſe on them, that *Soone numbred yeares are ſtored to the Tyrant, his treaſure is not great in dayes, who daily treaſures up wrath againſt himſelfe.*

Another reſuming theſe words, *He travelleth with paine*; out of the former part of the Verſe, reads it thus, *And in the whole number of years which are laid up for him, he travelleth in paine:* That is, his whole life is miſerable: as if that which is a truth of all wicked men, were more ſpecially applicable to oppreſſors; That they travell in paine.

Hence we may note.

Qui vult a multis metui, multos timeat oportet.

They who love to trouble others, ſhall be ſure to meete with trouble themſelves. He that deſires to be feared, ſhall be often affrayd. Oppreſſors and Tyrants in all ages have experimented this truth; which flowes both from the nature of their unjuſt actions towards men, as alſo from the juſt retaliation of God.

Our reading leads us to a further conſideration; *The number of yeares is hidden to the Oppreſſor:* That is (as ſome expound) they are determined, or defined in the ſecret counſell of God. It is under a hidden decree how long his oppreſſing power ſhall continue, and when he ſhall receive the reward of his oppreſſions: Or rather thus, *The number of yeares of his owne life is hidden to the oppreſſor*; that is, he knows not how long he ſhall live.

But is that any ſpeciall judgement upon the Oppreſſour, that

that the number of his yeares, or how long he ſhall live is hidden to him? Is not the number of a good mans yeares hidden to him? Are not the number of every mans yeares hidden to him? Doth any man know how long he ſhall live? *David* indeed prayes, *Teach me to number my dayes (Pſal. 90.)* and *Make me to know mine end, and the meaſure of my dayes, what it is, Pſal. 39. 4.* Yet he doth not deſire to know preciſely the number of his dayes, or time of his end, he onely deſires to know their generall number, or utmoſt extent ſpiritually; namely, that at the moſt they were not many, that ſo he might make a wiſe improvement of his life, and a holy preparation for his death.

Seeing then the number of every mans yeares is hidden to him, how is this reckoned as the peculiar puniſhment of a wicked man, that the number of his yeares are hidden to him? I anſwer, It is true, the number of yeares is hidden from all men, both from good and bad, the Lord hath made that a ſecret. Two numbers are ſecret.

First, The number of the yeares of the World, when that ſhall end; *Of that day and houre knowes no man, no not the Sonne of man, but the Father onely.*

Secondly, The number of the yeares of a mans owne life, or the day of his death is a ſecret which no man knowes, though many have been buſie to pry and inquire into it. But though godly men know not the number of the yeares of their owne lives, yet this is no affliction to them, under which notion it is here ſayd of the Oppreſſor; *The number of yeares is hidden to him.*

A wicked man is thoughtfull about this, how he may live long, not how he may live or doe well; he wou'd fulfill many dayes and yeares in the World, that ſo he might have his fill of worldly profits and pleaſures. He is therefore troubled to thinke his life hangs upon uncertaine tearmes, becauſe he is uncertaine of any good beyond this life. A godly man knowes not the number of his yeares, but he knowes by whom they are numbred; that ſatisfies him, be they longer or ſhorter, more or leſſe. But a wicked man would have the account in his owne hand, he would be Lord of all, even of time too, but he cannot, *The number of yeares are hidden to the Oppreſſor.*

Obſerve

Obſerve hence.

That the number of the yeares of mans life is a ſecret which none knows but God himſelfe: And as it is ſo, ſo it is beſt for man, that it ſhould be ſo. The certaine knowledge when our lives ſhould end, would hinder us in many duties and ſervices of our lives. Men would be at a ſtand in their worldly callings, if they were acquainted with the preciſe date of their ſtanding in the World. Our not knowing this, is not ignorance, but neſcience; and were it not for this neſcience, we ſhould be taken off from the ſtudy of much profitable knowledge. Beſides, our not knowing the number of our dayes, ſtirs up in us a care of improving every day, and to pray with *David*, *Lord teach us to number our dayes*. Our not knowing which day ſhall be our laſt, ſhould provoke us to ſpend every day ſo, that we may have comfort if it prove our laſt. It is beſt for us not to know that, the not knowing whereof is a Motive to be alwayes doing good.

Secondly, Obſerve:

That it is a great vexation to the Oppreſſor, or wicked man to thinke of the uncertainty of his owne life: The Vulgar makes this Obſervation from the Text, his Tranſlation of the Text, *The yeares of his Tyrannicall power are uncertaine*. If ſuch could but live long enough, what worke would they make? Yea, what a World would they make? The Jeſuites ſay, *Take time and you may doe any thing*. So alſo ſaith the Oppreſſor, *If I had but time enough, I could doe any thing*; though I am diſappointed now, yet I ſhall have a day to act what I project, and to powr out my revenges. But this cuts the oppreſſors heart, he doubts his life may end before he can accompliſh his ends. A wicked heart is not more pleaſed in doing evill, then troubled when he is but under a ſuſpition that he ſhall want either opportunity, or time to doe it. This is added to the painefull travell of a wicked man, that he knowes not how long he ſhall travell in this paine; for though all his be painefull dayes, yet he had rather continue in paine, then not continue his dayes. But the number of yeares is hidden, or a hidden thing to him.

Numerus annorum incertus eſt tyrannidis ejus. Vulg. *Ex iſta incertitudine, ſequitur ſuſpicio & timor.* Aquin. *in loc.*

Cum ait numerum annorum abſconditum eſſe, intelligit annos quibus victurus, aut regnaturus ſit improbus tyrannus. Druſ.

JOB. CHAP. 15. Verſ. 21, 22.

A dreadfull ſound is in his eares, in proſperity the deſtroyer ſhall come upon him.

He beleeveth not that he ſhall returne out of darkneſſe, and he is waited for of the Sword.

ELiphaz having laid downe this poſition, *That paine is the portion of a wicked man*, goes on to the proofe, and illuſtration of it; firſt, in reference to the terrours of his conſcience; and ſecondly, in reference to the troubleſomeneſſe of his outward ſtate, and the ſad changes that are incident to him. That a wicked man travells with inward paine, or terrour of conſcience; the firſt words of this Context tell us.

Verſ. 21. *A dreadfull ſound is in his eare.*

The Hebrew is, *A voice of dreads*; the word is Plurall, becauſe, not one ſingle terrour, but a multitude of terrours, an Army of terrours incamp about the ſpirit of a wicked man: and theſe charge him without intermiſſion; as ſoone as one hath done, another draws up againſt him.

קול פחדים

Sonitus terrorum, numeroſa multitudinis ſignificationem auget, i.e. ſonitus maximè terrificus, vel non unius ſed multiplicis terroris. Merc.

And he ſaith, *A ſound of terrour*, becauſe a ſound carryes feare with it; *Feare is a perturbation of the minde, ariſing from an apprehenſion of ſome approaching evill*: Now, by how much the nearer evill draweth to us, by ſo much doth feare increaſe upon us; and then an evill may be ſaid to be very near us, when we hear the ſound of it. We quickly ſee and feele an Enemy, when once he is come within our hearing. When the King of *Iſrael* ſent a Meſſenger to take off the head of *Eliſha*, *Shut the door* (ſaith *Eliſha*) *and hold him faſt at the doore, is not the ſound of his Maſters feet behind him* (2 *K.* 6. 32.) That is, is not his Maſter neer. And when *Eliah* ſaw the raine at hand, he thus beſpeaks King *Ahab*, *Get thee up, eate, and drinke, for there is a ſound of abundance of raine* (1 *Kings* 18. 41.) So here, *The ſound of terrour*, notes the ſpeedy approach of it; the Prophet (*Jer.* 4. 19.) complaines lamentably, *My belly, my belly, I am pained at my very heart, my heart makes a noiſe within me* (and why all this?) *becauſe thou haſt heard, O my ſoule, the ſound of the Trum-*

pet,

pet, and the Alarum of Warre; that is, because now it appeares that the enemy is at hand. When once we heare the sound of the Trumpet, War is not far off, yea it is even at the doore, and death is ready to climbe up at our windowes. Usually the eare receives the first blow; we first heare, and then feele the Sword.

When *Eliphaz* saith, *A dreadfull sound is in his eare*, we may understand it two wayes; either first, that a wicked man hearing the sad reports of approaching evill, is greatly troubled; or secondly, that a wicked man frames to himselfe an imaginary sound of evill. His fansie makes a noise, he thinks hee heares the sound of Drums and Trumpets, the clattering of Armour, and the clashing of drawne Swords, he heares (as the Prophet *Nahum* elegantly describes it) *The noyse of the whip, and the noyse of the ratling of the Wheels, and of the pransing Horses, and of the jumping Charrets.* Now, whether we understand it of the approach of reall dangers, the sound of which, are a terror to him, or whether we take it for those fantastick, pannick feares and Satanicall delusions, both or either of them render his life uncomfortable, and are the effects of an unquiet, or of a guilty conscience.

Hence Observe:

A wicked man is alwayes subject to feare; he that is a servant to sin cannot but be a slave to feare: And he that hath done much evill, suspects much.

While we have Peace within, War without doth not much trouble, though it much afflict us. And while our hearts, toucht by the spirit of God, make us musick, a sound of terrour to the eare is not terrible.

Impius tantum metuit, quantum nocuit.

It is sayd of a godly man (*Psal.* 112. 7.) *No evill tydings shall make him feare* (though there be a dreadfull sound in his eare, a sound of danger, yet) *his heart is fixed, trusting in the Lord.* A wicked man is terrified with conceited danger; a godly man is not afraid when there is reall danger. A godly man hath a witnesse for him in himselfe, a wicked man carries a witnesse against him in himselfe; and this witnesse is also his Judge to condemne him, yea his Executioner to torment, and vex him; as soone as our first Parents had sinned (*Gen.* 3. 8.) *They heard the voyce of the Lord God walking in the Garden, in the coole of the day, and Adam and his Wife hid themselves*

Nemo se judice nocens absolvitur.

selves from the presence of the Lord: Here was no appearance of terrour, it was the voice of God *walking* as a friend, not *marching* as an enemy, and it was in *the coole, not heat of the day*; these circumstances argue the guiltinesse of *Adam* and his wife, who fled and hid themselves at this appearance of the Lord. The voice of God walking, was a dreadfull sound in their eares, because they had not hearkned to the voice of God commanding. Wicked *Pashur*, who opposed the good Prophet, is branded with a new name (*Jer.* 20. 3. 4.) *The Lord sayd, his name shall no more be called Pashur, but Magor-Misabib*; that is, *Feare round about*, and in the next Verse, the reason is given why this name was given him, *For I will make thee a terrour to thy selfe*: He that is a terrour to himselfe, can no more be without terrour, then he can be without himselfe. Nor can any thing be a comfort to him, who is his owne terrour. And therefore a guilty conscience heares a dreadfull sound, what sound soever he heares; he ever expects to heare bad news, and he puts fearefull glosses and comments upon that which is good.

Pessimus in dubiis Augur timor. Stat.

A wicked man interprets all reports in one of these two mischievous senses, either *To the discredit of others, or to the disquiet of himselfe*: Bring what text of providence you can to him, he corrupts it with one of these glosses. Yea, the faithfull counsels of his owne Friends, are dreadfull sounds unto him, for he hath a suspicion that while they are counselling him for good, it is but a contriving of evill against him, or a setting of snares to catch him.

Againe, sometimes God creates a sound, or causeth the wicked to heare a dreadfull sound (*2 Kings* 7. 6.) *the Lord made the Hoast of the Syrians to hear a noyse of Chariots, and a noyse of Horses, even the noyse of a great Hoast, &c.* Upon this dreadfull sound, they arose and fled. Sometimes a wicked heart creates a sound, and what the Prophet threatens, he heares, *the stone out of the Wall, the beame out of the Timber crying against him.* The Story tells us of one who thought that the Swallows in the Chimney spake, and told tales of him. We say in our Proverbe, *As the fool thinketh, so the Bell clinketh*; much more may we say, *As an evill conscience thinketh, so every thing clinketh.* As he that hath a prejudice against another, takes all he heares spoken of him, and all that he heares him speake in

the worſt ſenſe, and moſt diſadvantageous conſtruction to his reputation; ſo he that hath a prejudice againſt himſelfe, conſtrues all that he either heares or ſees againſt his owne peace: Hence it is that he doth not onely flee when he is purſued, but when none purſue (*Prov.* 28. 1.) *The wicked flies when none purſueth* (except his owne feares) *but the righteous is as bold as a Lyon*: This terrour was threatned in the old Law (*Levit.* 26 36.) *They that are left alive of you in the time of your Captivity, I will ſend fainting in their hearts, in the Land of their Enemy, and the ſound of a ſhaking leafe ſhall chaſe them*; What poor ſpirits have they who are chaſed by the motion of a leafe? The ſound of a leafe is a pleaſant ſound, it is a kind of naturall muſick. Feare doth not onely make the heart move, *As the trees of the Forreſt are moved with the winde* (*Iſa.*7.) but it makes the heart move, if the winde do but move the Trees of the Forreſt. The Prophet *Iſaiah* tells *Jeruſalem*, *Thy ſlaine men are not ſlaine with the Sword, not dead in Battell,* (*Iſai.* 22. 2.) With what then were they ſlaine? And how dyed they; A learned Interpreter tells us how: They were ſlaine with feare, and dyed with a ſound of Battell before ever they joyned Battell. This anſwereth the judgement denounced by *Moſes* in another place (*Deut.*28 65.) *The Lord ſhall give thee there a trembling heart, and fayling of eyes, and ſorrow of minde, and thy life ſhall hang in doubt before thee, and thou ſhalt feare day and night, and ſhalt have no aſſurance of thy life.*

Homines tui non expectato adventu hoſtis, velut transfoſſi examinantur metu. Jun.

But here ſome may object, Is this the portion of wicked men? Doth a dreadfull ſound in their eares afflict their hearts? Have not many ſuch, much peace? and doe they not either ſmile or wonder to heare others complaining of an afflicted ſpirit, and beg prayers for the appeaſing of their troubled conſcience? which are matters they have no acquaintance with, nor knowledge of.

Ianſwer,

Firſt, Wee are not to underſtand the propoſition, as if all wicked men have, or that any wicked man at all times, hath this dreadfull ſound in his eare; but thus it is very often, and thus it may be always: thus it is with many, and thus it may be with all wicked men. A wicked man hath (as we ſay) no fence for it, no priviledge nor promiſe to ſecure him from it.

Againe,

Againe, though ſome wicked men have not this dreadfull ſound in their eares; yea, though they have pleaſant ſounds in their eares, like them *who ſang to the Viall, &c.* (*Amos* 6.) yet firſt, their peace is not a true peace; ſecondly, it is not a laſting peace; thirdly, that which they have, ariſeth from one of theſe two grounds; either from neglect of their conſciences, or from ſome defect in their conſciences. The neglect of conſcience from whence this ariſeth is twofold, either firſt when they neglect to ſpeake to conſcience, conſcience and they have never have a word, much leſſe any ſerious conference, or diſcourſe; either concerning the ſtate of their hearts, or the courſe of their lives, and then all's peace with them. Secondly, when the ſpeakings of conſcience are neglected, conſcience hath a double voice of direction, and correction; conſcience tels a man what he ought, and what he ought not to doe: conſcience checks a man for not doing what he ought, and for doing what he ought not. Yet many overpower and reſtraine conſcience from this office, and never leave oppoſing, till they have ſilenced, yea conquered it: Such as theſe have peace, ſuch a one as it is, and heare nothing but a ſound of delight in their eares, while this ſilence laſteth.

Againe, This may ariſe from ſome defect diſabling conſcience, to doe its ordinary, or naturall duty (the conſcience of an evill man may have ſome goodneſſe in it) Conſcience may be conſidered two wayes, either morally, or naturally; that onely is a morally good conſcience, which is pure and holy, a conſcience clenſed from the guilt of ſin by the blood of Chriſt; thus no wicked man can be ſayd to have a good conſcience. That is a naturally good conſcience which performes the office or duty to which conſcience is appointed; conſcience is ſet up in man to performe certaine offices: if the conſcience of a bad man performe them, his conſcience (in that ſenſe) is good.

The firſt office or worke of conſcience is to obſerve, and take notice of what we doe, conſcience ſhould, as it were, keep a Day-Book, and follow us up and downe with Pen and Inke, to write all our motions.

A ſecond worke of conſcience is to teſtifie what we have done, and which way we have moved.

A third, is, to accuſe us when we doe evill, and to acquit us

when we do well: Now as a wicked mans conſcience is alwayes morally evill, becauſe ſtained, and polluted with ſinne: So many times his conſcience is naturally evill too; that is, it will neither take notice of, nor check him for his ſinne. When the wicked mans conſcience is in this evill ſtate, he thinkes his ſtate good enough; and ſo he is at quiet.

Caſuiſts tell us of foure ſorts of evill conſciences, all which may live out of the hearing of theſe dreadfull ſounds.

Firſt, A blind ignorant conſcience that cannot diſcerne between morall good and evill.

Secondly, A ſecure conſcience, which thinks not of any penall evill.

Thirdly, A dull, lazy, ſleepy conſcience, which hath little or no ſenſe, either of what is done or ſuffered.

Fourthly, A ſeared conſcience, which is altogether ſenſeleſſe.

A conſcience thus diſabled to performe its worke, being either blind, ſecure, ſleepy, or ſeared, is tame and quiet with the worſt of men. But all this while, though this wicked man hath ſome eaſe, yet he hath no peace; his conſcience while ſeared, is far enough from being ſetled; his conſcience while aſleep is far enough from reſt. It is with ſuch, as with ſome ſick men, aske them how they doe, they will ſay, Very well, when as indeed they are ſo ſick, that they know not how ill they are; they take death it ſelfe for health, and their not feeling of paine for the curing of their diſeaſe.

But when the conſcience of a wicked man is once enlightned, ſoftned, and awakned, he cannot but have theſe dreadfull ſounds, which will neither give nor let him receive any reſt. Conſcience will awake at laſt, and ſpeake terrible things, conſcience will be a *Boanerges*, a terrible Preacher, thundring out, not onely a chiding reproofe, but a ſentence of condemnation, and then the wicked will even gnaſh their teeth, becauſe conſcience did no ſooner uſe its teeth, they will gnaw their tongues for ſorrow, becauſe conſcience had no tongue to ſpeake, or they no eares to heare what it ſpake, till it was too late: *A dreadfull ſound is in his eare.*

In proſperity the deſtroyer ſhall come upon him.

בשלום
In peace.

The Hebrew is, *In peace the deſtroyer ſhall come upon him.* Peace is

is ſo neer allyed, and ſo great a friend to proſperity, that one word may well ſerve both. The wicked mans deſtroyer ſhall be to him like *Joab* to *Abner*, and *Amaſa*, ſhedding the blood of War in Peace, and putting that blood upon the Girdle about his loynes, *&c.* 1 *Kings* 2.5.

But ſome may demand, How doth this ſuite with the former Verſe? Where *Eliphaz* told us, that *A wicked man travells in paine all his dayes*: How is he in proſperity, if he travels all his dayes in paine? I anſwer, The denomination is given from the greateſt part of a wicked mans life, and that is trouble and paine. Or ſecondly, if an inſtance can be given of any wicked man, that hath had more good dayes then evill, or that hath had no ill dayes at all, in regard of any outward trouble and paine, then we may reconcile the Text thus; his proſperity is beſide his ſtate, yea, in his very proſperity he is in paine: *In the midſt of laughter his heart is ſorrowfull, and the end of his mirth is heavideſſe* (*Prov.*14.13.) His is but a ſeeming, not a reall proſperity.

Eſt amplificatio malæ cujuſdam impiorum ſecuritatis q.d. ſi contingat impium nihil timere ſed ſecure agere tunc & inopinato opprimetur. Pined.

Further, theſe words are an aggravation of his miſery, becauſe if at any time he appeares proſperous, and free from feare, then ſudden deſtruction overtakes him.

Or laſtly, The deſtroyer may be ſayd to come upon him in proſperity, becauſe in his beſt dayes he fears the deſtroyer: he ſuſpects danger, when he ſees none; and is therefore never out of danger. Who this deſtroyer is, is left here at large; no particular one is ſpecified, but any terrible one is intended; *Eliphaz* doth not ſay, A Deſtroyer, but *The Deſtroyer*. One both powerfull and skillfull to deſtroy ſhall *come upon him*. He ſhall not onely *come to him*, but *come upon him*; to come upon, is to invade or to aſſault: A freind comes to a man with kindneſſe and embraces, to viſit or ſalute him, an enemy comes upon a man with blowes, and violence to wound and deſtroy him. *In proſperity the Deſtroyer ſhall come upon him.*

Et cum pax ſit ille inſidias ſuſpicatur. Vulg.

Omnia etiam tuta tyranni & impii timent. Merc.

Hence Obſerve.

When wicked men thinke themſelves moſt ſafe, they are neereſt to deſtruction. 'Tis ſeldome that they thinke themſelves ſafe, and when they doe, they are furtheſt from ſafety. *When the wicked ſpring as the graſſe, and when all the workers of iniquity do flouriſh, it is that they ſhall be deſtroyed for ever,* Pſalm. 92.7.

92.7.) Their temporall, short spring, is not onely an antecedent, but an argument of their eternall Winter. And their winter is not the going down of the sap to the root, but the pulling of them up by the roots; they shall be *destroyed.*

(*Job* 20.22.) *In the fulnesse of his sufficiency hee shall be in straits:* When it is full Sea with him, his Channell shall be dryed up. It was sayd to that Foole (*Luke* 12.20.) *This night thy soule shall be taken from thee:* The destroyer came upon him, indeed in his prosperity, when he sang himselfe asleep, with *Soule thou hast goods layd up for many yeares*, he could not keep his soule one night. (1 *Thes.* 5.3.) *When they shall say peace and safety, then sudden destruction commeth upon them, as travaile upon a woman with childe, and they shall not escape:* The generall destruction of wicked men in the day of judgement, shall come as a thiefe in the night. We have a representation of this, in that wofull tragedy which the Lord acted upon the Egyptians (*Exo.* 12.30.) *At midnight there was a grievous cry* (he came upon them as a thiefe in the night) *for the Lord smote all the first borne of the land of Ægypt*; they dyed in their warme beds, in prosperity the destroyer came upon them. This is bad enough, yet not the worst of the condition of wicked men;

For,

Vers.22. *He beleeves not that he shall returne out of darknesse, he is waited for of the Sword.*

This is a further account of the inward misery, or paine which afflicts the spirit of a wicked man.

He beleeves not that he shall returne out of darknesse.

Hee looketh not that he shall escape from darknesse. So Master *Broughton.* There are five interpretations given about this darknesse, out of which the wicked man beleeves he shall not returne.

Fii spe se armant & in spem contra spem sperant. Merc.

First, Some understand it of the darknesse of sin; but a wicked man cannot be sayd to despaire of that about which he never had any hope, or desire.

Secondly, Some understand darknesse litterally, and plainly of the darknesse of the night, and interpret thus, *He beleeves not*

not that he shall returne out of darknesse; that is, he is so haunted with feares every night, when he lies downe, that he thinks he shall never live till the morning: This is a good sense.

Thirdly, Others understand this *darknesse*, to be *death*, he hath a perfect sound of dread when death comes, because he beleeves not that he shall returne out of that darknesse. The resurrection is the consolation of the Saints, in the midst of greatest dangers and thickest darknesse; because, though they dye, yet they beleeve they shall returne out of darknesse. But a wicked man, who beleeves or hopes for nothing beyond the time of this life, if he be once cast into the grave, either thinkes he shall lye there for ever, or if he beleeves he shall rise, yet he doth not beleeve that he shall rise out of darknesse, for he shall rise in darknesse, and goe downe to everlasting darknesse.

Fourthly, A fourth expounds it of internall darknesse, the darknesse of his spirit, or of those mists and clouds which hang about his minde. A godly man falling into this darknesse, doth not actually beleeve he shall returne out of it, (for such a faith were his returne out of it) but a wicked man as he hath no ground, so no possibility (continuing in the state he is) to beleeve it. *Saul* had a wofull darke spirit, and beleeved not that he should returne out of it, by the helpe of God; therefore he went to a Witch (a Counsellour of the Prince of darknesse) for helpe.

But fifthly, I rather conceive, as often elsewhere, so here, by darknesse is meant, outward affliction. When the destroyer comes upon him, and he is cast into a sad darke condition, he hath no faith for himselfe, that he shall returne out of it, or be delivered from it. This is an extreame aggravation of the miserable state of a wicked man, who either hath no outward prosperity, or his prosperity is nothing to him, he enjoyes it not; but if ever he fall into outward misery, how great is his misery, so great that he gives himselfe for gone, a lost man for ever: *He beleeves not that he shall returne out of darknesse.*

Observe hence.

That a wicked man neither doth, nor can beleeve deliverance from evill.

First,

First, He hath no ground to beleeve, promises are the foundation of faith, A wicked man may be under promises of conversion from his sin, but he is not under any promise of mercy while he continues in his sin; the whole Booke of God yeelds him not (in that state) any speciall promise, for so much as a bit of bread; when he hath bread, he hath it from providence, not from a promise, or but from a generall promise. He is fed as a Beast is fed, the Lord being the *preserver of Man and Beast:* He cannot have a speciall promise himselfe, not being an *heire of promise:* Therefore when he falls into darknesse, he hath no ground to beleeve. Whereas a godly man never hath so much ground to beleeve, as when he falls into darknesse, because then he hath more promises then before; his outward losses gaine him the advantage of many sweet promises, which till then he could not plead, for the succour and nourishment of his faith. As a wicked man hath no promise of God (in the sense explained) at any time; so a godly man hath most promises of God in evill, yea in the worst of times.

And as a wicked man hath no ground to beleeve, so he usually *hath no heart to beleeve*: as he hath no reason to hope for better things, so he hath no courage, his spirit sinks and fails, when his state doth. *Abigall* had no sooner told *Naball* that the destroyer was comming upon him in his prosperity, but his heart sunk within him, like a stone, and he dyed away presently.

Secondly, The best of a wicked mans faith (that he shall returne out of darknesse) is but a presumptuous fansie, or meer Fool-hardinesse. A good man is like a Childe in his Fathers house, who takes no care, but casts all upon his Parents; in the greatest storme, he commits the helme to Christ as Pilot; he can say as *David*, (*Psalm.* 42.) when he is in trouble, *Why art thou disquieted, O my soule?* He cals his soul to question, and would have his soule give him a reason, *Why art thou troubled, my soul? hope in God, for I shall yet praise him:* But a wicked man hath no God to hope in, therefore he cannot say, *I shall yet praise him*: That man cannot cast his burden of cares upon the Lord (*Psalm.* 55.22.) who cares not how he burdens God with his sins; therefore he must beare and sinke under both burdens himselfe: He cannot beleeve that

that he shall returne out of the darknesse of trouble, who delights and sports in the darknesse of iniquity.

Againe, Consider, this is brought as a proofe of the wofull condition of a wicked man. It is misery enough, *that the destroyer shall come upon him*; but this is more miserable, he cannot beleeve deliverance from destruction.

Hence Observe.

That want of faith in time of affliction is more greivous then affliction: It is worse not to beleeve deliverance, then to fall into trouble; as the life of faith is the best life, so the life of unbeliefe is the worst life. *Despaire of good is the greatest evill:* Faith is not onely the support and reliefe of the soule in trouble, but it is the victory and tryumph of the soule over trouble. Faith doth not onely keep the soule alive, but lively; Faith keeps the soule fat and in good plight: Faith is a sheild, both against temptation, and affliction. But every blow falls upon the bare skin of an unbeleever; Faith is a sheild both against the fiery darts of the Devil, and (with a difference) against the fiery darts of God also. Let God himselfe cast his darts at a Beleever, Faith secures him from hurt, though not from wounds, yea his very wounds, through a worke of faith, shall work his good.

It is the comfort of a man that *feareth God, and obeyeth the voyce of his Servants, that while he walketh in darknesse and hath no light, he is bid to trust in the name of the Lord, and to stay upon his God* (*Isa.* 50.10.) But while a man that doth not feare God, walks in darknesse and hath no light, his misery is, that he can neither trust in God till light comes, nor that light will ever come. How happy are the righteous, to whom light ariseth in darknesse? How unhappy are the wicked, who being in darknesse, conclude that the light will never arise.

Faith makes all evill good to us, and all good better; unbeleife makes all good evill to us, and all evill worse. Faith (like the Horse, *Job* 39.19.) laughs at the shaking of the Speare; unbeleife trembles at the shaking of a leafe. Faith findes food in Famine, and a Table in the Wildernesse. In greatest dangers, faith answers, I have a great God; when outward strength is broken, and all lyes a bleeding, faith answers, The promises are strong still, they have not lost a

drop of blood, nor have they a skar upon them. When God himselfe appeares angry, faith answers, I know how to please him, and I can goe to one in whom he is, and will be well-pleased for ever. Thus Faith pulls out the Sting of trouble, draws out the gall and wormwood of every affliction. But where faith is wanting, every affliction is full of gall and wormwood, and every trouble vexeth with a double sting. It stings such, as it is a trouble, and it stings them more, as they see no comfort in, nor way out of trouble. The darknesse of darknesse is this, Not to beleeve, *that we shall returne out of darknesse.*

And hee is waited for of the Sword.

This clause is neer in sense to the latter part of the former Verse, and yet in this variety of expression, there is some variety of intention. For the clearing of it, two things are to be enquired:

First, What is meant by the Sword.

Secondly, What is meant by *waited for of the Sword.*

The Sword is taken two wayes in Scripture.

First, litterally for *That Weapon of Warr*, and by a Synechdoche the Sword is put for all weapons of War; as also by a Metonymie, for War it selfe: When the Sword is threatned in Scripture, War is threatned.

Secondly, The Sword is taken for the power of the Magistrate, who beares not the Sword in vaine: Christ is described as a King armed with his Sword (*Isa.* 11. 4.) *By the Sword* (that is with the word) *of his mouth, he will slay the wicked:* Christ will pronounce a sentence of condemnation, and deliver them up to execution: Thus the Judge slayes the Malefactor by the Sword of his mouth.

Nempe sua sententiâ tradens eum justitiæ ministro.

Quicquid punit & percutit, & torquet, & cruciat in scripturis sanctis gladius appellatur. Hieron. in cap. ult. Isa.

Further, by a Synechdoche, the Sword is taken for all manner of evill and trouble; whatsoever hurts or afflicts is comprehended under the notion of a Sword (*Luke* 1. 35.) Old *Simeon* tells the holy Virgin in his Song, *Also a Sword shall passe through thy soule*; his meaning is not, that she should be cut off in War, by the hand of the Souldier, or in peace, by the sentence of the Judge, but that sore troubles and afflictions like a sharp Sword should pierce her soule.

Here the Sword may be taken either for the Sword of War, or

or of Peace, or for any evill, that befalls the Wicked Man.

But how is he *waited for of the Sword*; the Originall word is rendered two wayes.

First, Actively.

Secondly, Passively.

Some render actively, *He is waiting for of the Sword:* He stands expecting the Sword, and that in a double sense; he waites for the Sword which he feares will destroy him, or he waites for a Sword, which he desires to defend him. Mr. *Broughton* gives this sense, *Having watch, hee thinketh upon the Sword.*

Circumspectans undique gladium. Vulg. *Sc. vel quo pereat vel quo se defendat.*

Againe, Others render it passively, *Hee is waited for of the Sword*, when he thinks not of it: The Sword lies in ambush to surprize him. A man is said to be waited for by an Enemy, when he intends to assault him unawares. To be thus waited for by the sword, is to be waited for by sword-men. And it is as great a disadvantage to be seen of the Sword, before we see the Sword; as it is (according to the old Proverb) to be seen of the Wolf, or of the Crocodile, before we see either.

Tanquam exspecula expectat. Tigur. *Hebraizantes tenent esse participium passivum: hinc* Rab. Levi. *exponit Conspicitur a gladio. Aspectus gladio* Vatabl. *Est Hebraismus, ut videri a gladio sit ab hostibus observari per insidias. Decretus in manu ferri.* Sept. *Conspectus ipse ad gladium.* Mont. *Nempe a deo conspectus & destinatus ad gladium. Præcisus enim est ad gladium.* Sym.

The wicked is waited for of the Sword, not for any service, but for the revenge it owes him, the Sword lyes behind the door, or under a bush to snap him as he passeth.

The Septuagint in stead of, he is waited, or watched, or looked for by the Sword, renders thus, *He is decreed into the hand of the Sword*; leading us to the appointment and destination of God, who hath set him out, and marked him for judgement. *Hee is appointed to the Sword:* Such a decree the Prophet seems to poynt at (*Jer.* 15. 2.) where he brings in the Lord, as resolved to proceed in judgement against all prayers and intreaties, though made by his greatest Favorites; *Though Moses and Samuel stood before me, yet my minde could not be unto this people, but such as are for death, to death, and such as are for the Sword, to the Sword:* That is, such as are decreed into the hand of the Sword, let the Sword take them; the decree shall stand, *the sentence is irrevocable.*

Taking the Text actively, Observe:

That a wicked man thinks every one his Enemy: He dreames of danger when he sleeps, and where everhe comes, he waites for the Sword, *Hee that hath a minde to hurt others, feares it is*

Nunquam non divinam ultionem expectat vel metuit. Merc.

Ex omni parte inimicos sibi imminere videns. Aquin. *Qui de nullo confidit de omnibus timet.* id.

in the minde of every one to hurt him: He that is harmeleſſe is feareleſſe; and while we goe about doing good, we are free from the ſuſpicion of evill. *Cain* having murthered his Brother, complaines of the Lords ſentence againſt him, *Thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid, and I ſhall be a fugitive and a Vagabond on the earth, and it ſhall come to paſſe, that every man that finds me, ſhall ſlay mee,* (*Gen.* 4. 14.) *Cains* complaint is the Comment of this Text, *Every one that findes me ſhall ſlay me*, is, *I waite for, or I expect the Sword*: *Cain* ſpeaks as if an Army were continually purſuing him, or as if the avenger of blood, were alwayes ready at his heels. And that which aggravates the wonder of this jealouſie is, that we can give account but of one man alive in the World beſides himſelfe at that time, and that was his owne Father *Adam*; we read not of any Son that *Abel* left behind him, nor had *Cain* any Son (upon record) at that time; and yet he cryes out as if the World had been full of Inhabitants, and every one of them his Enemy; *Every one that meets me will ſlay me.* What is ſaid of *Iſhmael*, is true of Oppreſſors, *Their hand is againſt every man*, and therefore they have cauſe enough to ſuſpect that every mans hand is againſt them, they are ever *waiting for the Sword.*

Secondly, from the paſſive ſenſe, *He is waited for of the Sword.*

Obſerve.

That a wicked man is in danger whereſoever he is: He cannot ſet his foot over the threſhold but miſchiefe may arreſt him; the Lord ſayd to *Cain*, *If thou doeſt ill, ſin lyes at the doore*; that is, (according to the ordinary interpretation) puniſhment lyes at the door, it lyes at the door, yea, it will draw the latch, or turne the Key and come in at the doore; *There is no evill but a wicked man is ſubject to it*; as there is no good, but is the inheritance of a godly man, who is therefore called *an heire of the promiſe.* He that is an heire of the promiſe, hath all the good things of this life, and of the next for his inheritance. When he goeth forth, mercy hath him by the hand, yea mercy lyes under his feet, and holds a Canopy of protection over his head. A wicked man is an heyre of the curſe, and therefore he alwayes ſtands under the droppings of Divine anger; his breaſt is the Butt or Mark at which God levells the deadly Arrows of his indignation, and *he is waited for of the Sword.*

Thirdly,

Thirdly, Obſerve:

That the expectation of evill is more afflictive then the feeling of evill; He doth not ſay, he is ſlaine with the Sword, or cut off with the Sword; but he is waited for, or he waites for the Sword: All evill attends him who is thus attended, or who gives ſuch attendance. He that is alwayes looking for evill cannot enjoy the good which he ſees. For as the aſſured hope of approaching comfort ſwallows up our preſent ſorrows, ſo the continuall expectation of approaching ſorrow ſwallows up our preſent comforts.

Fourthly, It is not ſaid either by what Sword or by whoſe Sword he is waited for, but *he is waited for of the Sword*; here is the Sword, but here is no hand named, neither the hand of God, nor the hand of man, drawing and weilding this Sword.

Hence Note.

Cum Supplicium dicitur & non dicitur a quo inferendum ſit, inevitabile ſupplicium ſignificatur. Sanct.

That the deſtruction of a wicked man is inevitable. When we neither know, whoſe the Sword is, nor whence the Sword is, how ſhall we prevent it or provide againſt it. When the Lord would aſſure us that an unavoidable overthrow ſhall come upon the Kingdomes of the earth, which oppoſe the Kingdome of Chriſt; he ſaith, *A Stone cut out without hands*, ſhall do this; it ſhall be done no man knows how or which way; and therefore no man can know how or which way to hinder the doing of it. As there is a Stone cut out without hands, ſo there is a Sword to cut without hands. The judgement of *Babylon* is thus expreſſed by the Prophet (*Iſa.* 47. 11.) *Therefore ſhall evill come upon thee, thou ſhalt not know from whence it ariſeth; and miſchiefe ſhall fall upon thee, thou ſhalt not be able to put it off.* The former words expound the latter: Why ſhould not *Babylon* be able to put off the miſchiefe? Becauſe it comes upon her, ſhee knowes not from whence. We ſay in our Proverb, when we threaten a miſchiefe, from which there is no eſcaping, *You ſhall never know who hurt you:* He that knows not who hurts him, ſhall never know how to helpe himſelfe; and while the hand that ſtrikes us is not ſeene, how ſhall we ſee to defend our ſelves againſt the ſtroke. He that waites for the Sword is alwayes in feare, and he that is waited for by the Sword, is alwayes in danger. Either of theſe is bad enough; and he that is under both, cannot be worſe.

JOB.

JOB. CHAP. 15. Vers. 23, 24.

He wandreth abroad for bread, saying, Where is it? Hee knoweth that the day of darkneſſe is ready at hand.
Trouble and anguiſh ſhall make him afraid, they ſhall prevaile againſt him, as a King ready to battell.

THeſe two Verſes are a further deſcription of the perplexed condition of a wicked man, *A dreadfull ſound is in his eare, &c. He is waited for of the Sword.* And what more?

Vers. 23. *Hee wandereth abroad for bread, ſaying, Where is it?*

In Hebræo tantum eſt movetur pro pane.

We put in thoſe words, *Saying*, and *Is it*; the Hebrew being onely this, *He wandereth abroad for bread, where*; as if he had ſayd, *No man knowes where, and he knowes not whither himſelfe.*

Tyrannorum furta & rapinas hic deſcribi putat Cajetanus.

There is a two-fold interpretation of this *Wandering*; ſome underſtand it of a powerfull roaving abroad for bread; he takes what he can from thoſe who are next, or he takes what comes next to hand: He muſt have it, it matters not much with him, how or from whom. Such are called *Rovers*, they rove abroad for bread, they ſpoyle and plunder others for the ſupply of their wants, ſhall I ſay, or of their luſts. But I conceive this Expoſition unſuitable; and the reaſon is, becauſe *Eliphaz* is not here deſcribing the ſin of a wicked man, but his puniſhment; to ſpoyle and plunder for bread is his ſin; to wander for bread is his puniſhment, and implyes the evill and miſery that comes upon the wicked, not the evill and miſchiefe that is done by the wicked.

Secondly, To wander, is the condition of a man who hath no ſetled dwelling. *Paul* was once in ſuch a ſtate, *Even to this preſent houre we both hunger*, &c. *and have no certaine dwelling place* (1 *Cor.* 4. 11.) This alſo was the lot of the Jewiſh Martyrs, *They wandered about in ſheep-skins, &c.* (*Heb.* 11. 37.) Theſe were *holy wanderers*: They wandered in the World, that they might not wander from God. Here we have an *unholy wanderer*, who having gone aſtray from God, found no reſt among men, a downe-right Vagabond; for, ſo the word is applyed to *Cain* (*Gen.* 4.) *A fugitive and Vagabond ſhalt thou be*; and we in our Law, call a ſort of idle Beggars, *Vagabonds*, ſuch as goe from Countrey to Countrey, from houſe to houſe, to ſeeke their bread. Such alſo were among the Jewes, who are therefore called *Vagabond Jewes* (*Acts* 19. 13.) To be a wanderer was one of the ſharpeſt threats that God ever denounced againſt his people, *My God will caſt them away, becauſe they did not hearken to him, and they ſhall be wanderers among the Nations.*

Hee wanders about for bread.

Panis hoc loco non ſignificat, ut alibi ſæpe, quodcunque eſculentum ſed viliſſimum quemque cibum quo poſſit ſuſtentari. Pined.

His verbis notatur aliud Dei flagellum nempe extrema inopia Bold.

In Scripture ſenſe, bread takes in all good things, even the beſt which concerne this life: So Chriſt teacheth us to pray, *Give us this day our daily bread.* But here by *bread*, we are to underſtand the meaneſt proviſion, diſtinct from fleſh, and other Food; a man that lives meerly upon bread, hath but poore fare; though bread be the ſtaffe of life, yet he that hath nothing but bread to eat, lives meanely, and hath onely enough to keepe life and ſoule together.

Yet further, they that *wander for bread*, muſt be content with the courſeſt bread, and with a little of that; they are often glad if they get but a dry or mouldy cruſt of bread to ſatisfie the cry of hunger. So then, *To wander about for bread*, is to live a beggars life, or to be driven to the utmoſt ſhifts to ſuſtaine life, and keep from ſtarving.

Exul, inops erres alienaque limina luſtres. Ovid. in Ibin.

To be brought to a peece of bread (of our owne) is to be brought to the loweſt ebb in worldly things (*Prov.* 6. 26.) *By meanes of a whoriſh woman, a man is brought to a peece of bread*; That is, he is made very poore. And if he be at a low ebb, who hath but a peece of bread of his owne: what are they who are forced to aske ſo low as a piece of bread of others? To want bread is ill, but wander about for bread is far worſe. He that wants bread is pincht, but he that wanders for it is diſgraced.

Obſerve hence, firſt.

To want and wander about for bread, is a ſore affliction: Such an affliction, as *David* profeſſeth he never obſerved the righteous mans ſeed fallen into (*Pſal.* 37. 25.) *I have been young, and now am old, yet never ſaw I the righteous forſaken, nor their ſeed legging their bread:* the righteous are often troubled, yet never forſaken,

forſaken, or if forſaken of men, yet not of God; when all men, even godly men, forſook *Paul*, yet God did not: *The Lord* (ſaith he) *ſtood by me*, (2 *Tim.* 4. 16, 17.) And though a righteous man may be brought to begg, yet his ſeed (that is, his whole poſterity) is not; or if we take ſeed for a ſingle perſon, to ſee him begg for bread is very rare; ſo rare it was in thoſe times, that *David* had not obſerved it; for hee ſpeakes not of that which cannot be, but of that which is ſeldome or never ſeen to be. 'Tis a mercy to be denyed ſuperfluities, but it is an extreame miſery to be denyed neceſſaries. The Jewes had poore amongſt them, but the Law made ſuch proviſion, that they had no Beggars or wanderers for bread (*Deut.* 15.) He is not a Beggar that asks bread upon a pinch (for ſo did *David* himſelfe, more then once) but he that makes a trade of it.

Caſus tranſitorii non reddunt mendicum. Muſc. in *Pſal.* 37.

Poverty or want is not a marke of Gods disfavour, no more then riches are a marke of his love: Yet ſome want and poverty, that eſpecially, which is accompanied with a continuall wandering for bread, is a mark of Gods disfavour. It was a Propheticall curſe upon the Traytor *Judas* and his Poſterity (*Pſal.* 109. 10.) *Let his Children be continually Vagabonds and begg, let them ſeeke their bread out of deſolate places.* And experience tells us, that though ſometimes a *Lazarus*, a good man begg, yet the race and generality of profeſſed Beggars are the worſt of mankinde.

Secondly whereas *Eliphaz* ſpeakes ſpecially of the Oppreſſor, and tells us, that he *wanders about for bread.*

We may Obſerve.

Oppreſſion is the neereſt way to poverty: They who make Beggars to ſatisfie their luſts, ſhall be forced to begg for the ſatisfying of their hunger. It is very dangerous to make proviſion for the fleſh by lawfull meanes, to fulfill the luſts of it; but it is moſt dangerous to make proviſion for the fleſh by unlawfull means (by wrong and oppreſſion) to fulfill the luſts of it. They who ſo fulfill their luſts, ſhall ſoone be brought to want. *Hannah* ſung out this ſuddaine change (1 *Sam.* 2. 5.) *They that were full have hired themſelves out for bread, and they that were hungry ceaſed.* Not that they ceaſed to be, but they ceaſed to be hungry, or their hunger ceaſed. Godly empty ones were filled, and wicked full ones were emptied; and that which makes

makes the want and emptineſſe of a wicked man ſo great a miſery, is his want of faith and patience when he is empty; he hath done ſo much evill; that he hath no faith to beleeve, that any man will doe him good, therefore his poverty fills him with impatience, and his minde is more unſetled then his eſtate.

Thus ſuch as he are deſcribed (*Pſal.* 59. 14, 15.) *At evening let them returne, and let them make a noyſe, like a Dog, and goe round about the Citie: Let them wander up and downe for meat, and grudge if they be not ſatisfied:* A good man may want meat, but he doth not grudge. He that waites upon God, and beleeves, ſhall be ſatisfied, though not filled.

Againe, 'tis propheſied of wicked men (*Iſa.* 8. 21.) *They ſhall paſſe through it hardly beſtead and hungry, and it ſhall come to paſſe, when they ſhall be hungry, that they ſhall fret themſelves, and curſe their King, and their God, and looke upward:* When an unbeleever hath nothing to eate, he eates himſelfe. His owne fretting waſts him more then his hunger. He then *looks upward*, not as ſubmitting himſelfe to God in his hunger, not as depending upon God, for the ſatisfying of his hunger: In which ſenſe it is ſaid (*Pſal.* 145. 15, 16.) *The eyes of all waite upon thee*, (as we put in the Margin) *looke unto thee, and thou giveſt them their meat in due ſeaſon, thou openeſt thine hand and ſatisfieſt the deſire of every living thing.* A wicked man cannot look upward, *thus*, when he is hungry, he cannot look up and pray, he cannot look up and truſt in God; but he looks upward to curſe the God of Heaven in his heart, if not with his tongue; he looks upward, becauſe he is vext with all that is done below; he looks upward, not becauſe he hath any pleaſant ſights in Heaven, but becauſe he is diſpleaſed with all he ſees on Earth.

Terroribus conſcientiæ ita divexatur ut in maxima abundantia ſummè egeat, laboret de victu ſupra modum. Jun.

He wanders abroad for bread.

Where? or whither doth he wander? That which *Eliphaz* is conceived to ayme chiefly at in this paſſage, is not ſo much the reall, as the imaginary and conceited want of a wicked man. He wanders while he ſtayes at home, and ſeekes for bread, while his Barns and Tables are filled with it. He is terrified with fore-thoughts of poverty, in the midſt of his riches, and when he hath bread, ſaith, Where is it? He is ſo

Vagatur, vel in mediis opibus, egeſtatis metu, ne bonis ſecure fruatur. Merl.

troubled with suspected evills, that he cannot take comfort in his possessed goods.

Hence Observe:

First, *That abundance cannot satisfie:* God onely is fulnesse to us. A man may wander about in his thoughts for bread, when he hath bread enough about him, and say he shall be undone, and dye a beggar, when he hath abundance. *A covetous man is an unsatiable gulfe; He onely is well who hath enough, and he is best who hath (in temporalls) the least enough:* But a covetous man hath not enough, though he hath more then enough, and much more then needs; he alwayes dreams of dearths, and suspects the Earth will be barren: with these feares he pines, yea martyrs himself, and is not at all enriched with all his riches; he hath sufficient to maintaine twenty, yet is told by his unbeliefe, that he hath not sufficient for one. This is vanity and vexation of spirit; The life of man doth not consist in what he hath, but in what he is, and hopes to be: his life doth not consist in abundance, either for the continuance of it, or for the comfort of it. A man doth not live more dayes, nor more cheerfully any day, because he lives plentifully. The creature were a God to us, if it could doe this to us; but this, God hath reserved in his owne hands (how much soever of the creature he gives out) that we may know our dependance on him.

Secondly, Observe:

That imaginary wants, or to have an unquiet spirit in the midst of our injoyments, is more afflictive then to be in reall want: The worst worldly poverty is to be poore when we are rich; as it is the excellency of our spirituall estate to be poore in spirit, in our greatest spirituall plenty, to be little or nothing in our own eyes, when we have a great stock of grace: So it is the misery of our temporall estate to be thus poore in spirit, when we have plenty in the Purse, to say we have little or nothing, when we have a great stock of worldly goods.

Zophar concludes of the Hypocrite (*Chap.* 20. 21.) *In the fulnesse of his sufficiency he shall be in streights*; which may be understood, either first, That when he is full, troubles shall empty him; or secondly, That while his fulnesse continues, even in his fullest fulnesse, he shall live, as if he were indeed as empty of wealth, as he is of goodnesse, alwayes spending himselfe with feares

feares that all will be suddenly spent, and saying in his heart, *This will not hold out, I shall never be able to bring the yeare about, or bring* (as we say) *both ends together.* Hence his cares are endlesse, and he grudges himselfe ordinary comforts, his worldly sorrow consumes him, and he is willing to dye, onely to save charges: That man is in an ill case, who is grudged what he eats or spends, by others, but it is farre worse for a man to grudge himselfe his necessary expences.

Some worldly men, whose Barns are full, are ready to say every one to his soule, as he (*Luk.* 12. 19.) *Soule take thine ease, thou hast goods laid up for many yeares:* Another hath his Barnefull, and yet he saith, This will not hold one yeare, and so gives his soule no ease at all. What the Apostle saith of himselfe, is true of all those who have an interest in Christ, (*2 Cor.* 6. 10.) *As poore, yet making many rich; as having nothing, yet possessing all things:* But there are some rich, who make many poore, and themselves poorest of all; for though they have all those things, yet they are as if they possessed nothing. It is an affliction to be poore for want of riches, but it is a curse to be poore in the possession of riches. *He that loves Silver, shall not be satisfied with Silver* (*Eccles.* 5. 10.) To be satisfied, is more then to be rich, and he is alwayes poore, who is unsatisfied; he that expects satisfaction from the creature, shall never finde contentation in the creature; and he that expects no satisfaction from the creature, hath contentation in any portion of the creature. A godly man learnes in every estate to be content; a carnall man is content in no estate; when he is poore, he sees he hath nothing, and when he is rich, he saith he hath not enough. Thus he wanders as well when he is rich, as when he is poore, and is therefore never satisfied.

Againe,

He wanders about for bread, Where? Or saying, *Where is it?*

Hence Observe:

A man that is not good, is uncertaine where to receive any good; Where is it? Though a Beleever want bread, yet he knowes whither to goe for it, and where it is to be had. *The earth is the Lords, and the fulnesse thereof, he goes to Heaven for bread as well as for grace*; he knowes there is bread in the promise, and

to the promiſe he goes. The promiſe hath all things both concerning life, and godlineſſe. Chriſt who is the bread of life, gives us bread for this life; and having Chriſt, with him, we have all things elſe; Bread and Cloathing, Gold and Silver, are laid up in Chriſt.

An Unbeleever (as hath been ſhewed) hath nothing to doe with promiſes, nor with Chriſt the fulfiller of promiſes, and therefore he is ever in doubt, when he is in want; and ſaith, Where is it? He knowes not whither to goe, nor to whom for the ſupply of his wants. A wicked man is never in his way, and, in one ſenſe, he is never out of his way. They may goe any where, who know not whither to goe. They are never out of their way, who have no home. Eaſt, Weſt, North, or South, it is all one to them; which way the Staffe falls, they goe, they have no rule nor line to goe by; but though a wicked man know not his particular way, yet he often knowes his generall end, and that is miſery, as the next words tell us.

He knowes the day of darkneſſe is ready at hand.

At the 22. Verſe, *He beleeves not that he ſhall returne out of darkneſſe*; that is (as was opened) in caſe he falls into evill, he thinks he ſhall never get out of it; he hath no faith that he ſhall recover out of trouble, but he hath a ſtrong faith, that he ſhall fall into trouble: *He knowes that the day of darkneſſe is ready at hand:*

Here are three things to be cleared.

Firſt, What is meant by *knowing.*

Secondly, What by the *day of darkneſſe.*

Thirdly, What, by *being ready at hand.*

To know, it is here oppoſed to an uncertaine gueſſe, or to conjecture; to know is as much as to be fully perſwaded, to know, is to be aſſured; the higheſt act of faith is often expreſſed by knowledge. *Hereby we know that we know him* (1 *Joh.* 2. 4.) that is, hereby we are aſſured that we know him; ſo here, *He knowes*, that is, he is aſſured; it is ſetled upon his ſpirit, that *the day of darkneſſe is ready at hand.* This knowledge riſeth not from reports abroad, but from his owne breaſt; ſo the Septuagint tranſlates, *Hee knowes in himſelfe that evill ſhall be upon him*; As a godly man hath a witneſſe for him in

Novit in ſeipſo quod maneat in ruinam.

Certo ſibi perſuadet atque hujus rei præſagium ex ſui cordis ſenſu facit.

in himſelfe, ſo a wicked man hath a witneſſe againſt him in himſelfe.

What the *day of darkneſſe is*, learne upon the former Verſe, *He beleeveth not that he ſhall returne out of darkneſſe*; there I ſhewed a fivefold darkneſſe, here I ſhall reduce it to one of theſe two.

The day of darkneſſe is either the day of death, or the day of affliction; ſo 'tis taken (*Eccleſ.* 5. 17.) *All his dayes hee eateth in darkneſſe*; that is, hee is in ſorrow all his dayes: Though he hath Sun light, or Candle light enough at his Table, yet he hath no light in his heart. So the Prophet *Amos* (5. 20.) *Shall not the day of the Lord be darkneſſe, and not light? Even very darke, and no brightneſſe in it?* There is a day of the Lord which is nothing but light, and there is a day of the Lord which is nothing but darkneſſe, that is of tribulation and anguiſh upon the ſoule that ſins. The Prophet *Joel* calls it, *A day of darkneſſe, and of gloomineſſe, a day of clouds and of thick darkneſſe. He knowes that the day of darkneſſe is,*

Ready at hand.

The word which we tranſlate *ready*, ſignifies two things.

נכך

Paratum, firmum, ſtabilem, certum eſſe denotat. Druſ.

Firſt, That which is prepared.

Secondly, That which is eſtabliſhed, or confirmed.

We tranſlate to the former, the day is ready or prepared; others render to the latter ſenſe, the day is eſtabliſhed, and ſetled; his day of darkneſſe ſhall certainly come upon him. And whereas we tranſlate *Ready at hand*, noting the neerneſſe of the danger. Others, to note the cauſe of the danger, render, *He knowes that his owne hand hath made a day of darkneſſe*; that is, The villanies and wickedneſſes which he hath committed, cauſe the clouds of judgement to gather, and looke blacke upon him; his unrighteouſneſſe hath haſtned on his ruine, and wrapt him up in darkneſſe, *He hath brought an evill day upon himſelfe, by his evill deeds*; or as the Prophet ſpeakes, *His deſtruction is from himſelfe*: He hath pulled downe his Houſe with his owne hands, and is the ſole author or contriver of his owne ſorrows.

Tygurina per manum intelligere videtur ipſa impiorum ſcelera, & per paraphraſin ſic ſententiam elucidat. Scit quod ſuis factis periculoſa tempora acceſſerit.

This is an experienced truth; but I rather take the words as we render, *The day of darkneſſe is ready at hand*; that is, it is neer, and will ſhortly ſeize upon him.

Hence

Hence obſerve.

First, *Many a wicked man growes into an aſſurance of his approaching miſery:* It is as hard to perſwade ſome wicked men that their ſtate is naught, as it is to perſwade ſome good men that their ſtate is good; yet as many of the Saints conquer unbeliefe, and come not onely to have ſome hopes, but high aſſurances, that there is a day of mercy at hand for them, that they are in a preſent happy ſtate, and eternall happineſſe waite for them; ſo a wicked man (after long debate) may have his unbeliefe conquered, and though he hath been ſowing pillowes under his owne elboes, though he hath ſlighted all the Counſells, Admonitions, and threatnings of faithfull Friends, though notwithſtanding all this, he continue long, ſpeaking peace to his owne ſoule, and ſaying, all is well, yet (I ſay) this man may have his unbeliefe conquered, and know at laſt that there is a day of darkneſſe ready at hand; when his eyes are opened to ſee what he hath done, and what he hath been; he ſees that God hath rejected all his confidences, and that he ſhall never proſper in them.

Secondly, Obſerve,

That for a man to be aſſured of his owne miſery is the height of miſery: Eliphaz puts it here among the puniſhments of wicked men. This aſſurance makes his heart ſhake, this knowledge is full of feare, and therefore full of torment. As to know that a day of light and deliverance is ready at hand, is light while we are in darkneſſe, and deliverance while we are in trouble: So to know that a day of darkneſſe and miſery is ready at hand, is darkneſſe to wicked men while they are in externall light, and miſery in the midſt of all their mirth. And as it is the higheſt comfort of the Saints to know that they have eternall life, to know that they are in the favour, and live in the love of God; (a man may be in it, and not know it, and then though he ſhall doe well at laſt, yet his ſtate is but uncomfortable, and he that is an heire of Heaven, may walke as an heire of Hell, with a troubled ſpirit) but to know that it is ſo, this is Heaven before we come at Heaven; ſo it is the deepeſt ſorrow of any man in this life, to know that he hath eternall death; an aſſurance of this, ſetled upon the ſpirit (though I conceive a man cannot have an abſolute aſſurance of it, yet to have ſtrong impreſſions upo

upon the ſpirit, that he ſhall never be ſaved, or that Hell is prepared for him) this is Hell before he is caſt into Hell.

A ſoule that doubts of mercy and of the favour of God, is in a very ſad condition, but the condition of that ſoule is unexpreſſibly ſad, which is aſſured of judgement, and of the wrath of God.

Thirdly, Obſerve.

That as a wicked man may know that he ſhall be miſerable in the end, ſo he may know that his miſery is neere at hand: An evill conſcience awakened is the worſt Prophet, it is full of ſad preſages; like *Micah* to *Ahab*, it never Propheſied good but evill; and it doth not onely Propheſie of evill afar off, but neere, or *ready at hand:* 'Tis true, an evill conſcience uſually puts the evill day far off (2 *Pet.* 3. 4.) There ſhall be ſcoffers, ſaying, *Where is the day of his comming, &c.* The day of darkneſſe is far enough off, it hath been long talked of, but we doe not ſee it, ſay theſe deſpiſers: But when an evill conſcience is awakened, then he ſees evill neere, and himſelfe dogg'd at the heels, or (as the former Verſe ſpeakes) *Waited for of the Sword.*

Hæc eſt pœne impii pars non modica quod cogatur ipſe ſibi ominari malum. Pined.

As a Beleever, when the eye of faith is cleare, ſees mercy neer at hand (Faith makes God neer, and then all good is neer.) So an Unbeleever, when the eye of his conſcience is cleared, ſees miſery neer.

Obſerve Fourthly.

The miſery of a wicked man is unmoveable: His day of darkneſſe is eſtabliſhed by an irrevocable decree, there is no getting it off; he is under a Divine Fate. A day of darkneſſe may come over the Saints, but that day blows over: *David* ſayd once of his day of light, It ſhall never be darke; and of his Mountaine, it ſhall never be removed; yet he was deceived: But a wicked mans day of darkneſſe ſhall never be light, nor can he uſe any proper meanes to turne his day of darkneſſe into light. He cannot pray, and it is prayer that turnes darkneſſe into light; he cannot beleeve, and it is Faith that turnes a day of darkneſſe into light; he hath not a Chriſt to goe unto, and it is Chriſt onely who can turne darkneſſe into light, death to life, and the Waters of ſorrow into the Wine of joy; his darkneſſe ſhall never be removed, who hath not Chriſt (who is light) to remove it.

Verſe

Verſ. 24. *Trouble and anguiſh ſhall make him afraid, they ſhall prevaile upon him, as a King ready to Battell.*

In this Verſe, we have a double effect of thoſe troubles, which are the portion of a wicked man; the firſt effect is, *They ſhall make him afraid*; the ſecond effect is, *They ſhall prevaile upon him*; both which are illuſtrated by an elegant ſimilitude, they ſhall *make him afraid, and they ſhall prevaile upon him, as a King ready to Battell.*

Trouble and anguiſh ſhall make him afraid.

Trouble without, and *anguiſh* within (ſo ſome expound) He ſhall have ſtraits in his ſtate, and a ſtrait upon his ſpirit; both meeting, ſhall not onely afflict him, but *make him afraid.* The word may be tranſlated to *fright*, rather then to *make afraid*: They ſhall ſcare him, not onely out of his comforts, but out of his wits and ſenſes. There is a threefold feare:

צר *Idem quod* צרה *anguſtia.*

כטח *Perterruit, perturbavit.*

Firſt, Naturall.

Secondly, Spirituall.

To be ſpiritually afraid, is good, and to be naturally afraid, is not evill: So Chriſt was not onely afraid, but amazed (*Mark.* 14. 33.)

Thirdly, There is a diſtracting, vexing feare, which is both a paſſion and perturbation: This is at once the ſin and puniſhment of wicked men.

Conſider, with what weapons and inſtruments God fights againſt a wicked man: he doth not ſay, Sword and fire ſhall make him afraid, Armies of enemies ſhall make him afraid, but trouble and anguiſh ſhall doe it; God can create and forme weapons in our owne hearts, to fight againſt us: Inward anguiſh is farre more grievous then any outward ſtroak. (*Rom.* 2. 9.) *Tribulation and anguiſh ſhall be upon every ſoule that ſins, whether of Jew or Gentile*: Anguiſh is the edge of tribulation, both joyned, wound ſoule and body; yea ſtrike thorough both at every blow.

Hence note;

It is worſe to be afraid of evill, then to feele it: Every thing is to us as we apprehend it, good is not pleaſing to us, nor evill afflictive to us, unleſſe we think it ſo: They who are not afraid of death, welcome it when it comes; others through feare

feare of death, are held in bondage all the dayes of their life.

Secondly, Obſerve.

Diſtracting feare is the portion of a wicked man: The troubles of the righteous are many, but their feares are few, (*Pſalme* 112.) *His heart is fixed, he ſhall not be afraid*: 'Tis not ſayd he ſhall not heare evill tydings (I know no man whoſe eares are priviledg'd from ſuch reports) but he ſhall not be afraid. *I will not be afraid of ten thouſands of people, that have ſet themſelves againſt me round about,* (*Pſa.* 3. 6.) *Though I walk in the valley of the ſhadow of death, I will feare no evill, Pſalme* 23. 4. are the reſolves of faith: Whoſoever hath much feare, hath but little Faith, *Wherefore are yee afraid, O yee of little faith? Mat.* 8. 26. and how can they but be afraid (when ſtormes ariſe) who are of no faith; when Faith increaſeth, fear decreaſeth, and when Faith is come to the height, feare is gone; where there is no Faith, there can be nothing but feare, *trouble and anguiſh ſhall make him afraid*, that's the firſt effect.

But thats not all, anguiſh doth not onely feare the wicked man, but *prevailes againſt him*: Some render, *Trouble and anguiſh intrench about him*; the ſenſe is the ſame, it is ſuch an intrenchment as concludes in a conqueſt; the Beſeiger prevailes. A ſecond reads it thus, *Trouble ſhall make him afraid, and anguiſh ſhall intrench about him.* The Originall joynes the two ſubſtantives together, and the Verbe is plurall, *Trouble and anguiſh ſhall make him afraid, they ſhall prevaile againſt him.*

תיתקפהו יקף *a radice* *circumivit. Anguſtia vallabit.* Vulg.

Terrebit eum tribulatio & anguſtia vallabit eum.

From this ſecond effect, Obſerve.

Evill ſhall get the upper hand of evill men: A good man, poſſibly may be afraid, and afraid ſinfully, exceſſe of feare may take hold of him, but he ſhall not be prevailed againſt (*Prov.* 24. 16.) *The juſt man falls ſeven times a day* (into affliction and trouble) *and riſeth up againe*; trouble may throw him downe but it cannot keepe him downe (*Micha* 7. 8.) *Rejoyce not againſt me, O mine enemy, when I fall, I ſhall riſe*; the Church riſes in her falls, and ſhe ſometimes foreſees her riſing, when ſhe is fallen: The wicked fall, and riſe no more. And whereas *the Saints are more then conquerours through him that loveth them*, wicked men are more then conquered, they are utterly ruined, loſt, and vanquiſhed, becauſe not beloved. There are two battels wherein we cannot ſtand without the ſtrength of Chriſt.

First, The Battell of inward temptation.

Secondly, The battel of outward affliction.

We are no match for either, unlesse Christ be our Second. *Satban hath desired* (saith Christ to *Peter*) *to winnow thee as Wheat* (hoping to finde, or make thee Chaffe) *But I have prayed that thy faith fayle not: Peter* fell into temptation, yea he fell in the temptation, yet becaufe Chrift undertook for him, the temptation could not prevaile againft him. And as there is no conqueft over Satans temptation, but by the ftrength of Chrift; fo none over affliction (which is Gods temptation) but by the ftrength of Chrift (*1 Cor. 10. 13.*) *There hath no temptation* (that is, no affliction) *taken you, but what is common to man* (yet no man can ftand under that alone, which may befall any man, therefore it follows) *But God is faithfull, who will not fuffer you to be tempted above that you are able, &c.* Man alone is not fufficient, fo much as to think one good thought, how then fhall he thinke good thoughts enow alone, either to fcatter a temptation, or to beare an affliction? to carry the foul out in fuch a conflict requires more then one good thought, yea more then many good thoughts, it requires good actings; yea and fufferings too; how fhall he doe this without the ftrength of Chrift? No wonder then if the leffer of thefe, yea the leaft of the leffer, the leaft affliction prevaile againft a wicked man; and if while he runs with Foot-men, they weary him, how fhall he contend with Horfes, with trouble and anguifh, fhall not thefe prevaile againft him, as a King ready to battell? Which is the illuftration of the wicked mans downefall: *Trouble and anguifh prevaile againft him.* But how? Not a little, not with ftrength onely enough to turne the fcale of the conflict, but mightily, even with much ftrength to fpare.

As a King ready to Battel.

There are foure interpretations for the making out of this fimilitude; fome place it between a wicked mans trouble and anguifh; and the trouble and anguifh of a King ready to joyne battell with a potent Adverfary: For, then his fpirit is much troubled, knowing how great an adventure he makes, in reference to his ftate, and how great a hazard he runns, in reference to his life, and perfon. The charge being fometimes given

given to fight neither againft fmall nor great, but onely againft the King. So a wicked man when trouble comes, is like a King going to Battell, full of feares and anxious thoughts what the iffue and event may be: He lookes upon himfelfe as the mark, both of the wrath of God and Man, and that every blow fhal be directed againft his breaft.

Trouble and anguifh fingle out wicked men, when God fends out his Armies of judgements, he charges them not to fight againft the fmall or great of his owne people, but againft the wicked of the world: Wrath aimes at them, and therefore they are terryfied at the approaches of wrath.

Præliaturum regem circundare folebat globus militum ut lectio Tygurina indicat. Anguftia & circumvallatio eum circumftant ut regem confertis globis præliaturum.

Secondly, Others gives out the fimilitude, thus, *Trouble and anguifh fhall come upon him, as a King ready to Battell:* As when a King goes to Battell he is compaffed with a ftrong guard. (Every Generall hath his *Life-Guard*, much more *Kings.*) So, trouble and anguifh fhall compaffe a wicked man, as yet with wideft difference; for the guard compaffeth the King for the fafety and prefervation of his perfon; whereas trouble and anguifh gather about wicked men for their deftruction: But the Text will hardly admit this explication, and therefore I paffe it.

כדר *Significat globum pilam aut Sphæram. Apud Latinos Globus eft hoftium aut Armatorum militum cuneus.* Liv. lib. 1. Annal *Romulus cum globo Juvenum.*

Thirdly, The Hebrew word which fignifies a day of Battell, fignifies alfo a *Spheare* or round *Globe*, we tranflate it, *a Ball* (*Ifa.* 22. 18.) where it is propheiied againft *Shebna*, that the Lord would make him an example, and that (as the Hebrew is) *Toffing, he would toffe him with a toffing*; that is, he would furely toffe, and turne him like a Ball, into a farre Countrey; as a Ball is toffed or throwne, fo the Lord would throw him into Captivity. Now becaufe it is a uſuall way of embattailing, to draw an Army into the forme of a Globe, or Ball; therefore the fame word which fignifies a *Spheare*, or *Globe*, fignifies alfo a *Battell*, from the forme of it. Taking it in this fenfe, for any thing that is round, or circular as a Ball, or Spheare. This third interpretation of the fimilitude rifeth thus, *Trouble and anguifh fhall make him afraid, they fhall prevayle upon him, as a King put in Chaines, or into a hoop of Iron*; fome labour much for the maintaining of this interpretation, That *Eliphaz* intends to fhew how wicked oppreffors fhall be furrounded and held faft with trouble, like fome great Kings, who falling into the hands

ובירור *Erit* למלחמה *Ad prælium a forma orbicularis, caſtra in orbicularem formam diſponuntur ut fortiora ſint.* Merc.

of their Enemies, have been shut up in round Iron Cages, as *Tamerlane* carryed *Bajazet* the Turkish Emperour; or bound in Chaines, as it is Propheſied in the 149. Psalme. It was the the use of those times, to make *hoops of Iron*, for the securing of Kings and Princes taken in Battell; the forms of which, and how those captivated Kings were lockt up in them, with the posture of their bodies in that base imprisonment, may be seen in *Bolduc* upon this Verse; and he annexeth divers Texts of Scripture, in which he conceives there is an alluſion to this course way of handling Kings.

Declarare volens extremas impii angustias ut illum eo facto undique stringi tribulationibus, quo Rex ab hoste superatus & captus, pro spectaculo publicè ostenbatur in Ferricenio. Bold.

Fourthly, Our reading compares trouble and anguish to a King, ready to Battell; as if he had sayd, *Trouble and anguish shall prevayle upon him irresistibly:* This is but a high expression of greatest preparation for a Battell; for when a King goeth forth to Battell in person, he will have all the strength of his Kingdome with him, which *Job* himselfe cleares in the 29. *Chapter, Verse* 25. where describing his owne former felicity, he concludes, *I chose out their way, and sat chief, and dwelt as a King in the Army:* That is in great strength and power. So the Apostle speakes (*1 Cor.* 4. 8.) *You have reigned as Kings without us, and I would to God yee did reigne*; that is, you conceive you have had the confluence of all comforts, and strengths, *You have reigned as Kings,* I would you had, that we also might reigne with you, or share in your felicity. So that when *Eliphaz* saith, Trouble and anguish shall prevaile, as a King armed, and ready to set forth to Battell; his meaning is, They shall prevaile strongly, yea irresistibly. The wicked man shall not be able to stand their charge, much lesse repulse it. These severall explications of the similitude meet in one common truth: That as the wicked shall not stand in judgement, when God comes to judge all the world; so when the Lord sends forth his judgements upon any part of the world, they are the men that shall surely fall; trouble and anguish shall terrifie them, as a King going to joyne Battell, or as a King taken and captivated in Battell, or as a King conquering and prevailing over his Foes in Battell. Sin prevailes alwayes upon wicked men, as a King commanding and ruling over them; at last, trouble (which is the fruit of sinne) shall prevaile upon them as a King oppressing and destroying them. They who will not submit to the rule of the Law as

Ita etiam textum explicat, Varablus.

as a King to guide them: shall be forced to submit to the curse of the Law, as a King to punish them.

JOB, CHAP. 15. Verſ. 25, 26.

For he stretched out his hand against God, and strengthened himselfe against the Almighty.
He runneth upon him, even on his necke, upon the thicke bosses of his Bucklers.

ELiphaz having explained much of the inward punishment of wicked men, the torture which they indure upon the rack of conscience, as also some of their outward punishments, he subjoynes the reason of both, their sin, in these two Verses, and that not an ordinary sin, but a sin committed with a high hand.

Verſ. 25. *He stretcheth out his hand against God.*

And is it any wonder then that God should stretch out his hand against him? every sin deserves punishment, and shall be punished either upon the sinner, or upon his Surety; but extraordinary sinnes call for extraordinary punishments: they who have done much evill, shall endure much. Justice hath an eye to the quantity, as well as to the quality of our works; and that's a worke of wickednesse in *Folio*, or of the largest size, which is done with a *hand stretched out*: What revenge is bigge enough for a sin thus bigge?

He stretcheth out his hand against God.

Tanto supplicio nunc scelus dignissimum explicat. Pined.

Here are three things to be opened:
First, What is meant by the *hand?*
Secondly, What is meant by *stretching out the hand?*
Thirdly, How the *hand may be stretched out against God?*

The hand may be taken properly, or improperly; properly for that member of the body, which is so usefull and instrumentall in all the services of this life; and then to *stretch out the hand*, must be taken in a proper sense; for so wicked men sometimes doe; they stretch out the hand of the body against

gainst God, by actings sins of violence, and by acting violently in many sins.

The outward members, especially the hand and tongue, are made the weapons of unrighteousnesse, both against God and man.

Theod. l. 3. cap. 20. Niceph. l. 10. cap. 35.

The Church-Historian reports of *Julian* the *Apostate*, that when he was wounded in the Battell against the *Parthians*, he tooke of his blood, and threw it up to Heaven', he stretched out his hand against God, saying, in derision of Christ, *O Galilean thou hast overcome:* This outward gesture of his body, expressed the secret indignation of his minde. And it is observed by *Jerom*, who saith, he received it from the Tradition of the Jewes, that the *Amalakites*, who were professed Enemies to the Jews, did lye upon the watch, to take all advantages against them, in their march from *Ægypt* to *Canaan*, and when at any time they turned aside out of the way, either because of legall uncleanesse, or upon any naturall necessity, they would fall upon them and slay them; which being done, they cut off that member which had the Seale of the Covenant (Circumcision) upon it, and with their hands stretched out, threw it up towards Heaven, as if they would challenge God himselfe to revenge their blasphemy of him, and the contempt of that sacred Institution.

Amalachitæ Israelitas in Exitu de Egypto vel ob lassitudinem vel ob legalem immunditiem extra castra degentes occiderunt & eorum circumcisionem amputatam in subsannationem Dei projecerunt in Cælum. Hieron.

Secondly, The hand is taken improperly, or metaphorically; so, the power of man is his hand, the strength of his whole body, state, and minde, may be called his hand; his riches are his hand, his credit is his hand, his witt, and parts, Learning and Eloquence, are his hand, as there is a power in all these. And when it is sayd here, *He stretcheth forth his hand against God*; we may understand it in that latitude; for a wicked man improves the strength of his body, the power of his Estate, his Credit, his Wit, all his Accommodations in the way of Rebellion against God. A man is sayd to stretch out himself, when he doth his utmost to attaine his end, and makes the most of himselfe to any purpose: In such cases he stretcheth all that he is (as we say) upon the Tenters; and this all of his put together, is his hand stretched out against God.

Extendere manum est omnem adhibere conatum ad percutiendum hostem aut aliquid aliud aggrediendum.

Further, *To stretch out the hand*, imports foure things.

First, To doe a thing with the utmost intention of minde, and

and body, to do it with all our might and fullest resolution. *Joshua* being resolved to bring totall destruction upon the men of *Ai*, *Drew not his hand back wherewith he stretched out his Speare, till he utterly destroyed all the Inhabitants of Ai* (*Josh.*8.26.) The stretching forth of his hand was emblematicall, speaking, or implying that his spirit kept up to the height of resolution, for the ruine of that City and people.

When the Scripture speaks of God, acting towards Man, either in a way of judgement or mercy, this phrase is often used, (*Exod.* 6.6.) *Wherefore say to the Children of Israel, I am the Lord, and I will bring you out from under the burdens of the Ægyptians, and I will rid you out of their bondage, and I will redeem you with an out-stretched arme.* (*Exod.* 14. 8.) *The children of Israel went out with an high hand*; and at the sixt Verse of the same Chapter, the Lord bid *Moses*, *Stretch his hand over the Sea*; to shew that he was purposed to worke a Miracle, for the deliverance of his people. The Prophets are frequent in this language (*Isai.* 5. 25.) *Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them:* Read *Chap.* 9. *Verse* 12, 17. 21. *Chap.* 10. 4. *Jer.* 51. 25. *Ezek.* 14. 13. *Chap.* 15. 7. In all these places when the Lord went with full purpose to punish, he is said, *To stretch out his hand.* Now as when God stretcheth out his hand against Man, it shews his resolvednesse to smite, so when man stretcheth out his hand against God, it shews his resolvednesse to sin, or his actuall sinning with full intention and strength of spirit.

Secondly, *Mans stretching out his hand*, speaks the confidence of a man, that he shall carry all before him, and win the day; it is usuall with contenders, especially with Souldiers, before they joyne Battell, to stretch their hands out, to draw and brandish their Swords, in token both of their courage to fight, and of their confidence to prevaile. Obstinate sinners are full of false hopes that they shall obtaine what they designe, and prosper in their projects of wickednesse, and therefore they are sayd to stretch out the hand against God.

Extendere manum est habitas confidentis & potentiam virosque ostendentis.

Thirdly, *Stretching out the hand*, is a posture of pride and impudence; pride is written upon a stretched-out-hand. To sin presumptuously, is in the Originall to sin *with a high hand*, (*Num.* 15. 30.) The *Septuagint* render that place, *The soule* that

Anima quæ in manu superbiæ. Sept.

that in the hand of pride thinkes so, shall be cut off: The *Chaldee Paraphrase* gives it thus; *He that sins with an uncovered head:* An uncovered head is an argument of boldnesse, and that he who acts, cares not who sees him. Modesty causeth us to hang downe, or cover the head, when we have done ill, and shame makes us cover the head when we receive evill, or are punished (*Jer.* 14. 4.) *The Plowmen were ashamed, they covered their heads because the ground was chapt: for there was no raine in the Earth:* So that to do, or suffer with an uncovered head, is like doing or suffering with a high, or stretched-out hand, boldly, presumptuously, and as it were, hanging out a flag of defiance against the God of Heaven.

Fourthly, *Stretching out the hand,* is the posture of a furious mad man; he that wants the use of his reason, makes this use of his hand, laying about him, as if he would do wonders; such madnesse lodgeth in the hearts of debauched sinners, they doe they know not what; they rage and are furious, as if they would pull God out of Heaven, and throw the House, yea the World out at the Windows: These stretch their hands against God, and they doe it three wayes:

First, Against the very being of God; such a wicked man opposeth God as God, he wisheth there were no God, or that himselfe were God; he would have all power in his own hand: *Francis Spira* in his dispairing distraction sayd, *I would I were above God:* In him nature spake her mind plainly, and not in Parables: nature heightned in wickednesse would be above God; therefore a carnall man is called, *A hater of God:* Now that which we hate we would destroy, and take out of the way.

Secondly, There is a stretching out the hand against God, not onely in this open bold challenge, or professed opposition; this very few will owne. Few Atheists will speak out their blasphemy, or send their Trumpet to defie God; and most wicked men take a suspicion of this, as the highest dishonour and affront that can be put upon them. What? They oppose God? They stretch out their hand against God? They will tell you, they love God, and it may be they will tell you that God is their God, and yet will be found stretching out their hand against God: therefore not onely doe his professed Enemies stretch out their hand against God, but even those his

his professed Friends, who live in the open violation of his righteous Laws; they who oppose the will and Word of God, the Statutes and Ordinances of God, these will be found to stretch forth their hand against God himselfe.

The Lord complaines (*Mal.* 3. 13.) *Your words have been stout against me:* Who? we stout against God? when did we speak against God? we never had such a thought in our hearts, much lesse, such words in our mouthes: So it followes, *Yet yee say, What have we spoken so much against thee?* The Lord tells them (because it seems they could not) *Vers.* 14. *Yee have sayd it is a vaine thing to serve the Lord, and what profit have we, that we have kept his Ordinances, and yee call the proud happy, &c.* To speak, or thinke thus (though such a word be not spoken formally, as it is probable they did not) is to be stout against God. To say, *It is a vaine thing to serve the Lord,* is not onely a disservice, but a Rebellion against the Lord: To say, *There is no profit in keeping his Ordinances,* is the highest prophanation of his Ordinances; To call, *The proud happy,* is to stretch out the hand against God, for he stretcheth out his hand against, and resisteth the proud.

Thirdly, The hand is stretched out against God, when it is stretched out against his people, his servants, or any that are under his tuition, and speciall protection; to oppose, or stretch out the hand against these, is to stretch out the hand against God. The Prophet *Zacharie* sets forth both the care of God to keep his people from trouble, and his Sympathy with them in trouble, by an elegant Similitude: *He that toucheth you, toucheth the apple of mine eye* (*Zach.* 2. 8.) What part is more sensible of the least hurt, then the eye, or being hurt, causeth a greater smart? God is as tender of his people as any man is of his owne eyes. *He that toucheth them, &c.* to wrong or vexe them, toucheth the apple of Gods eye, he lifts up his hand against Gods face, and against the most excellent part of his face, his eye, and against the most excellent part of his eye, the apple of it or ball of the eye, which is the proper instrument of seeing. We use to say, There is no sporting with the eyes; men doe not like it, to have their eyes played with; Surely then God will not beare it, that any should smite or wound his eyes. And he interprets any hurt done to his people, as done to his owne eye, yea to the apple of

Dicimus vulgò cum oculis non ludendum est.

of his eye. When it was under debate in the Councell what ſhould be done with the Apoſtles, *Gamaliel* adviſes, *Refraine from theſe men, and let them alone*, &c. *Leſt haply yee be found to fight againſt God (Acts* 5. 38, 39.) Some poſſibly would reply, We fighters againſt God? We love God; here is a company of turbulent Fellows called *Apoſtles*, who diſquiet the Citie, may we not puniſh them, but we muſt preſently be judged fighters againſt God? No, ſaith *Gamaliel*, you fight againſt God, if they and their Apoſtleſhip be of God.

Saul was zealous of the Law, and (as he thought) for God; yet Chriſt rebukes him from Heaven, with *Saul, Saul, why perſecuteſt thou me?* Thou ſtretcheſt forth thy hand againſt me, when thou doſt it againſt the Saints; then, there is a ſtretching out the hand againſt God, not onely by a boyſterous oppoſition of God, As *Pharoah*, *Senacharib*, and *Julian* did, but by oppoſing the wayes or word, the Meſſengers or Servants of God.

Hence Obſerve.

First, *Though every ſinne be againſt God, yet ſome ſinnes are more againſt God:* We cannot ſay that every one who ſinnes, ſtretcheth out his hand againſt God; there is a difference of ſinnes in degree, though they are all in their nature deadly; there is a preſumptuous ſin, a ſin committed with a high hand, which hath theſe two things chiefly in it.

First, A ſinning againſt cleare light.

Secondly, A ſinning with full conſent and ſwindge of will.

In that place of *Numbers*, where this ſin is deſcribed (*Chap.* 15. 30.) There are two other Characters put upon it: First, it is called, *A reproaching the Lord:* And ſecondly, a deſpiſing *of the Word of the Lord*; Every ſin is a tranſgreſſion of the Word of the Lord, but every ſin is not a deſpiſing of the Word of the Lord; every ſin is diſpleaſing to God, but every ſin is not a reproaching of God: Every ſin, even the leaſt, is a departure from God, but ſome ſins are full of activitie againſt God.

It is conceived, that the *preſumptuous ſin* in the old Teſtament, is the ſame with, or anſwers to, *the ſin againſt the holy Ghoſt* in the New; and that which leads to this apprehenſion is, becauſe no ſacrifice was appointed for that under the Law, as

as this is ſayd to be unpardonable under the Goſpel. And the Author to the *Hebrewes* is expreſſe (*Chap.* 10. 26.) *If we ſin wilfully after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins.* The Goſpel knowes but of one ſacrifice for ſin, and that but once offered; they who deſpiſe that, have deſpiſed all, for there remaines no more Sacrifice for ſin. God will not ſend his Son to dye a ſecond time for thoſe who have trodden the Son of God in his death under foot, and have counted the bloud of the Covenant an unholy thing. God indeed ſtretcheth out his hand all the day long, to a gainſaying and rebellious people, that is, to thoſe who ſtretch out their hands againſt him in his Law: But he will not ſtretch out his hand (unleſſe to ſmite) to a gain-ſaying and rebellious people, who (in this ſenſe) ſtretch out their hands againſt him in the Goſpel.

Secondly, From the connexion of this Verſe with the former:

Obſerve.

That God proportions the puniſhment of man unto his ſin: There is a twofold proportionating of puniſhment to ſin.

First, In the quality, or manner of it.

Secondly, In the quantity, or degreeof it.

The Juſtice of God is viſible in both, according to the exact rules of retaliation: As I have done, ſo the Lord hath requited me, ſaid *Adonibezek* (*Judg.* 1.) He was puniſhed in the ſame manner that he had ſinned, and ſo have many others. But all ſhall be puniſhed in the ſame degree that they have ſinned. If ſin be great, ſo ſhall the puniſhment of it be. When the iniquity of the Amorite was full, he had his fill of wrath. *When God himſelfe was preſſed with the ſin of Iſrael, as a Cart with Sheaves:* then he layd on load in judgement. If any wonder why the wicked man ſhould be hurried, troubled, vexed, why he travelleth in paine all his dayes; he may ceaſe to wonder, when he reads, that the wicked man ſtretcheth out his hand againſt God. Is it any wonder God ſhould ſhew himſelfe an Enemy to them, who practice the Enemy againſt him? Or that they ſhould be higheſt in ſuffering, who have been higheſt in ſin? The Prophet *Amos* reproves and complaines of thoſe, *who made the Ephah ſmall, and the Shekel great* (*Chap.* 8. 5.) That is, who abated the meaſure, and enhan-

ced, or raiſed the price of their commodities: But if man make the *Ephah*, or meaſure of his ſin ſmall, God will not make the *Shekel* of his puniſhment great. The wages which the Juſtice of God payes the ſinner, ſhall not be a penny more then his ſinning worke hath deſerved.

Thirdly, In that the ſtretching out the hand againſt God, is a ſin againſt light.

Obſerve.

That ſins committed againſt light, leave the ſoule in the greateſt darkneſſe: A ſin committed in the darkneſſe of ignorance, deſerves yet to be puniſhed with darkneſſe, even with everlaſting darkneſſe; much more thoſe ſins which are committed, not onely in, but againſt the light of knowledge. Some ſhall periſh for want of light; they cannot but periſh who live and dye in the abuſe of light. Many ſhall periſh becauſe they have not ſtretched forth their hands according to the light received, to worke for God; how deeply then ſhall they periſh, who in the midſt of received light, ſtretch out their hands to work wickedneſſe againſt God?

Fourthly, *Eliphaz* deſcribes the wicked man ſtretching out his hand; that is, all the power which God hath truſted him with, to provoke God with.

Hence Obſerve.

That wicked men abuſe the good gifts of God, and turne them againſt God himſelfe: They uſe their hand, properly taken, againſt God; as alſo their metaphoricall hand, their whole ſtrength againſt God; they ſtretch their authority, their high places, their parts, and wits againſt God; they forme weapons out of all the good gifts of God, to fight againſt God; ſuch ſinning is out of meaſure ſinfull. The idle Servant was condemned, who did not employ and improve the one Talent which he had received, to his Maſters advantage; of how much ſorer condemnation ſhall they be thought worthy who employ their many Talents to their Maſters loſſe, and diſadvantage?

Laſtly Obſerve.

Sin is the greateſt evill. That muſt needs be the greateſt evill which oppoſeth the greateſt good: God is the greateſt good, every ſin is againſt God, and ſome ſins directly oppoſe God. The Apoſtle argues the evill of ſin, from the oppoſition it makes againſt

againſt us (1 Pet. 2. 11.) *Dearely beloved, I beſeech you as ſtrangers, and pilgrims, abſtaine from fleſhly luſts* (he doth not ſay, which fight againſt, or diſhonour God, but) *which warre againſt the ſoule:* We have no reaſon to be dallying with luſts, or to be friends with them, when we heare that our luſts warre againſt us; but when we remember that our luſts warre againſt God, we ſhould not onely abſtaine from them, but abhorre them. Every thing is by ſo much the worſe, by how much that is better which it is contrary unto: There are foure conſiderations which heighten the evill of ſinne upon this account, that it is a ſtretching out of the hand againſt God.

Firſt, Stretch out a hand againſt God! No man ſhould dare ſo much as to lift up a word againſt God.

Secondly, Stretch out a hand againſt God! No man ſhould dare ſo much as to lift up a thought againſt God.

Thirdly, Stretch out a hand againſt God! Every man ought to fall downe before God, and be well pleaſed with whatſoever God ſaith or doth.

Fourthly, Every man is bound to ſtretch out heart and tongue, and hand, to thinke and ſpeake and doe for God, and when all this is done, we have done but our duty, and the utmoſt that any man doth or can doe in theſe, is not halfe his duty. How wide then is he from, how oppoſite to his duty, who ſtretcheth out his hand againſt God? *And* (as it follows in the next words.)

Strengthens himſelfe againſt the Almighty.

That is, As the Originall imports, who makes himſelfe a ſtrong Warrier, and will ſhew his valour againſt the Almighty: So Maſter *Broughton*, *He would be valiant againſt the Almighty.* Or as another tranſlates to the letter of the Text, *He ſhews himſelfe a man againſt the Almighty*; As if he had ſayd, *This wicked man ſtraines all the ſtrength he hath, to ſhew himſelfe a man of his hand, or to play the man againſt God.* The Apoſtle uſeth that word, in reference to temptation, *Play the men*, or *quit your ſelves like men: Saints play the man againſt Satan*; *wicked ones play the man againſt God: he ſtrengthens himſelfe againſt God.* But how? What doth the wicked man to ſtrengthen himſelfe? Doth he gather Armies, lay in Ammunition, fortifie Cities, and

יתגבר
Roboravit, fortem bellatorem conatur ſe præbere, virum atque maſculum; in Deum ſe erigere & inſultare præſumpſit. Contra omnipotentem ſe virum exhibuit. Jun.
ἀνδρίζεσθε. 1 Cor. 16. 13.

and Caſtles? Doth he thus ſtrengthen himſelfe againſt the Almighty? All theſe are no ſtrength againſt God, and this is not the way the wicked man takes to ſtrengthen himſelfe againſt God; how then? Hee ſtrengthens himſelfe againſt God, *by hardening his heart*, by ſtopping his eares, by ſetting his face, by debauching his conſcience againſt the call and command of God. Thus,

He ſtrengthens himſelfe againſt the Almighty.

שדי Before we had the word *God*, the *ſtrong God*, here *the Almighty*, which word in the Hebrew, ſignifies not onely one that hath great power: But,

Qui omnia poteſt. Firſt, All power; *Shaddai* is he that hath power to doe all things: Omnipotency is one of the incommunicable Attributes of God: All the power of man is of his giving, but he hath not given all power to any man, no nor to all men. Onely Chriſt as Mediator, or *God-man* hath all power given to him. It is not the will of God to doe all that is in his power, but it is in his power to doe whatſoever he will. If the wicked mans power were ſuch, what worke would he make? If he could doe as much as himſelfe pleaſeth, he would doe nothing, which ſhould pleaſe either God or good men.

Qui ſibi ſufficit & nullius ope indiget, nullis externis armis aut munimentis. Secondly, The word ſignifieth, ſuch a one as hath a ſufficiency in himſelfe to doe what he will; God needeth not to goe out for any ayde, or call in the aſſiſtance of any creature: *Shaddai* is the Originall of power, he hath all his power laid up in his owne compaſſe, and his compaſſe is infinitenеſſe; he is ſelfe-ſufficient. Some Princes thinke they have power enough to doe what they will, but they muſt doe it with other mens hands. Though they have a civill power or authority to command all, yet they have not a naturall power, ſtrength, or ability to execute all. God hath both theſe powers, he hath abſolute authority to command all to ſerve and helpe him; and he hath ſuch an abſolute ability, that he needs none to ſerve or helpe him: He that made the World alone, what cannot he doe alone? God calls for our helpe that we may have the honour of it, not that hee hath any want of it.

Qui ſufficit omnibus aliis. Thirdly, *Shaddai* is he who hath not onely enough for himſelfe,

ſelfe, but for all others; the five wiſe Virgins had Oyle in their Lamps, and they had enough for themſelves, but they had none to ſpare, they could not furniſh the five fooliſh Virgins. But the Lord God Almighty hath ſtrength and wiſedome for all that come to him, and call upon him: As he is ſelfe-ſufficient, ſo he is all-ſufficient; his Ocean can quickly fill all our empty Veſſells, and his treaſury ſupply and beare all our charges. This Almighty God, who hath power to doe what he pleaſeth, who hath all this power in himſelfe, and who hath power enough to give out to all that need, and aske it of him; this is *the Almighty*, againſt whom the wicked man ſtrengthens himſelfe.

Hence Obſerve.

Firſt, *That the heart of man is very buſie to arme againſt God:* As when a people are threatned with an invaſion, they then ſtrengthen themſelves, they lay in their Proviſions of Warre, and get Forces in a readineſſe: even thus doth the heart of man: Man hath three uſuall wayes of ſtrengthening himſelfe againſt the Almighty. Firſt, By carnall pleas and reaſonings. He pretends reaſon for what he doth; and hee ſtrengthens himſelfe againſt all that God ſaith, by reaſon: he ſets up reaſon againſt that Law which is the quinteſſence of reaſon, and will not be madd but by reaſon, ſuch as it is, and that is, ſuch as he is, a madd one. Theſe reaſonings are *the ſtrong holds* ſpoken of by the Apoſtle (2 *Cor.* 4. 5.) *The weapons of our warfare are not carnall, but mighty through God to the pulling downe of ſtrong holds, caſting downe imaginations, and every high thing, that exalteth it ſelfe againſt the knowledge of God:* As the weapons of this warfare are not carnall but ſpirituall, ſo the ſtrong holds which theſe caſt downe, are not corporeall, but carnall; they are not made of Stones, and Timber, of Earth, or Iron, but of the ſubtilties, ſlights, excuſes, ſubterfuges, and arguings of fleſhly minded men. All which the Apoſtle wraps up in the latter words, calling them *imaginations*, or *ratiocinations, and high things*; that is, ſuch things as are formed in the high and proud conceits of the creature, exalting it ſelfe againſt the ſound and ſaving knowledge of God: Such as theſe:

Firſt, *Others doe ſo.*

Secondly, *Great ones doe ſo.*

Thirdly,

Thirdly, *This is the custome of the World.*

Fourthly, *If I should not doe so, I should dishonour, yea and undoe my selfe: And why should I refraine what others doe, or what would be mine owne undoing?* No reason for any of these. Thus he strengthens himselfe against the Almighty: his reason (such as it is) will beare him out.

Secondly, He strengthens himselfe against God upon presumption of mercy from God; why may not I doe thus? God hath mercy for sinners, why not for me though I sin? The Apostle cautions the *Ephesians* (*Chap.* 5. 6.) against such presumptions: *Let no man deceive you with vaine words, for because of these things, the wrath of God comes upon the Children of disobedience:* It is good to plead mercy to strengthen Faith, that sin committed shall be pardoned; but woe be to those, who plead mercy to strengthen themselves in the committing of sin.

Thirdly, Others strengthen themselves against the Almighty with hopes of worldly gaine, and they incourage themselves in an evill matter, with promises of good; *Wee shall finde all precious substance, we shall fill our houses with spoyle, cast in thy Lot among us, let us all have one Purse:* Thus *Solomon* personates the inticements of sinners (*Prov.* 1. 13, 14.)

As a gracious heart strengthens it selfe for God:

First, By the promises of God.

Secondly, By the experiences which himselfe, or others have had of Gods dispensations.

Thirdly, By considering the nature of God, how gracious, how good, how powerfull, how faithfull he is.

Fourthly, By remembring his relations to God; he is my Father, my King, *&c.* Shall I not venture to doe or suffer for him?

Now (I say) as a gracious heart strengthens it selfe for the Lord, or (as the Apostle adviseth, *Ephes.* 6. 10.) *Grows strong in the Lord, and in the power of his might, putting on the whole Armour of God:* So a wicked heart strengthens it selfe against the Lord, or grows strong against the Lord, and the power of his might, yea of his Almightinesse, putting on the whole Armour of the Devill, that he may be able to stand against all the encounters of the Word, and of his owne conscience. For as the Word of God, and the graces of the Spirit are the Armour

mour and weapons by which the Saints strengthen themselves against Satan; so carnall reasonings and the lusts of the flesh, are the Armour and weapons by which wicked men strengthen themselves against God.

A wicked mans chiefe care is to fortifie and incourage his lusts; to put warme cloaths to his sinfull heart, and make it stout against God: *Sin begins with turning the heart from God, and sin ends in turning the heart against God:* The first step in sin is a neglect of God, the second step is contempt of God, the third and last is a War with God: He strengthens himselfe (for the Battell) against the Almighty.

Secondly Observe.

Sin runs us against reason, and causeth us to act not onely wickedly, but foolishly: Is it not folly and madnesse for weaknesse to contend with Omnipotency? When a sinner hath strengthned himselfe the best he can, the very weaknesse of God (as the Apostle speaks) is stronger then hee. *What King* (saith Christ, *Luke* 14. 31.) *going to make Warre against another King, doth not first sit downe, &c.* As if he had sayd, The Kings of the Earth are not so foolish, so brainlesse, and counselleesse to contend with those, whom they cannot match; they will hardly venture a Battell with ten thousand against twenty thousand, they will rather make a disadvantageous Peace, then proceed in a War upon such disadvantages. The King of *Israel* reproved the challenge which the King of *Judah* sent him, by the Parable of the Thistle in *Lebanon*, aspiring to match with the Cedar in *Lebanon* (2 *Kings* 14. 9.) What's a Thistle to a Cedar? Then what is man to God? See then what a reasonlesse, yea senselesse creature man is, who will needs goe out against God to Battell, though all the number he can muster, is not onely as disproportionable as ten thousand to twenty thousand, as a Thistle to a Cedar, but more then one single Man is to a Million of Men, or then a bruised Reed to the strongest Oake. God with ease made all the power of man alone, and he, though alone, can more easily destroy it: it cost him but the speaking of a word to set it up, and he can pull it downe with, yea without a word speaking. Many men have been styled, *The great, The strong, The mighty:* But no man ever durst owne this style, *The Almighty:* This title of God in the Text, *The Almighty*, should make *the mightiest of*

men, the *Nimrods* of the World afraid to meddle, yea to think a thought of medling with God. The abſurdity of men in ſtrengthening themſelves againſt the Almighty, may appeare yet more diſtinctly in three particulars.

Firſt, He that is Almighty is ſtronger then All; there cannot be two Almighties. Hence the Apoſtle argues (*1 Cor.* 10.) *Will you provoke the Lord to anger, are you ſtronger then he?* It is baſe and cowardly to provoke thoſe that are weaker then our ſelves; it may give us trouble enough to provoke thoſe who are as ſtrong as our ſelves, but it is either madneſſe or deſperateneſſe to provoke thoſe who are ſtronger then our ſelves. And when the Apoſtle demands, or rather expoſtulates, *Are yee ſtronger then he?* His queſtion calls for this poſitive aſſertory anſwer, we are infinitely weaker then he; and therefore there is no prevailing againſt him, not onely not in all things, but not in any thing. It is poſſible for a weake Enemy to prevaile ſometimes upon a mighty Enemy. The *Romans* who commanded the World for many ages, and were too ſtrong for any Nation, did yet receive ſome foyles; though they were never conquered, yet they were ſometimes worſted, not only by ſurpriſals and Ambuſcadoes, but in the open field: and even petty Princes gave checks for a while, to ſome of their deſigns. But *El-Shaddi*, the Almighty God, never received any defeat, nor is he within the poſſibility of a ſurprize.

Secondly, Not onely cannot the Lord be defeated, but he cannot be endammaged; he never loſt (as we ſay) ſo much as a haire of his head, nor did he ever ſuffer ſo much as the ſcratch of a Pin. The *Romans* obtained ſome victories with ſuch extreame loſſe and hazzard, that it hath been ſayd, Two or three more ſuch Victories, would utterly undoe them; they who were never defeated or foyled, have yet been greatly endammaged in Battel; and their cleareſt gains have not been without ſome loſſe: but the Almighiy never loſt the worth of a thread, or drop of blood, in all thoſe innumerable Victories which he hath gained.

Thirdly, Man cannot ſo much as hinder or retard the deſignes of God. He tranſcends all the impediments, and throws open all the Barracadoes that are ſet in his way. *He will work and who ſhall let him?* (*Iſa.* 43. 13.) There is no putting of a barr in his way; and therefore if any ſhould anſwer the queſtion

ſtion, *Who ſhall let it?* Yes, there are ſome will let it, the great men, the Nobles of the Earth, ſay no; they will let it. But they ſhall not, ſaith God, in the next Verſe (*Verſ.* 14.) *For your ſake* (ſpeaking to his people in Captivity) *I have ſent to Babylon, and have brought downe all their Nobles.* The Originall word for *Nobles*, ſignifies alſo *Barrs*, the Barrs of a door, or Caſtle gate, as we put in the Margent of our Bibles; to note, that Nobles and great men ſhould be the ſtrength of a People, and a ſtop to the entrance of any evill among them: but if in ſtead of that, they prove like *Barrs*, onely to hinder the good of a People, and to lye croſſe in all publike proceedings; then the Lord, the Lord of Lords, and King of Kings, brings them downe, and breaks them all to peeces. *I will worke, and who ſhall let it?* The Nobles, the Barrs ſhall not, though bars of Iron, to Gates of Braſſe.

It was ſaid in opening the words, that ſtretching out the hand is the poſture of a madd man: Conſider this, and then ſay, Is it not the maddeſt madneſſe to ſtretch out the hand againſt God, or to ſtrengthen our ſelves againſt the Almighty, to oppoſe him, againſt whom it is impoſſible not onely to prevaile, but to doe him the leaſt hurt, or give him the leaſt check or ſtop in his way? If wee ſhould ſee a man ſet his ſhoulder againſt a Wall of Braſſe, or blow a Feather againſt it, hoping to overturne and batter it downe, would not we ſay, this man is either a Fool, who never had the uſe of reaſon, or a Mad-man, who hath loſt his reaſon? He that oppoſeth the counſells and wayes of God, can no more overthrow them then a Feather can a Wall of braſſe, or the touch of a little finger, the ſtrongeſt Tower. The Pſalmiſt repreſents us with theſe ſimple attempts (*Pſal.* 2. 1, 2, *&c.*) *Why doe the Gentiles rage, and the people imagine a vaine thing? The Kings of the earth take counſell, &c. Come let us breake their bands, and caſt their cords away from us*: What follows? *He that ſits in Heaven ſhall laugh, the Lord ſhall have them in deriſion*: Hee ſees how poore, how inconſiderable, theſe motions and commotions, both of the *Many* and of the *Mighty* are, to give check to that Decree of his Almightineſſe, *to ſet his ſon upon the holy Hill of Sion.*

Eliphaz hath not yet done with his deſcription of the impotent rage of man againſt the Almighty God. O ſinfull

vaine man, whither wilt thou goe? What wilt thou do next? The next Verse tells us.

Vers. 26. *He runs upon him, even on his necke, upon the thick Bosses of his Bucklers.*

This 26. Verse is an amplification, or aggravation of the madnesse of a wicked man, who, when he hath strengthened himselfe against God (as he thinks and hopes) sufficiently, then he *runs upon him, &c.*

Eliphaz carrieth on the metaphor of a Battell, which before it is fought, Armies are mustered, and drawne up in view of each other; and then to shew their courage, they stretch out their hands, draw their Swords, and as soone as the *Signall of the Battell* is given, by sound of Trumpet, beat of Drum, or discharge of Cannon, they run on upon one another; and when the Battell comes to the heat and height, they charge home, *even upon the necks of one another, and upon the Bosses of their Bucklers:* Here's the description of a fierce charge. This wicked one is a Champion for Hell, he challenges the God of Heaven, *and runs upon him, &c.* with utmost violence: That's the sum of the words, I shall now open them a little further.

Quia impius manum in Deum extendit ideo currit in eum Deus ad collum & in densitate dorsorum clypeorum ejus q. d. *in ea quibus ille maxime roboratur.* Rab. Lev. Vatabl. Beza.

Hee runs upon him, even upon his necke.

There is a difference among Interpreters about that antecedent, some understand *God*: As if the meaning were, God runneth upon a wicked man, like a strong Warrier, with incredible swiftnesse, and irresistible force, to cast him downe. The wicked man having stretched out his hand, and strengthned himselfe against the Almighty, now the Almighty runs upon *his necke, even upon the thick Bosses of his Buckler*; Come saith God, *I will have a bout with thee, if thou dareſt, I will try it out with thee, I am not afraid of thy stiffe necke, though it hath Iron sinews, nor of the thick bosses of thy Buckler, though they be of Steele.*

Melius aptior est ut describatur adhuc ille impiorum conatus adversus Deum. Pined. *Inauditam impii temeritatem describere prosequitur.* Bold.

Thus some, both later Writers, and ancient Rabbins, give the sense, but I rather conceive (with others) that *Eliphaz* still prosecutes the strange progresse, and heightned wickednesse of man, who having strengthned himselfe by hardening his heart against God, *runs upon him, even upon his necke, &c.*

Taking

Taking this sence, there is a different reading; thus, *He runs upon him with his necke*; we say, the wicked man runs upon the neck of God; they say, A wicked man runs upon God with his neck; their meaning is, He runs upon him audaciously and proudly. The neck lifted up is a token of pride, and presumptuous boldnesse: And to run with the neck, is to run with the neck lifted up, or stretched out; which is indeed the periphrasis of pride. (*Psalm.* 75. 5.) *Speake not with a stiffe necke*; that is, with a spirit unwilling to submit to my dispensations. The Prophet *Isaiah* complaines, and threatens (*Isa.* 3. 16.) *Because the Daughters of Sion are haughty, and walke with stretched out necks*: That is, because they testifie the pride of their hearts, by the gate and postures of the body, as much as by the vaine attire, and apparrell of the body: *Therefore the Lord will smite, &c.* The Lord tells *Moses* (*Exod.* 32. 9.) *I have seene this people, and behold it is a stiffe-necked people:* He complaines by the Prophet (*Isa.* 48. 4.) *I knew that thou art obstinate, and thy neck is an Iron sinew:* *Stephen* the Proto-Martyr gives a breviate of all their rebellions, *Acts* 7. and concludes (*Vers.* 51.) *Yee stiffe-necked, &c.* The stiffe neck and the proud hard heart are the same, all the Bible over.

Currere collo est collo duro & erecto; similia sunt cum lana ponitur pro lana alba, &c. Drus.

Thus the wicked man runneth upon God with his stiffe; that is, his proud daring spirit. As before, *Hee stretched out his hand*, so now (which is more) *his neck* against God. The metaphor is taken either from Souldiers in battell, who to shew their valour, hold up their heads, and stretch out their necks, running head to head, and shoulder to shoulder, when they come to close fight.

In erectione colli fastus agnoscitur. Merc.

Metaphora a milite Fortissimo in hostem impetum faciente.

Or, It is a metaphor taken from a Bullock *unaccustomed to the yoake*; who therefore will not submit his neck to bear it. Wicked men are called Children of *Belial*, because they endure not the yoak of obedience; when God would put his yoake upon their necks, they lift up their necks, or run upon him with their stiffe necks.

Metaphora a lascivienti & procaci vitulo. Pined.

Hence Note.

It is pride of spirit which causeth man to oppose God. The Apostle *James* saith, *God resisteth the proud* (*Jam.* 4.) which intimates, yea and speaks out, that the proud assault God. As the wicked in his pride persecutes the poore (*Psal.* 10. 2.)

So

So in his pride he oppoſeth God. And as he that loveth God, follows, yea runs after God to obey him; ſo he that hates God runs upon him by diſobedience. An Act of ignorant diſobedience is a going from God; an act of knowne diſobedience, is a running upon God: Running upon God, is not onely ſinning, but impudent ſinning. The Angells in Heaven cover their faces before God, daring not to behold him: Humble ſinners on Earth, ſuch as the poore *Publican* (*Luke* 18.) venture not to lift up their eyes to Heaven, but proud ſinners, lift up their necks againſt God. They who care not what God ſaith to them, care as little what they doe to God: And they who have no faith in God, ſeldome have any feare of him; theſe *run upon him with their necks.*

Per ſuperbiam homo maximè deo reſiſtit & ſuperbus propter præſumptionem ſpiritus contra Deum currere dicitur. Aquin.

But I returne to our Tranſlation, *He runs upon him, even on his necke:* That is, *on the necke of God:* that is, he ſins fiercely, and feareleſſely; he doth not dare God at a diſtance, or like a Coward, ſpeak great words, and vaunt of what he will doe when his Adverſary is out of ſight and hearing; but he charges on boldly in his very face. It is ſayd of the Ramm (by whom the Prophet meanes *Alexander the Great*, King of *Greece*) *That when he ſaw the Hee-Goat* (that is, *Darius* King of *Perſia*) *he run upon him:* That is, he aſſaulted him ſpeedily and boldly, overthrowing his whole eſtate, and ſo making himſelfe ſole Lord of *Aſia*. The whole courſe of his Victories are deſcribed by this word, *He ran upon upon him* (*Dan.* 8. 6.) And when *Job* would ſhew how fiercely the Lord handled him, he gives it in this language, *I was at eaſe, but he hath broken me a ſunder, he hath alſo taken me by the necke, and ſhaken me to peeces* (*Job.* 16. 12.) As God in a way of higheſt puniſhment, or chaſtiſement, is ſaid to take a man by the neck; ſo man in a way of higheſt ſinning and rebelling, is ſaid to take God by the neck, or to run upon his neck: He that ventures upon the necke, cares not where he ventures, and he that runs upon the neck of God, cares not on whom he ventures. And as in height of love, a freind runs and falls upon the neck of his freind: thus *Joſeph* did on his Brethrens necks (*Gen* 45. 14.) and the Father of the Prodigall (*Luke* 15. 20.) *Ran and fell upon his Sons necke, and kiſſed him:* So in the heat of wrath, an Enemy runs upon the neck of his Enemy; and wicked men (who are enmity againſt God) run upon the neck of God.

Cum eo concurrens collum invadet. Tigur.

Some

Some conceive that this *running upon the necke of God*, imports two things.

First, That the wicked man imagines himſelfe, as having an equality of ſtrength with God.

And ſecondly, That he hath authority above God, or that he is Gods better, and ſuperior.

Erat pœnæ genus ut Magiſtratus ſi quem ſuo imperio parum obedientem videret, in collum invaderent & intorquerent. Liv. l. 4.

This latter they ground upon an old cuſtome among Magiſtrates, who finding an offender contumacious, were wont to command the Officer to take him by the neck, and dragg him out of the Court, to receive his puniſhment. But I ſhall not inſiſt upon that Criticiſme; eſpecially conſidering the incongruity of it with the next words.

Even upon the thick Boſſes of his Buckler.

Malefactors are never permitted to come armed before the Judge to their Arraignments.

The word which we tranſlate *Thicke*, ſignifies alſo *Fat*, becauſe fat is thick: Hence the Vulgar Latine Tranſlates, *He is armed with his fat necke:* But I paſſe that. According to our reading (which keeps cloſer to the Originall) *Eliphaz* deſcribes the ancient and preſent forme of Bucklers, which as they are defenſive weapons, ſo alſo offenſive, and therefore have not onely Boſſes for ornament, but (one eſpecially in the center or middle with a ſharpe pike in it) for uſe: For as the whole Buckler ſecured the body againſt the Arrow or Sword of the Adverſary, ſo if he preſſed neer, this high Boſſe, or Pike of the Buckler ſerved to pierce and wound the Adverſary. So that while the wicked man is ſayd to *run upon God, even upon the thicke Boſſes of his Buckler*; it ſhewes the higheſt valiancy of a wicked man in oppoſing God; he fights not onely a far off, but neer at hand, and preſſeth upon him, though within the reach and danger of his Weapon.

בעבי גבי מגניו

In denſitate altitudinum ſcutorum ejus: in craſſitiem corporum ſcutorum ejus. Merc. *Alludit ad pervetuſtum præliandi modum cum clipeo, in cujus medio erat prominentia, quæ dicitur umbo, in quo erat cuſpis quo cominus concertabatur.* Bold.

Hence Obſerve:

There is no danger can keep a wicked man off from ſinne: Like the Horſe in this Book (*Chap.* 39. 22.) *He mocketh at feare, and is not afrighted, neither turneth away from the Sword; hee ſwalloweth the ground with fierceneſſe and rage, he ſaith among the Trumpets, Aha, aha:* though God have a Buckler, man will come upon him; yea though God have a Boſſe upon his Buckler to ſtrike and wound him, yet on he comes. The Buckler of God

is

is the Law or Word of God, and the Boſſes of this Buckler, are the threatnings and curſes of the Law. Now, when man ſins, notwithſtanding the Law, which is the Buckler by which God ſaves and protects his honour and his holineſſe, his name and glory from the wounds which ſinfull man is ready to give him, then man may be ſayd to *run upon his Buckler.* And when notwithſtanding the ſharpe threats, and terrible curſes of the Law, which are the thick Boſſes with which he wounds thoſe who tranſgreſſe his Law, when, I ſay, notwithſtanding theſe, man adventures to ſin and tranſgreſſe the Law, he may rightly be ſayd, *To run upon the thicke boſſes of his Bucklers.* God gave *Adam* a Law; *Of the Tree of knowledge of good and evill, thou mayeſt not eate:* Here was the Buckler; and when he added this threat, *In the day thou eateſt thereof, thou ſhalt ſurely dye:* Here was the Boſſe. God ſent a word to *Pharaoh, Let my people goe*; this was a Buckler; *If thou refuſe to let them goe, I will ſlay thy firſt borne,* this was the Boſſe. *Adam* run upon the Boſſe of the Buckler, ſo did *Pharaoh,* and ſo doe all willfull ſinners.

A wicked heart will goe on ſinning, whatſoever God is ſpeaking, or doing (*Iſa.* 57. 17.) *I was wrath, and ſmote him, yet he went on frowardly in the way of his heart:* Neither the wrath of God, nor their owne ſmart ſtopt their progreſſe, though ſmitten, yet they went on. Saints ſometimes goe on ſinning, though God be ſmiting, they have run upon the Boſſes of the Buckler, to the wounding both of their ſoules, and of their outward comforts; wicked men will run upon them to the damning of their ſoules and bodies. Though they ſee, yea feele the Boſſes, judgement not onely threatned, but executed, yet on they will, and (like wicked *Ahaz*) *in the time of their affliction ſin more againſt the Lord.* This is the height of ſinfulneſſe. As it ſhews the truth and height of holineſſe in the Saints, when they will not onely run to God in faire times, when men approve, but in the worſt times, when men oppoſe; when they venture to doe their duty upon the Bucklers of men, yea upon the Boſſes of the Buckler, extreameſt danger: So it ſhewes a like ſtrength and height of wickednes, when men venture upon the Boſſes of the Buckler, upon the point of the naked Sword of Gods diſpleaſure; they will venture, let it coſt what it will, though the Lord ſet a flaming

flaming Sword in the way of luſt, as he did in the way of the Tree of life (*Gen.* 3.) though the Lord ſet an Angel with a drawn Sword in the way of luſt, as he did in *Balams* way, when he was going to curſe *Iſrael,* yet on they will: Till the heart be changed, neither Swords, nor Bucklers, nor Boſſes, neither wrath threatned, nor executed, can cauſe a ſinner to change his courſe.

This the Prophet complaines of (*Iſa.* 9. 13.) *The people turneth not to him that ſmiteth them, neither doe they ſeeke the Lord of Hoaſts:* Their incorrigibleneſſe under ſevereſt corrections is elegantly deſcribed by another Prophet, enumerating five ſpeciall ſtroakes or ſmitings, to every one of which he ſubjoynes, *Yet have ye not returned unto me, ſaith the Lord,* Amos 4. 6, 7, 8. &c. *When the bellows were burnt, and the lead conſumed of the fire* (that is, when all inſtruments and meanes of refining them were ſpent and worne out, yet their droſſe remained in them) *The Founder melted in vaine, for the wicked* (that is, their wickednesſes, or evill things) *were not plucked away* (Jer. 6. 29, 30.) They went into the Furnace full of droſſe, and they came out as full of droſſe as they went in. The Founder blowed his fire, till he burnt his bellows, but their luſts had no ſent of fire upon them; his lead (by which he ſeperates the droſſe from the mettall) was all conſumed and evaporated, but the droſſe of their corruptions waſted no more then the pureſt gold doth in the fire. Hence the Lord reſolved to waſt no more of his judgements upon them: *Why ſhould you be ſmitten any more, ye will revolt more and more* (Iſa. 1. 5.) To revolt from God, and to run upon him, are ſins of the ſame ſtraine; and they who revolt from him, will not feare to *run upon his necke, even upon the thicke Boſſes of his Buckler.*

Thus *Eliphaz* hath given us an account, why the Lord afflicts a wicked man all his dayes; he fights againſt God all his dayes. We have a reaſon of this reaſon in the next words; why it is that this wicked man is ſuch a valiant Champion againſt God, why he commits wickedneſſe with ſo much greedineſſe; it is, *Becauſe he covers his face with his fatneſſe, &c.* The fatter and fuller he grows in fulfilling the luſts of the fleſh, the more hungry and ſharpe ſet he is to fulfill them. Full-feeding in ſin, doth not ſatisfie, but increaſe a ſinfull appetite.

JOB, CHAP. 15. Vers. 27, 28, 29, 30.

Because he covereth his face with his fatnesse, and maketh collops of fat on his flankes.

And he dwelleth in desolate Cities, and in Houses which no man inhabiteth, which are ready to become heaps.

He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

He shall not depart out of darknesse, the flame shall dry up his branches, and by the breath of his mouth shall he goe away.

AS the two former Verses shewed sin the cause of those evills which befall a wicked man, so here *Eliphaz* shewes us two causes of their sin.

First, Their riches.

Secondly, Their power.

The first is here described tropically by *Fatnesse*.

Vers. 27. *He covereth his face with fatnesse, and maketh collops of flesh on his flanks.*

Both parts of the Verse meane the same thing, shewing the wicked mans worldly prosperity by the usuall visible effects of it; a *fat face*, and *fleshy flanks*.

He covereth his face with fatnesse.

Exiit præ adipe oculus eorum. i. e. exisse videntur præ genarum tumore & pinguedine. Bold.

That is, he is exceeding fat; a phrase like that (*Psal.* 73. 7.) *Their eyes stand out with fatnesse*: The Hebrew is, *Their eyes are gone out of their heads through fatnesse*: That is, they seeme as gone or going out of their heads. 'Tis usuall in the language of the Holy Ghost to describe wicked men by fatnesse, (*Psal.* 78. 31.) *He slew the fattest of them*; that is, the worst of them, those who were most rebellious, longing after dainties, when God had given them bread from Heaven. *David* sets forth his Enemies (and so the Enemies of Christ, of whom that Psalme is a Propheste) under this notion (*Psal.* 22. 12.) *Strong Bulls, or fat Bulls, come about me*: By the fat Bulls he meanes the Scribes and Pharisees, the high Priest, and Rulers, who (as it were) beset Christ with continuall conspiracies. More plainely (*Psal.* 17. 9, 10.) *Keepe me from mine*

mine Enemies that oppresse me: They are incloſed in their owne fat, with their mouth they speake proudly. Againe (*Psal.* 119. 70.) *Their heart is as fat as grease, but I delight in thy Law.*

Singulari quodam infamiæ nitulo impii & iniqui in scriptura vocantur pingues.

The Scripture speakes thus, not as if fatnesse had any morall evill in it, or as if leanenesse had any morall good in it. Fatnesse doth not discommend us, nor doth leanenesse commend us to God; yea a man leane in body, may have the worst fatnesse, he may be proud, swolne and puft up in spirit; and a man fat in body, may have the best leannesse, much selfe-emptinesse, and poverty of spirit. But because they who have abundance, and grow fat with the Creature, are tempted to forgetfulnesse of, and rebellion against God; and because a body over-burdened with flesh and fat, renders the minde more indisposed to holy and spirituall activity; and usually they who bestow most care and cost in pampering their bodies, goe with pined, starved, and leane soules; therefore fatnesse heares ill in Scripture.

Hoc Ægyptii inuere videbantur, dum sacerdotes Isiaci solerent dare Api Bovi quem colebant potum ex quodam puteo non autem ex Nilo, quia ejus aqua pota creditur pinguedinem carnisque magnum facere incrementum. Plutar. Tract. de Iside, &c. *Iberi etiam & Galli antiqui zonæ crenaturam habebant, quam si mulier, quæ gravida non esset capere non posset probro magno afficiebatur.* Alex. ab Alex. l. 2. c. 25.

It is observed by *Plutarch*, that the Ægyptian Priests gave their *Apis* (a Deity which they worshipped in the forme of an Oxe) the water of a Pit, or Well, not the water of *Nilus* to drinke; the reason was (not as some assigne it, because they thought those waters were prophaned by the Crocodile, for the Ægyptians had that river in high veneration, but) because the waters of *Nilus*, were fatning, nourishing waters; therefore their *Apis*, whom they adored as a God, and from whom they expected continuall helpe, must not drinke of it, least the grosnesse of his flesh should disable him for their assistance. Fat corpulent men are, in common experience, unweildy, sleepy, and (comparatively) unfit for action. It was a custome, as my Author reports, among the ancient *Spaniards* and *Gaules*, to keep a constant measure, which if a Woman (shee not being with Childe) did exceed in the compasse of her waste, shee fell under disgrace, and lost much of her reputation, by having got so much of fat and flesh about her: And doubtlesse it had somewhat of disrepute in it, in *Job's* time, else *Eliphaz* (a man of experience) had not given this as a peice of a wicked mans description. *He covereth his face with fatnesse.*

And maketh collops of flesh upon his flanks.

Which Master *Broughton* renders thus, *And maketh plaites upon*

Est descriptio summæ abundantiæ. Jun.

upon the paunch. Master *Calvin* Translates it thus; *He hath larded his guts.*

This latter clause of the Verse is of the same intendment with the former: And that which both reprove as sinfull, is the intentnesse of mans Spirit about the pampering of his Flesh.

He covereth his face with fatnesse, he makes collops, &c.

He doth not say, Because he is fat, but because he covers his face with fatnesse, *&c.* That is, he sets his heart upon his belly, and makes it his businesse to pamper his body. He is active, yea full of activitie in getting this cover, or mask of fatnesse upon his face; and this mask discovers the naughtinesse of his heart.

Hence Observe.

That it is a signe of an evill heart, or a leane soule, to intend the flesh, or to study the satisfying of the bodily appetite. A carnall man gives himselfe to deliciousnesse; his greatest labour is about that, for which Christ forbids our labour, *The meat that perisheth* (Joh. 6. 27.) This covering of our selves with fatnesse, and making collops of fat, the Apostle reproves in those *Whose God was their belly* (Phil. 3. 19.) and in those *who served not the Lord Jesus Christ, but their own belly* (Rom. 16. 18.) They who serve their belly, as they should serve God, make a god of it; and they who serve their belly at all doe not serve Christ at all. We may provide for the belly, but we must not serve it; and they who doe so, deserve rather to be called Epicures then Christians. That's sinfull fatnesse which is got upon termes of slavery, or service to the belly: yea, a man that is intentive upon that question, *What shall I eate?* and carefull how to feed his flesh, though he doe not grow fat by it, yet he shewes himselfe full of sin by it. The designe of such is for the flesh, though their flesh doe not thrive under that designe. As man may be very covetous though he continue poore and leane in purse; so a man may be very luxurious, and a great servant to Bacchus, and Belly-cheare, though he continue leane and poore in body.

The blessing of God fattens some, and such fat ones blesse God. *David* Propheses, that when *The Kingdome shall be the Lords, and he the Governour among the Nations* (which is very paralell

paralell with what those great voyces said after the seventh Angel had sounded (*Revel.* 11. 15.) *The Kingdomes of this World are become the Kingdomes of the Lord, and of his Christ, and hee shall reigne for ever and ever*; and when this shall be, saith *David* (*Psal.* 22. 30.) *Then all they that be fat upon the Earth, shall eate, and worship*; that is, the great ones shall submit to Christ; his Kingdome shall be inlarged, and not onely the poore, who are described in the latter part of that Verse in the Psalme, under the name and notion of such, *as goe downe to the dust*, but the rich shall receive the Gospel. Kings and Queens, persons of Authority and wealth, shall come to the participation of the grace of Christ (*Isa.* 60. 3. 10.) They who have their bellies full of the meat that perisheth, shall have their soules full of that meat which endures to everlasting life. (*Psal.* 45. 12.) *The rich among the people*; What people? The first words of the Verse tell us, he meanes the *Tyrians* who were a wonderfull rich people (*Isa.* 23. 8. *Ezek.* 27.) and the *Tyrians* are here put by a Synecdoche for all other Heathens; for though *Tyre*, were a Citie in the Tribe of *Aser* (*Josh.* 19. 29.) yet it was at that time possessed by Heathens. Now, saith the Psalmist, *The rich among these people shall intreat thy favour*: That is, the Churches favour. God will work their hearts to an earnest desire of admission into the society of the Saints, and to live under a professed subjection to the Gospel of Jesus Christ, who have abounded in worldly possessions, and hold the World in subjection to their power: *These rich and fat ones among the people shall intreat thy favour.* This Prophesie was in part fulfilled (*Mark.* 3. 8.) where we read of great multitudes from *Tyre* and *Sidon* flocking after Christ: So that it is not riches and fatnesse precisely considered, but the intending of our skin, or our studiousnesse to fill our selves with earthly delicates, which shewes we have weak appetites to, or rather a loathing of the things of Heaven.

Secondly, This covering the face with fat, is here presented by *Eliphaz* as a cause or occasion at least of the wicked mans arming himselfe against God.

Bonorum abundantia vitiorum omnium materiam subministrat.

Hence Observe.

That an evill heart turnes the blessings of God, into rebellion against him: The Jewes were thus charged (*Deut.* 32. 15.)

Jesurun

Jesurun waxed fat, and kicked. The Lord complaines of this, as of a sin, which he scarse knew how to pardon (*Jer.* 5.7.) *How shall I pardon thee for this? Thy Children have forsaken me,* &c. *When I had fed them to the full, they then committed Adultery, and assembled themselves by troopes in the Harlots houses.* Those are great sins indeed, which put the Lord (whose title is, *The God pardoning sin*, and *ready to forgive*) into a querie about their pardon and forgivenesse. Such kind of sinning made *Jerusalem* a Sister to *Sodom*; that is, as like *Sodom*, yea and *Samaria* too, as if they had been one Mothers Daughters, or as if they had been of one and the selfe-same bloud, and stock (*Ezek.* 16.49.) *Behold this was the iniquitie of thy sister Sodom, pride, fulnesse of bread, and abundance of idlenesse was in her, and in her Daughters:* Plenty of the Creature, and plenty of sin, went together, and whereas *Jerusalem* should have served God, shee served her lusts in the abundance of all things. We have a saying, when men are lifted up upon the enjoyment of outward good things (in allusion to Beasts) *Provender pricks them.* They act more like Beasts then Men, who kick against God, who feeds them, and turne his bread of blessings into the stones of disobedience. What outward good thing will not an evill heart abuse, and wax wanton with, when it is so apt to abuse spirituall things, and to turn *the grace of God into lasciviousnesse*, that is, to grow wanton and lascivious, because God is gracious?

Thirdly Observe.

They take little care for their soules, who take over-much for their bodies: They who desire to please appetite, cannot endeavour to please God. When the Apostle exhorts to put on the Lord Jesus, he dehorts from providing for the flesh (*Rom.* 13. 14.) *Put yee on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof:* As if he had sayd, Unlesse you forbeare providing for lusts, you will have little leasure, and lesse desire to put on Christ. (*Ephes.* 5. 18.) *Be not drunke with Wine wherein is excesse* (that is, be not inordinate in the use of the creature) *but be filled with the spirit*; as if he had sayd, *You will never be filled with the spirit,, if overfilled with Wine, if you give up your selves to satisfie carnall appetite, you will not have any appetite at all to spirituals.* There is an inward gluttony and drunkennesse, when the thoughts run upon

upon dainty Dishes, and full Cups, or when men chew their meat and Wine in their thoughts, before they eate or drinke. Now as well they (or rather they more) who are inwardly drunken with excessive desires of Wine, as they who are visibly drunken with the excessive taking downe of Wine, are far enough either from the desire or attainement of a filling with the Spirit. The spirit of the Buttery, and the Spirit of God have no more agreement then the flesh and the spirit, yea that spirit is the grossest part of sinfull flesh, and therefore can neither take care for, nor beare with, the things of the spirit. So far of the first cause of the wicked mans excessive sinning; his excesse in the use of the Creature, set forth by the ordinary effect of it, *Fatnesse*, *He covereth his face with fatnesse:* The second follows.

Vers. 28. *He dwelleth in desolate Cities, and in houses wherein no man inhabiteth, which are ready to become heaps.*

This Verse shews a second cause of the wicked mans fiercenesse against God, *His power over men*; which is described (as the former) by the effect of it, *He hath made Cities desolate.* It requires much power to overthrow whole Cities; that which is strong cannot be destroyed without strength; such was the power of the man whom *Eliphaz* describes, such his strength: He subdued strong Cities, he conquered men, and he thought he could conquer God too. But though to destroy and pull downe intimate strength, yet to build and set up Cities requires greater strength.

This strength also is here ascribed to the wicked man, who,

First, either comes to Cities already overthrowne, or overthrowes Cities.

And then secondly, builds the Cities which are overthrown, that himselfe may dwell in them. He will not dwell in Cities built to his hand, or in Palaces ready made, but he will make goodly Palaces out of desolate places; a City wasted by War, by Fire, and Sword, shall revive out of the rubbish, and recover to its ancient splendor, if he undertake it.

Master *Broughton* renders clearely to this sense, *Though hee makes dwellings of Cities ruinated, of houses unlookt, which were comming to heaps of stone:* Heres the compleatnesse of his worldly

ly power. He makes flourishing Cities desolate, and desolate Cities flourish; he dwells in desolate Cities, in Houses where no man inhabiteth; that is, in Cities which he himselfe once made desolate (having cast out their proper Inhabitants) but hath now re-edified and enlarged for his owne use and honour.

Hence Observe.

First, *That a wicked man cares not whom he ruines, so he may raise himselfe*: Downe with Kingdomes, downe with Cities, downe with all, so he may stand, or have his owne ends.

Secondly Observe.

(Which is the scope of *Eliphaz*) *A man that hath great power among men, begins to thinke himselfe strong enough for God also*: He made earthly Cities desolate, and none was able to resist him, therefore he hopes to make Heaven desolate, and disturbe the throne of God; *He runs upon his necke, &c.*

Terrores de quibus nuper dictum est, non patiuntur impium in familiari hominum consortio vivere ideo desolatorum urbium ruinas & latibula quærit. Pined.

Againe, Some expound this Verse not of the cause of this mans sin, but of the punishment of his sin; *He dwells in desolate Cities, in places where no man dwelt*: That is, He shall dwell alone, he shall either refuse, or be refused by all good company. For this miserable solitude may arise two wayes.

First, From trouble of minde; he having oppressed others, shall finde himselfe at last so oppressed with the witnesse of his owne conscience, that to avoyd it, he retires into desolate places, into waste Wildernesses, into old ruinous buildings, where none dwell but the *Owle, and the Screech-owle* (Isa. 34.) *He that findes not his owne conscience good company, never findes any.*

Hujusmodi tyranni ejiciuntur in exilium.

Secondly, This wicked man is cast out from the company of men, he hath been a scourge to many, and now all are a scourge to him. *Tyranny grows intolerable to mankinde* (Dan. 4. 33.) *Nebuchadnezzar* was the greatest Monarch in the World and a proud Tyrant; at last he was turned out to grasse: his Nobles, Lords, and Subjects forsook him, and he who ruled men, lived among Beasts; or as the same Prophesie of *Daniel* reports it (*Chap.* 5. 20.) *When his heart was lifted up, and his minde hardned in pride, he was deposed*, or (as the Chaldee) *made to come downe from his Kingly throne, and they tooke his glory from him, and he was driven from the sons of men, &c.* Which we may answer with *Job's* Text, *He was forced to dwell in desolate places.*

The

The Roman Story tells us of *Nero*, that perceiving himselfe a lost man, by the revolt of some Provinces, and the generall complaint of the people against his insolent Government, he wandered up and downe, and crept first into a thicket, by and by into a Cave with *Sporus* his filthy Favorite, and at last when he heard of the sentence of death given against him by the Senate, and that their Officers were hasting to attach him, he with a little helpe of one of his Servants, cut his owne Throat.

Thirdly, Others interpret these words, as noting the wicked mans worldly decay; He shall not have a House to put his head in: His strong Cities and goodly Palaces, shall goe to ruine; or he shall be forced to dwell in a ruinous House, a House ready to fall about his eares, who before lived in ceiled Houses; he hath pulled downe other mens Houses, and now he dwells in Houses ready to fall downe; he impoverisht others, and now himselfe is turned out among the poor.

Hence Observe.

That God often makes the punishment of man suitable to his sin: The Lord is knowne by the judgement which he executeth, the wicked is snared in the worke of his owne hands (*Psal.* 9. 16.) The judgements of God are alwayes just, and sometimes their justice is visible. As the wicked feel them, so all may see them, and say, *Righteous art thou O Lord.* The Prophet describes this retaliation of Divine judgement (*Isa.* 5. 8, 9.) *Wo to them that add House to House, and lay Feild to Feild, till there be no place* (that is, no place for others to dwell in.) *that they may be placed in the midst of the earth*: What is the danger of this? *In mine eare saith the Lord of Hoasts, of a truth, many Houses shall be desolate, many and faire without Inhabitant*: Here is desolation, the reward of desolation; and as they took bread from others, and puld the cup from their mouths, so their bread shall be taken away, and their cup left empty. Thus it followes in the Prophet (*Vers.* 10.) *Yea ten Akers of Vineyard shall yeeld one Bath*: A Bath was a measure among the Jews, of Liquids, containing, as is conceived, about eight Gallons; So that when he saith, *Ten Akers of Vineyard shall yeild one Bath*; the meaning is, there shall be a great scarcity of Wine: An Aker of Vineyard should not yeild a Gallon of Wine, that's a miserable Vintage. *And the seed of an Homer, shall yeild an Ephah*; An Ho-

mer

mer was a meaſure for dry things, containing ten Ephahs: So that when it is ſayd, *The ſeed of a Homer ſhall yeeld an Ephah*, the meaning is, they ſhall reape but the tenth part of the ſeed ſowne, which is a miſerable Harveſt, and the higheſt threat of enſuing Famine. Thus the Lord puniſhed them as they had ſinned; they ſtarved the poore, and God threatens to ſtarve them. Hunger never pinches ſo terribly as when it is a puniſhment ſent at the cry of the hungry.

Againe (*Iſa.* 33. 1.) *When thou ſhalt ceaſe to deal treacherouſly then they ſhall deale treacherouſly with thee:* When the deceiver is deceived, and the treacherous dealer ruined by treacherous dealing men, then the truth and faithfullneſſe of God are eminently exalted. And as it is in puniſhments, ſo often in rewards, God doth us good in the ſame way wherein we have done good. The Midwives ſaved the Males of the Iſraelites in *Ægypt*, and by this act of pitty built the houſe of Iſrael, which the Lord took ſo well at their hands, *That he built their houſes, or made their houſes flouriſh* (*Ex.* 1. 21.) As the deſtroyer ſhall be deſtroyed, ſo the builder ſhall be built; mercy loves to be exact as well as judgement.

Againe *Eliphaz* tells us of Cities and Houſes, ready to become heaps.

Hence Note.

The moſt flouriſhing Cities, the ſtrongeſt ſtructures in the World, are ſubject to ruine: Art cannot prevent the decayes of nature, much leſſe the decrees of divine Juſtice. Materiall Jeruſalem was threatned, that one ſtone ſhould not be left upon another, which ſhould not be caſt downe; the event anſwered that prediction. Myſticall Babylon is under a more dreadfull doom, and the event will in due time anſwer that prediction; Babylon is ready to become heaps, and one ſtone ſhall not be left upon another: There is no cement can hold that together, to which God ſaith, *Fall.*

Eliphaz having ſhewed the cauſes of the wicked mans impudent oppoſition againſt God, and (according to the two latter Expoſitions of this Verſe) ſome part of his puniſhment, proceeds further to ſhew his puniſhment.

Verſ. 29.

Verſ. 29. *He ſhall not be rich, neither ſhall he prolong the perfection thereof upon the earth.*

Verſ. 30. *He ſhall not depart out of darkneſſe, the flame ſhall dry up his branch, and by the breath of his mouth ſhall he goe away.*

Here is compleat miſery in externalls. The judgement is layd downe two wayes.

Firſt, Negatively.

And ſecondly, Affirmatively.

Negatively, what the wicked man ſhall not be, what he ſhall not attaine to; and then affirmatively, what the wicked man ſhall be, or what ſhall come upon him. The Negative part hath a gradation of four ſteps.

The firſt is this, *He ſhall not be rich.*

The ſecond is, *His ſubſtance ſhall not continue.*

The third is, *He ſhall not prolong the perfection thereof upon the earth.*

The fourth is this, *He ſhall not depart out of darkneſſe.*

Thoſe are the Negative parts of his puniſhments, the Affirmative are two.

Firſt, *The flame ſhall dry up his branch.*

Secondly, *By the breath of his mouth he ſhall goe away.*

1. *He ſhall not be rich.*

The words ſeeme to carry an oppoſition all along to the wicked mans purpoſes and projects. The wicked man ſaith in his heart, if not with his mouth, *He will be rich*; to which God anſwers, *He ſhall not be rich.* The Apoſtle (*1 Tim.* 6. 9.) ſpeaks of ſuch a ſort of *Rich Will-bees, They that will be rich, fall into temptation, &c.* When a man comes to this height of reſolvedneſſe, He will be rich what ever comes of it, or who-ever ſtands in his way, he will be rich and aske no mans leave, no nor Gods leave, then God riſes to his high reſolves, *He ſhall not be rich:* Let it come to tryall whoſe word ſhall ſtand, his, or mine: And when once this word is gone out of Gods mouth, then he, and all his trees which ſhould beare him that golden fruit, are blaſted and mildew'd. Then, though he lay the ſtrongeſt projects for riches, yet he

shall not be rich, though he sweat and toyle to be rich, though hee digg deep into the ground, and turne every stone above ground, to finde riches, yet he shall not be rich; though he cares not whom he makes poore, yea though himselfe live poorly all his dayes, that he may dye rich, yet he shall not be rich.

Hence Observe.

It is not in the power of man to get riches: A man may make it his designe to be rich, but he cannot make himselfe rich, *Moses* (*Deut.* 8. 18.) gives it in charge to the people of Israel, *Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, &c.* Man is very apt to forget the author, not onely of his spirituall, but of his temporall good things, and is readier to ascribe his riches to his owne getting, then to Gods giving. Temporall good things lye more levell to the power of nature and humane industry, then spirituals, yet we can no more attaine temporalls then spirituals without the power of God. Christ teacheth us, that our care can no more add a penny to our estate, then *a cubit to our stature* (*Matth.* 6. 27.) How often have we seen experience sealing to this truth? Many have endeavoured after, and reacht at riches, in good and hopefull, in faire and probable wayes, yet they have not reacht to riches. Others have striven for riches in base and unwarrantable, in unjust and sinfull wayes, yet they could never get a step beyond begg ry.

Ex quocunque piscatu non evadet ditior.

The Lord gives them a stop, and saith, *Yee shall not be rich*; evill men doe not alwayes thrive. *Peter* a good man fished all night, but got nothing, till Christ bid him put downe the Net. Some have cast their Net in all sorts of waters, yet could never catch the great fish of worldly wealth. It is the blessing of God that makes good men rich; and it is a permission from God that makes evill men rich. Godlinesse is profitable for all things, having the promise of this life, and of that which is to come, yet every godly man meets not with the profit of this life; ungodlinesse is profitable for nothing, having neither the promise of this life, nor of that which is to come, yet some ungodly men meet with the profit of this life. Though *sinners are never on the thriving hand, yet they often thrive in their way*; and though Saints are ever on the thriving side, yet they doe not alwayes thrive in their way: Neither the one sort

fort nor the other thrives, if the Lord saith, *They shall not be rich*: When he saith so to the Saints, it is to humble them; but when he saith so to a wicked man, it is to punish him; He shall not be rich, that's the first step of his misery.

But suppose he get riches, yet he cannot keep them; *The wages which he earnes is put into a bagg with holes, or pierced through, all's gone* (*Hag.* 1. 6.) Carnall men are like leaking Vessells to the Word of God, they (as the Apostle cautions Beleevers lest at any time they should *Heb.* 2. 1.) alwayes let it run out. Now as they let out what they have heard of the Word of God, so God lets out what they have got of the World: He makes all the Vessells which hold their earthly substance leaky: So it follows.

2. *Neither shall his substance continue.*

This is his second woe: The word which we render *Substance*, signifies also Power, and strength; because riches impower and strengthen men to doe great things; but how strong and substantiall soever they are in the opinion of men, their time is but short, *They shall not continue*; and this ariseth two wayes.

חיל *robur, pro opibus sæpe sumitur. Latine copias possis vertere.* Merc.

Summis negatum est stare diu.

First, From the nature of the things of the World, which are all frayle and momentany, and though we call them *Substance*, yet indeed they are but a *Shadow*, there is no continuance in them.

Secondly, This ariseth from the judgement and curse of God, both upon such rich men, and upon their riches; if the Lord doth not stop them from getting riches, yet he can speak a word, and blast all that they have gotten.

Hence Note.

That the most substantiall of earthly things are of small or no continuance: More particularly,

That ill gotten goods are not lasting, or long-lived: Sometimes they melt away, and dye in the same hands that got them; they alwayes dye and melt away in some of their hands, for whom they were gotten. There is no tack in their estate, in whom there is no Justice. That which is gathered by the unrighteousnesse of man, shall be scattered by the wrath of God. As the little which a righteous man hath is better, so it is surer then the great riches of many wicked. Sin makes no provision

vision at all for the soule, and it makes very ill provision for the body. The title by which we hold worldly things, is more considerable then worldly things themselves. To hold in Capite from Christ is as the purest so the strongest Tenure: Onely he who continues the same for ever, and changes not, can give continuance to that which is changeable.

But suppose the wicked mans substance doth continue long for bulke and matter, yet the beauty and comfort of it shall not continue for a moment, which is the third step of this Gradation.

3. *Neither shall he prolong the perfection thereof upon the Earth.*

Riches are one thing, the perfection of riches is another; as in spirituall things there is the substance of them, and the perfection of them; so in temporalls: The word signifies the consummation of any thing, or the bringing it to its perfective end (*Isa.* 33. 1.) *When thou shalt make an end to deale treacherously, they shall deal treacherously with thee:* The Prophet doth not meane it of making an end by way of cessation, as if hand, heart, or tongue, did cease dealing treacherously (for so wicked men will never make an end of wickednesse, if they might have an eternity to act evill in, they would act it eternally) but he meanes it of making an end by way of consummation, as if he had sayd; When they are come to a full stature in treachery, and have compleated their conspiracies against goodnesse, and good men, then they shall be dealt with in their kind, and as they best deserve. Now as a wicked man would compleat his sin, and often reaches the very perfection of it, so he would compleat his estate, and doth sometimes reach to the perfection of it. The wicked man would be perfectly rich, he is not satisfied to have a compleat estate, or enough for meat, drink, and cloathing, he must have a great estate, enough for pride, pompe, and glory; Manna pleases him not, he must have Quailes, superfluities as well as necessaries: Hee thinks a little too much in spirituals, but a great deale is not enough for him in temporalls: His internall imperfections trouble him not, his aime is at perfection in externalls. That is perfect onely in a strict sense, to which nothing can be added, and from which nothing can be taken away;

מנלה *perfectio eorum a* נלה *perfecit, alii* Minlam *vincam dictionem perinde ac si duæ essent exponunt, quasi.*

מן לה *ex eo quod est illorum, i.e. res illorum non extendentur per terram.* Merc.

away; The wicked man would attaine to such perfection, but he cannot; his owne heart forbids the first, for how much soever he hath, he would have more added to it; he saith not it is enough, though it be too much; God forbids the latter, his portion shall be abated, or (in the words of the Text) *He shall not prolong the perfection thereof.*

The utmost perfection he can attaine unto, is but the shadow of perfection, and though shadows towards the setting of the Sun grow longer and longer, yet no shadow can be prolonged, they quickly passe and flye away. *Solomon* tells us (*Prov.* 12. 3.) *A man shall not be established in wickednesse, but the roote of the righteous shall continue:* A wicked man may be set in the ground, but he hath no root in the ground; *Their stock shall not take roote in the earth, and he* (that is, God) *shall blow upon them, and they shall wither* (*Isa.* 40. 24.) A tree not rooted, falls by a puffe of winde, or withers while it stands. The tree of a wicked man may have a great body, but he hath no good root, he is not rooted in Christ, he hath no hold of the Covenant, therefore his perfection cannot continue.

Nec mittet in terra radicem ejus. Vulg.

Hence Observe.

That as there is no worldly perfection of any long continuance, so the perfection of wicked men is of shortest continuance: Athanasius sayd of *Julian* the Apostate, when he was in the height, in the very zenith and perfection of earthly felicity, having ascended the Imperiall Throne, and giving the Law to a great part of the then knowne World, *He is but a little cloud, he will soone vanish.* And indeed his glory and the perfection of it did not continue, for when he was but thirty yeares old, in that prime of his naturall course and constitution, he was cut off; his power could not protect his Person, nor prolong his perfection on the earth.

Nubecula est, cito transibit.

David professeth, as from his owne experience (*Psal.* 119. 96.) *I have seen an end of all perfection:* The terme of universality, *All*, doth not compasse in every kinde of perfection, but all the perfections of one kinde. The end of Divine perfections cannot be seen: when we have seen the most of them, there is more of them unseen; but the end of all humane perfections may be seen. There is a two-fold sight.

First, Of the eye.

Secondly, Of the understanding.

David's

Davids eye had ſeen the end of many humane perfections, and his underſtanding ſaw the end of them all; he had ſeen ſome ending, and he ſaw all muſt end. Never dream of prolonging your perfection here. No worldly thing can continue long, for the world it ſelfe ſhall not continue long: If the Scaffold or Stage upon which theſe perfections are ſhewed or acted, muſt fall, the perfections themſelves cannot ſtand. There have been but few that ever advanced ſo far as to an earthly perfection, but there was never any one that prolonged his perfection on the earth. *Adam* did not continue in that created perfection, which had no imperfection in it, how then ſhall any of his children continue in an imperfect (ſuch is their beſt) perfection.

As *Eliphaz* hath ſhewed us the wicked mans miſery in the not prolonging of his perfection; ſo now he ſhews us a further degree of it, by the prolonging of his affliction.

Verſ. 30. *He ſhall not depart out of darkneſſe.*

Here is the fourth ſtep of this gradation. The wicked mans miſery in miſery: He cannot ſtay in a good, nor get out of an ill eſtate. *Eliphaz* ſeems to take off an objection, for ſome might ſay, *What if the wicked man doe not grow rich for the preſent? What if his ſubſtance doth not continue? What if he prolong not his perfections, or fall from the top-ſtayre of his high condition? Yet we hope at laſt he may outgrow all this, and get riches which he had not, or regaine thoſe which he had?* No ſaith *Eliphaz*, Either the wicked man ſhall not riſe to riches, or if he riſe he ſhall fall, and when once he is fallen, he ſhall riſe no more; either he ſhall not get into the light, or if he doe, he ſhall be ſoon overtaken with darkneſſe, and when once he is in the darke, he ſhall come out no more, *He ſhall not depart out of darkneſſe.*

When the wicked man is in the light, he ſings, *Loth to depart*, but he muſt, and when he is caſt into darkneſſe, he cryes, *Haſt to depart*, but he cannot: the wicked man like the evill Angels, is held in chaines of darkeneſſe, which he is neither able to breake off, nor to file off: He hath ſayd to God, who is light, (yea, becauſe he is light) *Depart from me*, and God ſaith to him, *Thou ſhalt not depart out of darkneſſe.*

There is a twofold darkeneſſe.

First,

First, Inward.

Secondly, Outward.

Both metaphorical. By darkneſſe, ſome underſtand inward trouble, or griefe of ſpirit, others expound it of outward troubles and calamities upon his eſtate: 'Tis true of both, for he ſhall depart neither out of the one nor the other; but rather take it here for outward trouble; and then, *Not to depart out of darkneſſe*, imports abiding miſery, irrecoverable ſickneſſe, decayes and loſſes, which ſhall never bee repayred.

Hence Note.

Wicked men falling into trouble, ſhall not know the mercy of a reſurrection out of trouble. The juſt man falleth ſeven times, and riſeth againe (Prov. 24. 16.) The juſt man is ſubject to take falls of two ſorts, and both of them Seven times; that is, often.

First, He falls into ſin.

Secondly, He falls into trouble.

He riſeth from both theſe falls: He riſeth from the firſt by repentance, he riſeth from the ſecond by deliverance. *Solomons* Text is to be underſtood of this ſecond ſort of falls, and may therefore be expounded by the direct words of *David*, (*Pſalm.* 34. 19.) *Many are the afflictions of the righteous, but the Lord deliver eth them out of them all:* The righteous have as many reſurrections as falls, *But* (as *Solomon* makes the Antitheſis in the place fore-cited) *the wicked ſhall fall into miſchiefe. Solomon* doth not tell us expreſſely, what the juſt man fals into, but he tells us he ſhall riſe againe: He tells us expreſſely what the wicked man ſhall fall into, but he doth not tell us, that he ſhall riſe againe; nay, he tells us implicitely, that he ſhall never riſe againe. He that riſeth againe, did not fall into miſchiefe, how great ſoever the evill was which he fell into; and he that doth not riſe againe, fell into miſchiefe, how little ſoever the evill was which he fell into. Nothing makes our falling either into ſinne, or trouble, *a miſchiefe to us*, but our continuing in it. *He goes farr* (we ſay in our Proverbe) *who never returnes*; ſurely, he falls low, who never riſeth, and he ſtayes long in darkneſſe, who never departs out of it. Darkneſſe is the portion of a wicked man, and he ſhall never depart out of darkneſſe; neither out of the darkneſſe of ſinne,

nor misery, he hath no desire to depart out of the former, and he hath no promise to depart out of the latter. Thus we have seen the negative punishment of a wicked man; what he shall not be, what he shall not receive; this is enough to make him miserable, but positive evill will make him outright miserable. This *Eliphaz* prosecutes in the next words.

The flame shall dry up his branches.

The flame is taken two wayes: either,

First, For the wrath of God which goeth forth, causing judgement to take hold of sinners: or,

Secondly, For the judgement it selfe, which is an effect of his wrath.

The wrath of God burneth against the wicked as a flame; and then judgements burne up the wicked; there is no heat to the heat of Divine wrath, neither is any thing, punitively hot, till Divine wrath heats it.

Sunt qui ejus liberos intelligunt sed nos allegoricè intelligimus omnem ejus splendorem opes, &c. Merc.

The flame shall dry up his branches; Some, by his *branches* understand his Children, they shall dye, Children are branches they stand saith the Psalmist like Olive plants, or branches round about the Table of a man fearing God: Such branches *Job* had, but they were dryed up, and probably *Eliphaz* might give him a rub upon that soare, in this expression.

Flamma exurens, in Heb est vehementissimi supplicii atque adeo æterni symbolum. Duci videtur translatio a more hostium vastantium regionem aliquam qui segetes & arbores succendunt.

Secondly, Others by *branches* understand *His followers and flatterers*, who live upon him as branches upon a Tree; but to passe these restrained Interpretations: I conceive we may take the branch in generall, for all that belongs to a wicked man, his Children, his Friends, his Followers, his Flatterers, his Honour, his Riches, his Power: all these look green, and are his beautifull branches; and all these the flame dryeth up. The Prophet complaines (*Joel* 1. 19.) *O Lord to thee will I cry, for the fire hath devoured the Pastures of the Wildernesse, and the flame hath burnt all the Trees of the Field*: The flame, of which he cryes out, and which did not onely dry up the branches, but devoure the Trees of the Feild, was the extreame heat of the Sun; which as it usually sends out refreshing beams, so when God is angry, it can send out scorching flames, and those beames, which tempered with showers of raine, nourish the Earth, in the long withholding of raine scorch the Earth. And what then befell the Trees properly taken, and their branches,

branches, doth often befall both Trees and branches taken in the metaphoricall sense, as here in the Text, a flame dryes them up. A godly man is compared to a Tree flourishing and *growing by the water side*; wicked men are compared sometimes to flourishing Trees, but they grow *by the fire side: the flame dryes up their branches.*

Hence Note.

First, *The wrath of God is a drying, yea a devouring flame, the flame of Gods displeasure, puts all into a flame.* That flame will burne up branches, how goodly, how strong, how high soever they are growne; though as strong as the Oakes of *Bashan*, though as high as the Cedars in *Lebanon*, yet this flame will dry them up. The Prophet *Zachariah* speaks this point, while he thus bespeakes *Lebanon* (*Zech.* 11.1.) *Open thy doores O Lebanon, that the fire may devoure thy Cedars*: 'Tis interpreted as a Prophesie of the destruction of *Jerusalem*, and *Judea*, by the Roman power; as Christ after threatned them for rejecting him and his Counsell: The words of the Prophet may be understood two wayes, either litterally, for the destruction of that Forrest of *Lebanon*, which the Romans cut down for the service of their Siege against *Jerusalem*; or figuratively, for the flourishing estate of *Jerusalem*, whose branches, though like the branches of the Cedars in *Lebanon* were dryed up by the flame of that dreadfull War. In which stile and figure the Prophet *Isaiah* denounceth the judgements of God (*Ch.*2.12,13.) *The day of the Lord shall be upon every one that is proud and lofty*, &c. *And upon all the Cedars of Lebanon.* And the Prophet *Ezekiel* puts forth this Riddle and Parable (*Cha.*17.3.) Thus saith the Lord, *A great Eagle* (that is, *Nebuchadnezzar* King of *Babylon*) *with great wings, long winged, full of feathers, which had diverse colours, came unto Lebanon* (that is unto *Judea* and *Jerusalem*) *and tooke the highest branch of the Cedar*; Namely, *Jehojakim* the King of *Judah*, and carryed him Captive to *Babylon*.

The Lord can make any affliction a consumption to the most beautifull branches of a sinfull people, or person: Whatsoever he useth as an instrument of his indignation, is his flame: In this sense, the very waters which drowned the old World, were the fire and flame of God: He can by poverty, as by a flame, consume and dry up riches; by disgrace, as by a flame, consume and dry up honour; by sicknesse, as by a flame, consume

and dry up health; God hath speciall flames for every speciall branch, nothing can continue to doe us good, when God gives Warrant or Commission to any of his flames to scorch and consume it, *The flame shall burne up his branch.*

And by the breath of his mouth shall he goe away.

We have the flame of God in the former clause, and the breath of his mouth in this: Some Interpreters conceive that *Eliphaz* mentions these two, The flame, and the breath, purposely to put *Job* in minde, what God had done to him; for we read in the first Chapter of this Book, of the flame of God, a fire from Heaven consuming that branch, his flocks of Sheep, & *a breath from God*, namely, a mighty strong winde, destroying a more precious branch, his flock of Children: *Eliphaz* cloathes this discourse in such terms as might easily reminde and represent to *Job*, what God had done to him, in the day of his calamity.

And by the breath of his mouth shall he go away.

There is yet a difference among Expositors about the Antecedent to *his*; *His mouth*, whose mouth? Most understand it, of the breath of Gods mouth, as hath been hinted already: Some expound it of the breath of the wicked mans owne mouth; I shall touch upon both.

First, *By the breath of Gods mouth he shall goe away*: the breath of God may be taken two wayes.

Either first (as the flame before) for his anger which is often expressed by puffing the breath.

Secondly, It may be taken for the decree or determination of God.

Both these wayes a wicked man goes away by the breath of God; first, by the anger of God; if God doe but breath angerly upon him, he is blasted and gone, *His glory and great nesse languish before the least puffe of Divine displeasure*: God needs not make great preparations of Armies, or Forces, to contend with wicked men, he needs not raise Mounts and Batteries, to overthrow their best Fortifications of Riches and Honour. *The Channels of waters were seen* (saith *David*, *Psal.* 18.15.) *and the foundations of the World were discovered, at thy rebuke O Lord, at the blast of the breath of thy nostrills.* The Prophet tells those,

those, who neglected to build the house of the Lord (*Hagai* 1.9.) *Yee looked for much, but loe it came to little, and when yee brought it home, I did blow upon it*: God did but blow upon it, and by the breath of his mouth all their expected increase went away. When *Pharaoh* pursued the Israelites in the height of pride and presumption, the Text saith, *It came to passe in the morning watch, the Lord looked upon the Host of the Egyptians through the Pillar of fire, and of the Cloud, and troubled the Egyptians, and tooke off the Chariots wheeles, that they drave them heavily*, (*Exod.* 14.24, 25.) God confounded them *by a looke*; how easily can the Lord rise up and destroy all the power that riseth up against his people? Hee can dot it with a breath from his mouth, With a cast of his eye. When Christ was apprehended by the Officers armed with Staves and Swords; he sayd, *Whom seek you?* They answered, *Jesus of Nazareth*: He sayd, *I am he.* (Christ was not afraid to confesse himself) *As soon then as he had sayd unto them, I am he, they went backward, and fell to the ground* (*Joh.* 18.6.) What a strange power was here, that Christ could cast them down with a word, and that not an angry word, not a word of conviction but confession; he did not chide them, and say, Yee wretches, how dare you lay your hands upon me, who am an innocent person; how dare you carry me to judgement, who shall one day be your Judge; Christ spake no such terrible language, but onely sayd, *I am he*, and downe they fell. If these words of submission had such a force in them, as overthrew those Officers to the ground, how shall his enemies stand before the thunder of his severest increpations, and finall sentence? As the Lord needs not make great provisions for comforting of his people, if he speaks a word, it is done; if he give but a good look, their hearts revive; *Lord lift up the light of thy countenance upon me, thou hast put gladnesse in my heart*, (*Psal.* 4.6, 7.) So if God doe but darken his countenance against wicked men, and frowne upon them, if he doe but breath at them, he puts sorrow enough into their hearts, even consuming killing sorrow; *By the breath of his mouth they goe away.*

Againe, take the breath of God, *For the decree of God*: for the word of command which goeth out of his mouth, by this breath of God, *they goe away.* The destruction of the wicked is under a Decree; *God hath spoken in his holinesse* (*Psal.* 108.7,8,9.)

Verbo velmandato ex ore Dei procedente. Jun.

7, 8, 9.) That is, he hath given out his word from Heaven, the habitation of his holineſſe, and of his glory; or, He hath ſpoken it certainely, there is nothing but holineſſe in his word (and that's the ſtrength of words) *David* having received this word, ſtands aſſured, That as *Shechem* and *Succoth*, *Gilead* and *Manaſſeh*, *Ephraim* and *Judah*, would willingly ſubmit to him, and yeeld obedience: So alſo, that *Moab*, *Edom*, and *Philiſtia*, who were his profeſſed Enemies, ſhould be ſubdued to him. He expected to conquer and triumph over them, to put them to the baſeſt offices, as his Vaſſals, becauſe God had decreed and ſpoken it in his holineſſe. God hath ſpoken the word (ſaith he) therefore it ſhall be done, yea 'tis done; and therefore *David* cryed, *All's mine, Gilead is mine, Manaſſeh is mine, Moab and Edom are mine*, as ſoon as God had ſpoken the word. All that ever was done in the World, hath been done by the breath of Gods mouth; that is, by the word or decree of God: So ſome underſtand that of the Apoſtle (2 *Theſ.* 2. 8.) *And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit, or breath of his mouth, and deſtroy with the brightneſſe of his comming*: Antichriſt hath ſtood long, and he hath been for ſome time declining; his downfall haſtens; the breath of God will leave him breathleſſe: As he hath ſtood by the flattering breath of men; ſo he ſhall fall by the conſuming breath of God.

This conſuming with breath, notes either (as before) the eaſineſſe of that conſumption, 'tis done with a breath, or the way and manner of doing it; 'tis done by the command and decree of God, or by the Preaching of the Goſpel, which indeed gives Antichriſt his fatall blow, and ſhakes all the Towres of myſticall *Babylon*, and is called by the Prophet, The rod of his mouth, and the breath of his lips (*Iſai.* 11. 4.) *He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.* Life and death ſit upon the lips of Chriſt, he hath a reviving breath, and a killing breath; he quickens the deadeſt hearts, and deads the quickeſt, the proudeſt heart with a word ſpeaking. *By the breath of his mouth the wicked go away.*

Spiritu oris. ſc. ipſius impii, credo potius referrendum, eſſe ad impium quaſi ille ſibi ipſi fuerit mortifi: caſi dum contra Deum loquitur conſidenter & libere. Sanct.

Further, The breath of his mouth, ſay ſome, is the breath of the wicked mans owne mouth; *By the breath of his mouth ſhall he goe away*; That is, by the words which breath out of his mouth.

mouth. His paſſionate diſtempered ſpeeches ſhall undoe him, while he ſpeakes, either outragiouſly, and blaſphemouſly againſt God, or falſely and ſeditiouſly towards man, his ruine enters at the opening of his lips.

Spiritu oris ſui i. e. ſuis verbis quæ ſpiritu & halitu in ore formantur.

The motion of the breath is the preſerver of life, and while breath laſts, life laſts; yet many a mans life had laſted longer had it not been for his breath. The wicked mans breath proves his death, and his tongue which hath been a ſcourge to others, becomes a Sword to himſelfe. His words poſſibly have wounded, and his breath hath been the death of many: But now he is wounded by his owne words, and cruſht to death by the weight of his owne breath, or by the fall of his owne tongue upon him: So the Pſalmiſt gives it (*Pſalm.* 64. 8.) *They ſhall make their owne tongues to fall upon themſelves*; that is, Their owne words ſhall be brought as a Teſtimony againſt them, and condemne them. *The tongue is a little member* (ſaith the Apoſtle *James*, *Chap.* 3. 5.) and therefore a light member; *yet it falls heavy, as heavy as lead.* A man were better have his Houſe fall upon him, then that (in this ſenſe) his tongue ſhould fall upon him. Some have been preſſed to death, becauſe they would not ſpeak, but ſtood mute before the Judge; but more have been preſſed to death by their ſinfull freedome, or rather licentiouſneſſe in ſpeaking; this hath brought them to judgement, and caſt them in judgement: *Their tongue hath fallen upon them, and by the breath of their mouth, they have gone away.*

Laſtly, (but I will not ſtay upon it, becauſe the Originall doth not well beare it) theſe words are caſt into the forme of a ſimilitude, deſcribing the manner how the wicked man, and all his glory ſhall goe away; even as a breath, or as his breath; *As the breath of his mouth be ſhall go away*; that is, he ſhall goe ſpeedily, he ſhall goe ſuddenly: A breath is ſoon fetcht, it is both come and gone in a moment; *A breathing time*, is a Proverbiall, *for a little time* (much like that, *In the twinckling of an eye.*) Thus man comes and goes, is come and gone (eſpecially a wicked man who is driven by the wrath of God) as ſoone as ſeen by others, as ſoone as he hath breathed himſelfe: It will not be long ere he goes, and he will not be long a going. *For as the breath of his mouth he ſhall goe away.*

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The breath of man goes continually, and so doth the life of man; while man sleeps, his breath goes, and so doth his life; while man stands still, his breath goes, and so doth his life: The breath, indeed, is sometimes in a hurry, and goes faster then it doth at other times; but though the life of man doth not goe faster at one time then at another, yet it alwayes goes.

Or if at any time our life may be sayd to goe faster then at another, it is when our breath is (by some stop in its passage) at a stand; and when ever our breath comes to a full stop, our life is not onely going, but quite gone.

The life of man hath so much dependence upon his breath, that it is called *Breath*, and *the breath of life: When God formed man out of the dust of the ground, he breathed into his nostrils the breath of life, and man became a living soule* (*Gen.* 2. 7.) And as soon as God cals back this breath of life, man becomes a dead body, or a carkasse: The life of man must needs goe as his breath, for it goes with his breath; and when the life of a wicked man is gone, all (that he called his) his worldly glory, goes with him: In that day all his thoughts perish: For, *As the breath of his mouth he shall goe away.*

Eliphaz having layd downe the wicked mans sad condition, and the causes of it, concludes with a use or application of the whole Doctrine, at the 31 Verse, *Let not him that is deceived trust in vanity, &c.*

JOB. CHAP. 15. Vers. 31, 32, 33, 34, 35.

Let not him that is deceived trust in vanity; for vanity shall be his recompence.
It shall be accomplished before his time, and his branch shall not be greene.
He shall shake off his unripe Grape as the Vine, and shall cast off his flower as the Olive.
For the Congregation of Hypocrites shall be desolate, and fire shall consume the Tabernacles of bribery.
They conceive mischiefe, and bring forth vanity, and their belly prepareth deceit.

ELiphaz layd downe his Doctrine, at the 20. Verse of this Chapter, *That a wicked mans life is a miserable life, he travells in paine all his dayes*; and having insisted long upon the proofe, he now gives us the application of it, in a use of dehortation.

Vers. 31. *Let not him that is deceived trust in vanity.*

He inforceth this dehortation by a summary repetition of the Doctrine before delivered; which he doth:

First, Plainly, in the close of the 31. and in the beginning of the 32. Verses, *For vanity shall be his recompence; it shall be accomplished before its time.*

Secondly, He doth it allegorically in the close of the 32. Verse, and in the 33. *His branch shall not be greene: He shall shake off his unripe Grapes as the Vine, and shall cast off his flower as the Olive.*

Having thus pressed his Doctrine by this powerfull Motive, he concludes his whole Sermon, with a fresh assertion of his Doctrine, against two sorts of wicked men in particular, which yet may comprehend all wicked men.

First, Hypocrites, who corrupt the worship of God, or are corrupt while they pretend to worship God. *Vers.* 34. *For the Congregation of Hypocrites shall be desolate.*

Secondly, Of oppressors, who pervert justice, or deale falsly among men; *The fire shall consume the Tabernacles of bribery.*

Under these two heads, we may reduce all sorts of sinners; sinners against God, under the notion of Hypocrites: And sinners against men, under the notion of Oppressours, who pervert Judgement by giving or taking Bribes: All which *Eliphaz* concludes, by a description of their evill actings (the cause of all their sufferings) under that elegant metaphor of Child-bearing; *They conceive mischiefe, and bring forth vanity, and their belly prepareth deceit:* Thus you have the resolution and scope of the latter part of this Chapter.

Vers. 31. *Let not him that is deceived trust in vanity.*

These words containe the dehortation; here are three termes to be explained.

First, What is meant by being *deceived.*
Secondly, What by *trusting.*
Thirdly, What we are to understand by *Vanity.*

Let not him that is deceived.

The Originall word signifies, either the turning of the foot, or the turning of the heart, or both out of the way (*Psal.* 119.176.) *I have gone astray, like a lost sheep:* That is, I have been deceived, and so have gone out of the way of thy holy Commandements. Satan is an ill guide, and our hearts are no better: He that follows either, quickly looseth himselfe: And untill God seeketh us up (as *David* prayes in the next words) we cannot finde our way when we are once out of it (*Ezekiel* 44. 15.) *The Priests, the Levites, the Sonnes of Zadock that kept the charge of my Sanctuary, when the People of Israel went astray from mee, they shall come neer to me:* When the people walked in by places, and were intangled in the bryars of their owne corruptions; then the Priests kept the charge of the Lord: It was a great mercy, that when the people were deceived, the Priests were not; that when the Sheep went astray, the Shepheards did not: if Priests and people goe astray together, who shall reduce them? But to the poynt, Israel went astray. *They who led them did not cause*

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Deceptus usurpatur, de errore cordis & pedis.

cause them to erre (once they did as the Prophet complaines) Who then did? Many goe astray, when none lead them astray: Man can deceive himselfe fast enough, if none else doe; yet the *word* implyes also the cunning activity, of an externall agent, to lead poore soules out of the way. We may take in both here; *Let not him that is deceived,* whether by the fallacious arguings of his owne heart, or by the subtlety of any other, whether Men or Devills.

Trust in vanity.

Or, *Let him not believe in vanity:* Trusting is an act of faith, and though a man may beleeve, and not trust; yet no man can trust, who doth not beleeve. We translate the word not as signifying onely bare beleiving, but as it reaches that higher act of trusting: He that is most deceived, is most apt to trust that which will deceive him more; and gives not onely his consent, but confidence to that which either is not at all, or is that least which it pretends to be, fit to be trusted, *Vanity.*

יאמן
Credet, ne credat in vanitatem.

Let him not trust in Vanity.

The word which we render *Vanity,* is not *Habel* used by *Solomon* (*Eccles.* 1.2.) *Vanity of vanities,* which signifies onely a light thing, such as is a vapour rising from the earth, a bubble swelling out of, and floating a little upon the water, or more strictly, a puffe or breath of the mouth; but it signifies rashnesse, falsenesse, a lye, a deceit; vaine things are false, lying, and deceiveable; therefore, one word serves for both.

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Tameritas falsitas mendacium eadem est vis vocis quæ apud Latinos vocabuli Vani *quod tam pro mendacio quam pro re ridicule accipi solet.*

Againe, *Vanity* may be here taken two wayes, either for the sin, or deceit, with which a man is mislead; and then the meaning is, Let not him that is deceived by sin, trust in sin: Or secondly, Vanity may be taken for any creature comfort, and contentment, especially those which are the revenue, or income of sinfull practises. Sin leads to profit, to pleasure, to honour, to these fraile and transitory things sin leads us, in hope of satisfaction by them, and then the meaning is, *Let not him that is deceived trust in that which sin promiseth, and professeth it will doe for him, or advance him to:* Sin in its nature

is vanity, and all the fruits or issues of it are vaine too. Therefore as nothing, and nothing, added together, make nothing, so vanity and vanity put together, make but vanity: The totall summ cannot exceed the *Items* or particulars; *Let not him that is deceived trust in vanity, for vanity shall be his recompence.*

Hence Observe.

First, *Man is very apt to be deceived; so apt to be deceived, that he is scarce ever undeceived: Eliphaz* speakes here, not onely of a possibility to be deceived, but of being actually deceived; and this ariseth two wayes, first from the impotence and weakness, from the blindness and ignorance that is in man; he that is blinde and weake, is easily misled; every man naturally, how strong, how wise, how knowing soever he seems to be, is yet weak, blind, and ignorant in a very great measure; and therefore very deceivable: Man is full of craft, this makes him deceitfull; he is empty of true wisedome, this renders him deceiveable.

Secondly, As man may quickly be deceived, by reason of the ignorance which is in him, so also by reason of those subtle enemies, who are alwayes about him, yea and within him. We live (as I may so speake) among Cheaters, and Cozenners, and there is a great Cheater lives in us; how hard is it then not to be deceived? If a man be in a Croud among many Cut-purses, and Cheaters, he is in danger to lose his Money every moment; it is so with us: though carnall men are not at all aware of it, nor they who are most spirituall, so much aware of it as they should. It is dangerous to live among deceivers, though we know them, and are aware of them; it is most dangerous to live among deceivers, and not to know them, for then we cannot be aware of them; but it is madnesse to know we live among deceivers, and yet not to be aware of them.

There are three notorious Deceivers, who labour to ensnare us; we need not wonder though some who are watchfull against them, are deceived by them: but it would be a wonder, and such a wonder as yet was never seene, if they should not be deceived, who never watch against them.

First, Our owne hearts which have not onely an impotence or

or weakness (as I noted before) whereby they are apt to be deceived, but there is in our hearts an activeness, yea an efficacy to deceive; we are not onely passive, but active; we are seldome, if at all, deceived, till we deceive our selves: And as some men are very active in deceiving others, so all men are active in a degree to deceive themselves. (*Jer.* 17. 9.) *The heart of man is deceitfull, and desperately wicked:* The heart is deceitfull in reference to a three-fold object.

First, The heart would deceive God himselfe, and impose upon the *All-wise*: That's the designe of a Hypocrite, his businesse is to deceive God, though the issue be the deceiving of himselfe.

Secondly, The heart of man is deceitfull in contriving wayes to deceive, and supplant other men. The complaint of the Prophet goes very high upon this (*Mich.* 7. 2.) *The good man is perished out of the Earth, and there is none upright among men; they all lye in waite for blood; they hunt every man his brother with a Net.* To *lye in waite*, is the act, and a *Net* is the instrument of a Deceiver. The Prophesie of Christ goes yet higher (*Matth.* 24. 24.) *For there shall arise false Christs, and false Prophets, and shall shew great signes and wonders; insomuch that (if it were possible) they shall deceive the very Elect.* Deceit works to its utmost possibility, when it puts hard to deceive those, whom to deceive is impossible. If Elect men could be deceived, God should be deceived in his Election; But this is impossible, and therefore that is; the man who is elect is deceiveable, but because he is an Elect man, he cannot be deceived: And though an Elect man may be deceived in some things (for even he is subject to errour, because he is still (while in this World) the subject of sin) yet he cannot be so far deceived in any thing, as to null or frustrate his election. How restlesse is man to deceive man, seeing he ceaseth not his endeavour to deceive, where he cannot prevailingly deceive.

Thirdly (Which I conceive the Text in *Jeremiah* specially aymes at) the heart of man is very busie to deceive himselfe. 'Tis bad enough to deceive others, but to deceive our selves is worse, and that not onely because it makes us more miserable, but more sinfull: Self-deceit is the most sinfull deceit. The heart of man is *desperately wicked*, there is no hope that

it

it will leave off to doe wickedly, seeing it is of counsell against its owne peace. And surely, man is not onely under a possibility to be deceived, in regard of the impotence and blindnesse of his heart, but also under an impossibility, not to be deceived, in regard of the skill and unwearyed activity of his heart to deceive himselfe.

Secondly, Man hath another deceiver continually about him, *The World*, and all that is in the World, *The lust of the flesh, the lust of the eye, and the pride of life*; all these are but as so many snares and juggels to cozen and deceive poore man.

Thirdly, The Devill, who is *The Deceiver*; of whose *devices we are not ignorant* (saith the Apostle) he is full of tricks and plots; he hath his methods, his arts to deceive. Ever since the Devill deceived himselfe, he hath been studying how to deceive man; he doth not onely goe about like a roaring Lyon, but like a subtle Serpent, and a cunning Fox, seeking whom he may devour; or he is a Lyon to devoure those whom he hath first deceived as a Fox, or as a Serpent: *Man is a perswadable creature* (*Gen. 9. 27.*) *God shall perswade Japhet to dwell in the Tents of Shem*: The Originall word here used to *perswade*, signifies also to deceive, because perswasions are often made as Engines, or baytes to deceive.

There is also a kind of holy fraud in the Gospel, and man is as it were deceived into the obedience of it. *Being crafty I caught you with guile* (I fetcht you over, did I not?) saith *Paul* (*2 Cor. 12. 16.*) Now as man is sometimes deceived for his good, so he is often and easily deceived for his hurt, by these three Deceivers. Satan, the World, and his owne Heart, perswade him by an unholy deceit to dwell in the Tents of sin.

בשו
Bis potest fumi & cum
יאמן
credet ne credat in vanitatem, & cum
בחטה
decepius, decepius inquam per vanitatem, ne in eam fidet.

Againe, Some who by vanity understand sin, read the word *Vanity* twice, *Let not him that is deceived by vanity, trust in vanity*; that is, Let not him that is deceived by sin, trust in sin; which Interpretation yeilds us this truth. *Sin is deceitfull*, or thus, *Sin doth nothing but deceive.*

The Apostle (*Heb. 3. 13.*) chargeth sin with deceit to its very face *Exhort one the other, while it is called to day, least any of your hearts be hardned through the deceitfullnesse of sin*; there are three eminent evills in sin.

First,

First, There is a pollution in sin, it defiles.

Secondly, There is a baseneſſe in sin, it dishonours.

Thirdly, There is a deceitfulnesse in sin, it would make us beleive we shall be, and receive, that which it is not able to performe.

Hence the Apostle (*Rom. 6. 21.*) puts the question to those who were once the servants of sin, *What fruit had yee then in those things whereof yee are now ashamed?* He asketh them, and bids them aske their owne hearts, what fruit had you? as if he had sayd, *I know when you were servants of sin, your sins promised you great matters, great rewards: the Tree of sin seems to be loaded with fruits, the bowes of it looke as if ready to breake with goodly fruits; fruit pleasant to the eye, sweete to the taste, and desireable to make one wise; but I beseech you tell me what fruit had you in those things whereof you are now ashamed?* If you be ashamed to tell me, I will tell you, *The end of those things is death*; that's all the fruit which the Tree of sin beares. Sin deales with us, as *Jaell* with *Sisera* (*Judges 4. 18.*) She stood at the Tent doore, when he came panting from the Battell, and said to him, *Turne in my Lord, turne in*; she took him into her Tent, and laid him downe, covered him warme, and when he asked her for Milke, shee gave him Butter, Butter in a Lordly dish; here were fine words, and seeming promises: yet she honestly deceived him, *She put her hand to the Naile, and her hand to the Workmans Hammer, and nailed his temples to the ground.* Thus sin bids us turn in, promises to cover us warme, gives us Butter in a Lordly dish, but never tells us of that wofull end, and wretched catastrophe which it intends unto us: Sinne deales with us as *Dallilah* with *Sampson*, takes us into its bosome and embraces; but then it hath a plot to cut the lock of our strength, to deliver us over to the Philistims, to call in Legions of Devills to seize upon us, and make us grinde at the Mill of their basest drudgery.

More distinctly, sin deceives by a three-fold promise.

First, By a promise of profit (*Prov. 1. 13.*) *Come cast in thy lot with us, let us lye in waite for blood*, &c. *We shall find all precious substance, we shall fill our houses with spoyle*: but this precious substance, proves onely a pernicious shadow, and these spoiles taken, spoyle those who take them.

Secondly, Sin deceives by promising content, and sweet delight;

delight; what thoughts had *Ahab* concerning *Naboths* Vineyard? If he could but get it, he were a *made man*; what pleaſure ſhould we have in thoſe ſhady walkes? what Grapes and Wine from thoſe fruitfull Vines? Sin promiſeth as largely as God doth, to give us not onely delight but ſatisfaction; that we ſhall not have ſo much as an empty corner in our ſoules; all ſhall be filled: whereas in truth there is nothing but emptineſſe, and diſſatisfaction in any creature, eſpecially when ſin leads or helps us to the enjoyment of it.

Thirdly, At leaſt, ſin promiſeth and gives its word for it, that we ſhall be free from trouble, and feele no evill; *That we ſhall have peace, though we walke in the imagination of our heart* (*Deut.* 29. 19.) That as they flattered themſelves in the Prophet, *We ſhall not ſee Sword, nor Famine:* Theſe vaniſhing dreames of plenty, of good things, and immunity from evill, carry thouſands of ſoules captive to the baſeſt bondage of ſinne.

Further, This vanity, from truſting which the deceived ſoule is called off by *Eliphaz*, is conceived to be worldly riches, and the fulleſt poſſeſſion of the creature; theſe are vanity: That they are, is *a common theame*, and yet though it be much ſpoken of, it is very little believed; we are apt to over-rate the things of the World, and under-rate the things of Heaven. The creature is vanity, not onely in regard of the nothingneſſe of it, but vanity in regard of that which we call the ſomthingneſſe of it, or the beſt of it.

חבלי-שוא *Vanitates mendacii ſive mendaces.*

The Prophet *Jonah* makes the word which we here tranſlate vanity, the Epethite of that which is commonly tranſlated vanity (*Jon.* 2. 8.) *They that obſerve lying vanities:* Idolls are vanity, and a lye, becauſe though they can doe no good at all, yet they promiſe much: Riches are vanity, and a lye, becauſe they cannot doe ſo much good as they promiſe. *Solomon* ſaith, in his *Eccleſiaſtes*, *That Money anſwereth all things* (*Chap.* 8. 10.) And ſo it doth as the value of all earthly things is made by Money, and as Money is the price of all earthly things. But though Money anſwereth all things, by ſatisfying our engagements, yet it anſwereth nothing to the ſatisfying of its owne engagements. Money and riches have payd many a mans debts, and enough of them will pay any mans debts; but they have never payd their owne debts, no more then Idolls

Idols have, and therefore they juſtly beare the brand of this reproach, *Lying vanities:* That they are ſo, appeares clearly in two particulars.

Firſt, In the report which they make of themſelves.

Secondly, In the promiſes which they make to us.

Firſt, In the report which they make of their owne worth; if you look upon the bill of the creature, it puts down, not only a hundred for fifty, but a million for a mite: For, how much ſoever it is worth, yet it beares no proportion to that which it would be eſteemed worth: As ſome rich men are not halfe ſo rich as they deſire to be reckoned; ſo riches themſelves are not ſo rich by thouſands of thouſands as they would be reckoned.

There is indeed a created worth in the creature, for it is the work of God; but ſince the ſin of man hath (as to us) both imbaſed, and imbittered the creature, it is worth nothing comparatively to that at which it is rated, both in its owne, and our Books.

Secondly, The creature (in this notion) is a lying vanity, while it perſwades us; that in the enjoyment thereof we ſhall be happy; whereas our happineſſe doth not conſiſt in any creature-enjoyment; unleſſe God himſelfe be our portion, we are both poore and miſerable in the fulleſt poſſeſſion of the creature. God is the *living ſtreame*, the creature at the beſt was but a Ciſterne, and now it is but a broken Ciſterne which leaks out all the waters that paſſe into it, unleſſe God ſtop the chinks, and mend the cracks of it, by Jeſus Chriſt.

Againe, The creature promiſeth to eaſe us of our cares, yet it doth but multiply them: The creature promiſeth to ſatisfie our deſires, yet it doth only encreaſe and enrage th em. Riches are not food, but fewell to our deſires; they doe not allay our appetite, as bread doth, when received into the ſtomack, but enflame our appetite, as wood doth, when it is caſt into the fire.

Further, The creature promiſeth to protect us; hence that of *Solomon* (*Prov.* 10. 15.) *The rich mans wealth is his ſtrong Citie:* That is, it promiſeth to be ſo, and tells him, it will doe that for him, which a ſtrong City doth for its Inhabitants, defend him againſt all Commers and Invaders; yet the ſame *Solomon* aſſures us in the next Chapter (*Verſ.* 4.) *That riches*

profit not in the day of wrath. And *Ezekiel* threatens the Jews, That *their Silver and their Gold shall not deliver them in the day of the wrath of the Lord.*

Lastly, The Creature promiseth to continue with us. Riches tell us, that though Father and Mother forsake us, yet they will not, though Wife and Children forsake us, yet they will not; they make us beleeve that they will stick closer to us, then Christ himselfe, and yet they are upon the wing presently, they flye away as the Eagle, and are gone out of sight, they doe not onely perish in the using, but perish from our use.

Is not all this and a thousand times more, which might be sayd of their lying, and vanity, enough, and more then enough to justifie those titles which the spirit of God hath bestowed upon them, that they are vanity and a lye, or as *Jonah* calls them, *Lying vanities.*

And yet (to close the point) we must remember that creature-riches are not a lye, nor deceitfull in themselves. There's no more deceit in the greatest abundance of Gold and Silver, then there is in a wholesome savory peece of bread. Riches are not vaine and deceitfull, as our hearts are said to be deceitfull (*Jer.* 17. 9.) nor as lust is said to be deceitful (*Eph.* 4. 22.) for these things are deceitfull onely through the deceitfullnesse of our hearts, and lusts: Or they are deceitfull *Objectively*, not *Actively*; we are deceived about them, not by them. They doe not deceive us till we are deceived; nor doe they deceive us either as possessed or used, but as adored and trusted. *Let not him that is deceived trust in vanity.*

Thirdly Observe.

Man must and will have somewhat to trust to, or leane upon. And therefore rather then fayle, he will trust that which cannot but fayle, *Vanity.* Like one that's ready to drowne, he catcheth at any thing, a rotten stick, or a straw, and would support his whole body, by that which is not able to beare the weight of his little finger. Man is a weak creature, sense and nature are enough to make him sensible of his naturall weaknesse; and these also are enough to prompt and provoke him to seeke help without himselfe, though they are utterly insufficient to direct him whither to goe for the surest helpe; *It is the priviledge of God alone to have nothing to trust to, or to be above*

above trust: He who is all strength needs not trust. As he doth not put trust in his *Saints* (*Vers.* 15.) because he knowes they are frayle and mutable: so he hath no need to trust them, because he knows himselfe not onely strong, but immutable. God is all that he is from himselfe, and therefore he ever continues to be what he is, by himselfe. *But man who is not a spring to himselfe of Being, cannot be a support to himselfe for the continuance of his Being; much lesse for the continuance of his well-being.* And as mans necessity calls him to trust, so his duty calls him to trust God: Man fell at first by his desire to stand alone, he would be independent; and men fall every day, because they desire to stand by that which cannot stand alone. It is a speciall part of that worship which we owe to God, to trust him; and whatsoever we trust besides God, we make a God of it. He that trusts not in the God that made him, makes many Gods (such as they are) by trusting them. While *Job* puts that negative supposition (as to his owne case) *Chap.* 31. 24.) *If I have made Gold my hope, or have said to the fine Gold, thou art my confidence:* He more then implyeth that many had. Man ought to trust God, but few will; many will trust in Creatures, but none ought: Man will be trusting in somewhat, and he is so forward to trust in vanity (which indeed is nothing) that it is the hardest thing in the World to take him off. We cannot presse either our selves or others too much to trust God, and we cannot represse them enough from trusting vanity: Man is very ready to exercise and put forth an act of trust, and he is as ready to mistake the Object of trust.

Lastly Observe.

Man is apt to trust that which hath deceived him; or man being once deceived, trusts that which will deceive him againe. Let not him that is deceived trust in vanity: We say, *Such a man hath deceived me once, but he shall not deceive me the second time:* But carnall hearts being deceived once by sin and vanity, are willing to be deceived a thousand times; being once deceived, they care not how often they are deceived: That of the Prophet is an eminent Testimony to this too much experimented truth (*Isa.* 44. 20.) *He feedeth on ashes*; that is, he is as much deluded as a man is, who eates ashes, thinking it to be bread or other good cheare; or his Idoll which promised him great

matters and much joy, hath given nothing but aſhes, ſorrow, and miſery; of which, aſhes, and eſpecially feeding upon aſhes, was an embleme: Now though it were thus with him, yet (ſaith the Prophet) *A deceived heart hath turned him aſide that he cannot deliver his ſoule, nor ſay, is there not a lye in my right hand?* That is, Though he ſees himſelfe deceived, yet he hath no power to withdraw from the deceiver, nor to queſtion the deceit; he is ſo bewitched with the ſorcery of ſin, that he cannot deliver his ſoule from the ſnares of it; but being deceived, he is willingly deceived, and looks upon his deceiver as his truſty Freind.

God never deceived, no nor fayled any man that truſted in him (*Pſal* 9.10.) yet the hearts of the moſt will not be perſwaded to truſt God; ſin and the creature deceive all that truſt in them, yet we can hardly call or beat the heart off from truſting them. Sin ſeldome looſes its credit; ſin hath broken and undone thouſands, yea all who have truſted it; yet ſtill it hath credit among thouſands, and can be truſted with more then this World is worth, the precious ſoule of man, for the asking. But let not him that is deceived, truſt (any longer) in vanity, if he doe, he ſhall never be a gainer, no nor a ſaver by it.

For vanity ſhall be his recompence.

Vanity fills both parts of the Verſe, and meets us at every turne, yet with a difference: In the former part by vanity was ſignified either ſin, or the creature; in this latter part, vanity notes miſery, or the effect and fruit of ſin.

Vanitatis nomen variè hîc ſumitur, quam ob rem forſan & varie ſcribitur priore loco ſig. vanas res quibus fidebant, ſc. opes: gloriam, poſteriori loco vanitatem in quam hæc omnia redigenda ſint dum ex his dicidens miſer fiet. Merc.

Hence Obſerve.

The vanity of miſery overtakes all thoſe who are deceived by the vanity of ſinne.

Vanity is their recompence.

There are two ſorts of recompence.

Firſt, Of wrath.

Secondly, Of favour.

Evill deeds have their recompence, as well as good, *To me* (ſaith the Lord, *Deut.* 32.35.) *belongeth vengeance and recompence:* That is, the recompence of vengeance; as the Apoſtle expounds it (*Heb.* 10.30.) *For wee know him that ſayd, Vengeance*

geance belongeth unto me, I will recompence, ſaith the Lord: God will not live long in any mans debt: As *holy Goſpel-confidence hath a great recompence of reward* (*Heb.* 10.35.) So *every diſobedience of the Law received a juſt recompence of reward* (*Heb.* 2.2.) And God is ſo exact in giving the recompences of puniſhment, that he will not ſpare his owne, when they are ſo fooliſh as to truſt in vanity (*Prov.* 11.31.) *Behold the righteous ſhall be recompenced in the earth, much more the wicked and the ſinner:* That is, A righteous man ſhall be corrected, though he ſin of infirmity; how then ſhall the wicked be puniſhed who ſin with preſumption and delight. As a wicked man hath all his recompences of good on the Earth (*Matth.* 6.2.) *They have their reward*; ſo a righteous man hath all his recompences of evill or affliction in the earth; he hath none beyond. But, we may ſtrongly argue, that the wicked, who truſt in vanity ſhall be recompenced with ſorrow for ever; ſeeing the righteous, if they doe but a little turne aſide to vanity, ſhall be recompenced with ſorrow here: That's the Apoſtle *Peters* way of reaſoning (1 *Epiſt.* 4.18.) *If the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinner appeare?* Surely, as the Prophet concludes (*Iſa.* 59.18.) *According to their deeds, accordingly he will repay fury to his adverſaries, recompence to his enemies, to the Iſlands he will repay recompence.*

Secondly, as vanity in the former clauſe is taken for the Creature. Obſerve.

The Creature is moſt vaine to thoſe who truſt it.

The Creature is a vaine thing in his hand, who beleeves and truſts in God, but it is exeeeding vaine in his hand, who truſts on it; and the more it is truſted, the more vaine it is. If we make it our ſtaffe, it will be our ſcourge: if we lean upon it as our rock, it will run into our hands like a broken Reed: The beſt way to keep up our comforts in the Creature, is to keep our diſtance from the Creature. And they ſhall finde moſt content in the World, who live furtheſt off it, and expect leaſt from it. God is good, and the more we truſt him, the better he is to us, yea he is not good at all to us, unleſſe we truſt him: But the beſt of creatures truſted to become evill, yea an Idoll to us. *Truſt not in vanity* (ſuch are all creatures in their beſt eſtate) *for vanity ſhall be your recompence.*

Againe,

Againe, The word which we translate *recompence*, signifies *a change*, or the exchange which is made of one thing for another: While *Job* exalts the value and excellency of wisdome above all created excellencies, he saith (*Chap.* 28. 17.) *The Gold and the Chrystall cannot equall it, and the exchange of it shall not be for Jewells of fine Gold.*

So some render it here, *Let not him that is deceived trust in vanity, for vanity shall be his change:* Whensoever he changeth, he shall change into vanity, or when he hath driven a trade in sinfull vanity, to the highest; the best exchange which the Merchandize thereof yeelds him, is miserable vanity: *Vanity can produce nothing to us but vanity:* The effect is not better then the cause, nor the fruit then the Tree; and that which we receive in exchange, though it may be of another kinde, yet it is of no better value then that we give in exchange.

A radice מור *mutavit* תמורה *commutatio vanitas erit; commutatio ejus, i. e. in nihilum redigetur.*

Hence Observe.

That a wicked mans state never changeth for better, but from good to bad, or from bad to worse. Till the man himselfe be changed from bad to good, his state can never change from bad to good: And suppose his outward state be good, then the worst thing that can befall him, is this, that his state should not change. His setledness in that which is civilly good, doth but more settle him in that which is morally evill. *They have no changes, therefore they feare not God* (*Psalme* 55. 19.) What can be worse for man then this, not to feare God, who is the chiefest good? Who would not feare to be without changes, when he heares that being without them, keeps out this feare?

Suppose further. That the wicked mans outward estate be evill, then it is worse to him, when he changes to outward good: if he change from sorrow to joy, from poverty to riches, from sickness to health, from a prison to liberty, in all these, or in any other of like nature with these, he changes to his losse: That man can never change for good, who continues evill. Such a mans outward estate often changes from bad to worse; if it change from bad to good, that is bad for him; and if being good, it change not at all, that is worst of all.

It is part of the misery of man, that his state is changeable, but that is incident to the best of men: We shall not be

be unchangeable in our state, till we come into the presence of God, who is unchangeable in his nature. We may say also (considering the many troubles which we are subject to in this life) that it is a part of our happinesse, that our state is changeable. Those changes which are from evill to good, or from good to better, are to be numbred among our blessings; such are the changes of the Saints, all their changes are for the better: yea those changes of the Saints which are from joy to sorrow, from riches to poverty, from health to sickness, from liberty to a prison, from life to death, in a word, their changes from any kind of outward temporary good, to outward temporary evill, are yet for their good. He cannot change but for his good, who is good, and who abides alwayes under this promise, that all shall work together for his good.

An evill and a good man differ in nothing more then in their changes; nor should any selfe-consideration provoke an evill man more to desire that he may be changed to good, then this, that his changes may be for good. Who would continue or trust in vanity, were he perswaded that vanity shall be his change?

Secondly, Observe.

That such as our way is, such will our end be: If we walk and trust in vanity, we shall have vanity for our recompence, or our change. Every mans end is virtually in his way: So the Apostle argues ellegantly (*Gal.* 6. 7.) *Be not deceived, God is not mocked; whatsoever a man sowes, that shall he reape, he that sowes to the flesh, shall of the flesh reap corruption; he that sowes to the spirit, shall of the spirit reap life everlasting:* If the Husband-man sow tares he must look to reap tares: A seed time of tares, and a Harvest of Wheat, were never heard of in the same ground: As the seed is, such is the crop (*Isa.* 3. 11.) *Woe to the wicked, it shall be ill with him, for the reward of his hand shall be given him.* There is nothing worse for some, then to have their reward brought in, and all that is owing to them payd: The very receiving of their debts and rewards, is their undoing for ever.

All the misery of a wicked man is summed up in this, He shall have the reward of his hands. Wrath, and death, and Hell, are his rewards, and all the wages which the work both

of his hands and heart can carne, and these he shall have fully paid to him: Vaine he hath been, *and vanity shall be his recompence.*

Some read this Verse, not as a dehortation, *Let not him that is deceived trust, or beleive in vanity*; but as a Negative proposition (for that particle in the Hebrew, which sometimes carryeth a prohibition, notes also a bare negation; so here) *He that is deceived with vanity will not beleeve* (the same word signifies both to beleeve and trust) *That vanity shall be his recompence:* He will not beleeve a change, much lesse such a change; This is a cleare sense, and it hints us this Observation.

אל *Malo simpliciter negare quam prohibere* Merc. *Non credet qui vanitate errat quod vanitas erit permutatio ejus.* Merc. *Non credet fore ut ejus fœlicitas permutetur & ad meram vanitatem deveniet.* Vatabl.

That a wicked man is full of infidelity or unbeliefe, that his estate is evill, or shall ever be worse then it is.

The unbeleife of man is as strong against the threatnings, as against the promises: The Saints are hardly brought to beleeve, that glory shall be their recompence, that the purchase which Christ hath made of Heaven, and of eternall happinesse belongs to them. A wicked man will not beleeve that tribulation and anguish shall be upon him, or that the wrath of God is revealed from Heaven against his unrighteousnesse, he will not beleeve that he shall goe to Hell and be damned, or that everlasting fire shall burne him, or the worme that dyes not, feed upon him; he that is deceived will not beleeve these things and the Devill hath as great an advantage upon men, by making them strong in unbeleife: As God hath, by making his people strong in Faith.

The first assault that ever the *Devill* made against man, was to weaken Faith, or strengthen unbeleife about the threatnings: While he laboured to deceive the Woman, he laboured as much to perswade her, *That vanity should not be her recompence:* God had sayd peremptorily, *In the day that yee eate thereof, yee shall surely dye:* The Devill denyed as peremptorily, *Yee shall not surely dye* (*Gen.* 3. 4.) The people were commanded to say *Amen* to every branch of the Curse (*Deut.* 27. 16, 17, &c.) Though it be the lowest way of obedience to obey, because we beleeve the truth, and certainty of the curse, yet it is a high act of obedience to beleeve it: And Satan is as busie against our faith, in the threatnings, as he is against our faith in promises. This unbeleife opens the way to the committing of sin, and sweetens sin while we are committing it: Were it not for

for this unbeliefe sin could not be bread, much lesse (as it is to many) pleasant bread. Sin would be Gall and Wormewood in the acting of it, did we beleeve, that it will be bitternesse in the end. Who would doe the worke of sin, did he beleeve that *vanity should be his recompence?* Because this threat is not beleeved, therefore the Law which forbids sin, is not obeyed. As Faith is a shield to the new Man, so unbeliefe is a shield to the old Man; as Faith quenches the fiery darts of the Devill, or his allurements to sin; so unbeliefe quenches all the fiery darts of God, or his threatnings of punishment. Tush say they, We shall never see Sword nor Famine, we need not feare (which is so much talked of) Death or Hell: *Vanity shall not be our recompence.*

There is a third reading of the Text: The former word which we render *Vanity*, is translated by some of the Rabbins, *Equality*, or *a thing that is equall*, the latter, as we, *a lye*, or *Vanitie*. This varies the whole straine of the Verse, and yet the Exposition given upon it is cleare, both to the generall scope, and to the sense given immediately before. *Let not him that is deceived, beleeve that he shall be alwayes equall, or of the same estate, for vanity shall be his recompence. He thinkes to carry it smoothly, and with an even thred, but he is deceived.* Things will not alwayes stand at the same poynt and poyze with him, and therefore let him not feed himselfe with groundlesse ayery hopes, that they will: His affaires will not alwayes have the same face, nor beare the same aspect toward him; now they smile and looke pleasantly, but annon they will frowne and look sowre.

Rab. Kimchi *exponit Sheve, pro æquali seu æqualitate.* q.d. *Ne credat qui deceptus est æqualem semper & sui similem fore sibi statum, vel eodem semper modo res sibi cessuras.* Merc.

Lastly, Keeping neere the same sense still; the words are thus translated; *He that is deceived, will not beleeve the right word, or the word of truth, but he will beleeve a lye in stead of it:* As if *Eliphaz* had thus school'd and caution'd *Job, I have told you this as from God; but I know he that is* (as you are) *misled, and deceived, will not beleeve the word of God, who cannot lye; he will beleeve a lye rather.* As the carnall heart changes the glory of God into a lye, so the truth of God into a lye, or embraceth a lye for truth; he that beleeved not the right word, will soon beleeve that which is wrong. *As they who receive not the love of the truth, are* (by the just judgement of God) *given up to strong delusions, to beleeve a lye:* So also are they,

Non credet verbo æquo qui erat sed mendacium erit loco ejus. Pagn. q.d. *qui errat non credet verbo reto; sed ponet mendacium loco illius, & hoc pacto credet.*

who *receive not the truth.* As the not doing of good, is not onely it selfe an evill, but leads us also, or layes us open to the doing of many evills, yea of any evill: So the not receiving of truth, is not onely an error, but it leads us also, or layes us open to the receiving of many, yea of any error.

Eliphaz having thus pressed his dehortation upon *Job*, not to trust in vanity, lest he finde vanity the reward and recompence of that unholy faith and trust; proceeds yet further to presse his dehortation by the same argument for the matter, though varied in the manner of expression, in the beginning of the next Verse.

Vers. 32. *It shall be accomplished before his time, &c.*

These words are a strong enforcement of the motive layd downe in the former Verse, *Let not him that is deceived trust in vanity:* Why, what if he doe? *Vanity shall be his recompence:* That's the first part of the motive. The second is,

In non die suo complebitur. Mont.

Vers. 32. *It shall be accomplished before his time:* What shall be accomplished? There is no expresse Antecedent in the Hebrew; we may understand, either first, the life of the wicked man himselfe, of whom *Eliphaz* had before discoursed. Or secondly, the estate of the wicked man. Or thirdly, the designes and plots of the wicked man. Taking in all three, the meaning is, That himselfe, and all that he hath gotten, and all that he hath projected, *Shall be accomplished before his time*; and what's this but vanity for his recompence?

Complere ante diem, &c. est potius perire quam ullum complementum & perfectionem accipere. Pined.

To be accomplished before the time, is not to be accomplished at all, it notes rather perdition then perfection. The word which we translate to *accomplish*, signifies also *to cut off*, as we put in the Margin of our Bibles, *It shall be accomplished,* or *cut off before his time:* The Vulgar translation fills up the sense thus, *Before his dayes can be filled, he shall perish.*

Antequam dies ejus impleantur, peribit, ut sit תמלא *a* מלל *succido.*

As the Relative lookes to the wicked man himselfe, Observe.

Morte immatura prævenietur vel gladio, vel morbo, vel aliqua alia violenta causa.

An untimely death is the portion of a wicked man. He shall be accomplished in a day that is not his, or before his proper day. In opposition to which, *Eliphaz* had promised, *Chap.* 5. That a godly *man shall come like a sheafe of Corne into the Barne, fully ripe:* Now saith he, This wicked man shall be like untimely fruit, accomplished, cut off, and perishing before his time.

In die non suo implebitur sepulchrum ejus Targ.

time. We have such an Expression (*Eccl.* 7. 17.) *Be not righteous over-much, neither make thy selfe over-wise; why shouldest thou destroy thy selfe? Be not over-much wicked* (not that there is any mediocrity in wickednesse, or that a man can be wicked in due proportion, but saith he, take heed of high actings in wickednesse) *why shouldest thou dye before thy time?* Some wickednesses lye close, men live and continue in them long unseen; others are so open and abominable, that their actors are obnoxious to the hand of Justice: He that is wicked over-much, that is, extreamely wicked, shall be cut off some way or other before his time.

Quarrellers dye by the Sword, Drunkards dye by surfet, Adulterers decay into filthy diseases, Sorcerers are killed by the Devill, Malefactors of all sorts are cut off by the sentence of the Magistrate. Most desire to live long, and yet they take a course to make their lives short; they forget that short way to long life (*Psal.* 34. 12.)

That promise (*Isa.* 65. 20.) stands opposite to this threatning, *There shall be no more there an infant of dayes, nor an old man that hath not filled his dayes:* A good man fills his dayes, a wicked man shall be accomplished, or there shall be an end of him before his day; both, before that day which he would live to, according to the course of his desire, and before that day which he might live unto, according to the course of nature.

Implere dies ad longam fælicemque senectam pertinet vel denotat illam ætatis maturitatem, quæ non annorum numero, sed pietatis perfectione definitur.

Besides, a wicked man never fills his dayes, though he be full of dayes; he that is not prepared for death (how old soever he is) dyes before he is ripe: he is ripe for destruction, but he is neither ripe nor fit for death: The youngest Saint that dyes, dyes ripe, though he dye before he come to that estate, wherein nature useth to crop men off; yet, he (as the Apostle speaks, *Ephes.* 4. 13.) is *come to the fulnesse of the stature of Christ.*

Pii licet ætate juvenes, senes sunt moribus.

Secondly, Referring these words unto the estate of a wicked man, it shall be accomplished, or cut off before the time; that is, his pomp, and greatnesse, all that he hath gotten together (of which he spake in the precedent part of the Chapter) shall be scattered suddenly.

Hence note.

Wicked men often outlive all their worldly enjoyments: Some live

live to be their owne Executors; they dispose, or rather dissipate all; they leave nothing when they dye, for others. The pride of wicked men shall have a fall, their present possessions and future hopes shall come to nought (*Prov.* 3. 16.) *Solomon* tells us, that *Wisedome hath length of dayes in her right hand, and in her left hand riches and honour*: We may say of sin, *Shortnesse of dayes is in its right hand, and in its left hand, poverty and disgrace.* The former point saith, that a wicked mans dayes are short, he shall be cut off before his time, death cuts him off. The latter saith, his pomp, his riches and honour, all these shall be cut off before the time. We have seen some who have raised great estates by sin, and they have seen an end of all in misery.

Thirdly, Taking the Antecedent to be the designes and contrivements of the wicked man.

Hence Note.

The counsells, designes, and contrivements of wicked men, doe often prove abortive: They are accomplished before their time. Their plots break out before they are ripe, and then all's spoyled. So it was with the Powder Plot, it was *accomplished before the time*; it was discovered before it could be acted; we have often seen grand designes layd in the dust, crusht in the shell, and nipt in the very bud. As the Prophet reproves some for staying too long, in the place of breaking forth of Children (*Hos.* 13. 13.) That is, they have let their purposes dye under tedious consultations, or irresolutions for acting: So we may deride others for staying too little in the place of breaking forth of Children. God in judgement hastens them to action before their designes are fully matured by consultation, *It is accomplished before his time.*

And his branch shall not be greene.

In the close of this Verse, and in the next, *Eliphaz* in severall metaphors, prosecutes the declining condition of wicked men, *His branch shall not be greene.*

His branch.

וְסֹכָנָה *Sig. & manum & ramum, rami sunt veluti brachia & manus arboris.*

Or his hand shall not be green; so the word signifies properly: And, that some understand in a figure, his hand shall not be green; that is, himselfe shall be unapt, and unfit for work.

work. When an arme is dryed up, or a hand palsied, it is unserviceable: The hand of a godly man is green, he is laborious, and fit for labour; the hand of the wicked man, as it is alwayes sinfully dryed up, in reference to the doing of any good, so it is often judicially dryed up lest it should doe hurt: his hand shall not be green, that is, he shall not have power to doe that evill which he would: When *Jeroboam* put forth his hand from the Altar, &c. his arme dryed up, so that he could not pull it in againe to him (1 *Kings* 13. 4.) His hand, his arme, was not green, he could not use it to hurt the Prophet (*Zech.* 11. 17.) The wicked Idoll Shepheard is threatned, *His arme shall cleane be dryed up, and his right eye shall be utterly darkned*: that is, He shall neither have counsell, nor strength, he shall neither be able to advise, nor to act; his eye shall be darkned, so that he shall not be able to see his way; his arme shall be dryed up, he shall not be able to attaine his end (*Psal.* 75. 5.) *None of the men of might have found their hands*; as we say of a man that goes lamely or lazily, *He cannot finde his feet*; so of a man that acts lamely and lazily, or of a Souldier that fights faintly and cowardly, *He cannot finde his hands*; or in the language of the Text, *His arme or hand is not green.*

We translate metaphorically, so the word signifies not a hand, but a branch; because a branch or bough of a Tree puts forth from the body of it, as the hand or arme is stretcht from the body of a man; by this branch we may understand, either of those two things noted before;

First, The estate of the wicked man; for that is as a branch shooting and growing out from him;

Or secondly, The designes and counsels of the wicked man; they also are branches sprouting from the corrupt stock of his heart: and so this clause is of the same sense with the former, *It shall be accomplished before his time, his branch shall not be green*: That is, he shall not prosper in any thing he possesseth, or undertaketh.

But thirdly, There is a distinct sense, and so the branch is the Posterity, the Children of this wicked man. As he, and his plots, shall faile, so his Children likewise. Children are compared to branches (*Psal.* 128.) *His Children shall stand like Olive plants* (or branches) *round about his Table.*

Priusquam impius senescat, interibit, & liberi ejus sub ætatis flore decerpentur. Paragr.

His

His branch ſhall not be green.

Greenneſſe, notes flouriſhing (*Can.* 1. 16.) where the Spouſe and Chriſt ſpeake one to another of their ſeverall excellencies, ſhe ſaith, *Verſ.* 16. *Behold thou art faire my beloved, yea pleaſant, alſo our bed is greene.* By *Bed* ſome underſtand holy Ordinances, wherein the Lord communicates himſelfe to his people, *Our bed is greene*; that is, Ordinances are pure, flouriſhing, and fruit-bearing. In the ſame ſenſe the word is uſed (*Luke* 23. 31.) *If they doe theſe things in a green Tree, what ſhall be done in the dry*, that is, If they doe theſe things in a vigorous, ſtrong, and flouriſhing tree, meaning Chriſt himſelfe, who was like a tree full of ſap and life; what ſhall be done in thoſe that are dry? The beſt of men compared to Chriſt, are but dry trees, how ſeare and rotten then are the worſt? And if Chriſt ſuffered theſe things for ſinners, himſelfe being without ſin, what ſhall thoſe ſinners ſuffer, who are without Chriſt? They like dry Trees will ſoon be conſumed by the fire of Gods wrath. So that, when he ſaith, They ſhall not be green, it is as much as to ſay, They ſhall have no ſtrength, vigour, life, nor beauty.

Taking the branch in this laſt ſenſe for Children: Obſerve.

A wicked Father brings a curſe, and withering upon his whole Family: His branch ſhall not be green. Though they walke not in the wayes of their Fathers, nor inherit their ſins, yet they may receive temporall fadings, and outward decayes upon their Fathers account. It is a miſery to be the branch of a wicked ſtock (for though an evil ſtock may have good branches, they who are evill, not onely (as all are) deſcending from a common evill ſtock, but alſo from a particular evill ſtock (as moſt are) even ſome of theſe are made good by tranſplantation into Jeſus Chriſt, yet (I ſay) it is a miſery to be a branch of an evil ſtock) many children have fared the worſe for the wickedneſſe of their Parents, even good Children may fare ſomewhat the worſe for their Parents wickedneſſe. Though God will not lay eternall judgement upon them for the wickedneſſe of their immediate or remoter Parents, yet they may feele declinings, and loſe much of their greenneſſe, and beauty. It is a diſadvantage to be in any relation to a wicked man, Servant, Wife, Children,

Children, his whole Family, may groane and ſmart for his ſake, *His branch ſhall not be green.* That's not all yet,

Verſ. 33. *And he ſhall ſhake off his unripe Grape as the Vine, and ſhall caſt off his flower as the Olive.*

That is, His unripe Grapes and Flowers ſhall be ſhaken and caſt off By whom? Some ſay by God. *He* (that is, God) *will ſnap off his ſoure Grape as the Vines*, ſaith Maſter *Broughton*; and indeed whatſoever is the winde that ſhakes them, it is God who blowes and ſends the winde.

Theſe words are a gradation to what went before, here are two ſimilitudes to ſet forth one thing, the certaine and ſudden deſtruction of all the hopes of a wicked man, *His branch ſhall not be green*; his Children and Poſterity, eſpecially they that follow his ſteps ſhall whither; and, which is yet a greater judgement, *He ſhall ſhake off his unripe Grapes as the Vine*, &c. Though his branch be green a while, though he hath leaves and buds, yet before 'tis perfect fruit, and gives a pleaſant taſt, it ſhall be deſtroyed: This he ſhadows under theſe metaphors, *of the Vine, and the Olive, ſhaking off his unripe Grapes, and caſting off his Flowers.*

The Naturaliſt Obſerves, that theſe Trees flouriſh neer about the ſame time, and that the Vine and the Olive joyne, and are (as it were) ſpouſed together; and if ſtormes, or blaſts of winde ſmite the Olive and the Vine, while they put forth their flowers, the hope of the Husbandman is utterly diſappointed. We may ſum up the meaning of theſe two ſimilitudes into this briefe concluſion.

Eodem fere tempore vitis et oleæ floreſcunt, Plin. l. 17. c. 25. *Aliquando vites maritantur oleis.* id. ib. c. 4. *Peſſimus eſt inter omnia; quum deſtorentem vitem & oleam imber percuſſit; quoniam ſimul defluit fructus.* Plin. l. 17. c. 25.

That God will utterly deſtroy the very appearing hopes of wicked men. Their boughs and branches may be green, ſome flowers, ſome unripe Grapes may appeare; here is hope; but, *He ſhall ſhake off*; that is, God ſhall ſhake off (by ſome terrible ſtorme which he will raiſe, by ſome ſudden judgement which he will ſend) their unripe Grapes, and their faireſt Flowers.

Hence Obſerve.

Violent judgements ſtorme wicked men out of all their comforts. Thus the *Ægyptians* are threatned (*Iſa.* 18. 5, 6.) *Before the Harveſt, when the bud is perfect, and the ſoure Grape is ripening in the Flower, he ſhall both cut off the ſprigs with pruning-hooks, and take away, and cut downe the branches. They ſhall be left together,*

unto

unto the Fowles of the Mountaines, and to the Beasts of the Earth, and the Fowles shall Summer upon them, &c. The Bud is perfect, while the fruit is imperfect, while God takes away their Buds he destroyes their hopes. And as God hath his winds at hand, to shake the fruit off from the branches; so he hath his Pruning-hooks to cut off the branches also.

De immatura morte filiorum duas similitudines affert.

Some interpret these unripe Grapes of the Vine, and Flowers of the Olive, as the branch before, for Children, as if *Eliphaz* would here re-minde *Job*, how his Posterity, the Grapes of his Vine were shaken off, before they were ripe, and the Flowers of his Olive blasted in the Bud; or as if he would upbraid him with the sowre manners, and ill-tasted conversation of his Children, under this Alluſion of unripe Grapes, which in stead of pleasing the palate by a savory relish, do onely by their sharpnesse, set the teeth on edge.

Odiose Eliphaz *ut acerbos filiorum* Jobi *mores notaret, ipsos omphaci contulit.*

Hence Note.

It is an affliction upon the best, and a judgement upon many, to have their Children, their Grapes and Flowers, rent from them, and taken away unripe: And then especially it is so, when God leaves no Grapes on the Vine, no Flowers on the Olive. To lose a hopefull Childe is an affliction, what is it then to lose them all?

Eliphaz having dehorted the wicked man from trusting in vanity, upon these considerations; gives in the strength of his whole discourse in the two last Verses of the Chapter.

Vers. 34. *The Congregation of Hypocrites shall be desolate, and fire shall consume the Tabernacles of bribery.*

35. *They conceive mischiefe, and bring forth vanity, and their belly prepareth deceit.*

Epilogus est totius loci. Merc.

As if he had sayd, Here is the summe of all, of all the sins, and of all the punishments of a wicked man. Here are two sorts of wicked men described, and these two (as was toucht before) by a Synecdoche, include all.

Apodosis superioris allegoriæ Jobum *perstringens cui ista obvenerant.* Jun.

The first are such as worship God falsely, or with false hearts: they draw neer to God with their lips, but their hearts are far from him, these are Hypocrites; *The Congregation of Hypocrites shall be desolate.*

As these are false with God in his worship, so others are false with men in their commerce and dealings; These are comprised in the second branch; *Fire shall consume the Tabernacles*

nacles of bribery: Bribery is put for all sins against our Neighbours, and hypocrisie for all sins against God. So that here we have sinners against the first Table, and sinners against the second; sinners against God, and sinners against men; in the compasse of this division all sins and sinners are contained.

The Congregation of Hypocrites.

That is, Hypocrites how many soever there be of them, though they be a full Congregation: Hypocrites, how strongly soever they are conjoyned and cemented, yet they shall be desolate.

The Hebrew word signifies, not onely to Congregate, and gather together severall persons into one place, but to associate them into a Covenant, League, or Confederacy one with another: as if he had sayd, Though hypocrites combine, and Covenant together, yet this *covenanting Congregation*, or these *unholy Leaguers*, shall be made desolate.

יחד *Significat non solum congregari; sed in fœdus & pactum aut amicitiam convenire.*

A second interpretation gives it thus, *The Congregation of hypocrites*; that is, all that hypocrites doe congregate; whatsoever they gather together, whether things or persons, their Riches, their Honours, their Relations, all shal be desolate.

Illa quæ congregantur ab hypocrita, Aquin.

Shall be desolate:

Or *Barren*; the word signifies both; that which is desolate brings forth no fruit, and that which brings forth no fruit will quickly be desolate.

What an Hypocrite is, hath been shewed before, *Chapter* 8. Therefore I will not stay upon it, but refer you thither, where *Bildad* told *Job*, *The hope of the Hypocrite shall perish:* Onely note two things from the whole, *The Congregation of Hypocrites shall be desolate.*

First, *An Hypocrite is under a curse.* Of all men in the World Hypocrites are deepest under a curse: They are most cursed, who are most wicked, Hypocrites are therefore more wicked then others, because they would seem not onely somewhat, but much more holy then others. It is bad enough to be bad; but it is worse to appeare good when we are bad. They who delight in the shews of morall goodnesse, when they hate, or care not for the reality of it, shall surely meet with, not

ſhewes, but realities of penall evill. Their painted feigned fire of zeale ſhall be puniſhed with the true fire of Divine wrath.

Secondly, Obſerve.

Hypocrites, how many ſoever they are, how ſtrongly ſoever they are confederate, how much ſoever they have gotten together, ſhall be made deſolate. It is not poſſible to make any power to withſtand the power of God. Though like thoſe uncircumciſed Nations, *Gebal, and Ammon, and Amaleck, the Philiſtims, and thoſe of Tyre*, they all conſult, and lay their heads together, to make a Congregation, yet God will break them all. How long ſoever their traine be, how many ſoever their attendants be, and how ſtrong ſoever their correſpondency be, yet the Congregation of Hypocrites ſhall be deſolate.

And fire ſhall conſume the Tabernacles of Bribery.

Fire may be taken two wayes.

Either litterally, and ſtrictly, for the element of fire, or for ordinary fire.

Or it may be taken figuratively, and metaphorically, and ſo it ſignifies:

Either firſt, The wrath of God.

Or ſecondly, Any effect of the wrath of God, any revenge, or judgement which God powres forth on wicked men. And ſo, what judgement ſoever God ſends, we may call it a *Fire*, even that deluge of Water (as hath been noted) which drowned the old World, was (in this ſenſe) a fire.

Divine judgements are repreſented by fire, upon theſe three grounds.

Firſt, Becauſe as fire, they breake forth ſuddenly, and unexpectedly; they are not like the fire that is for uſe, which we are long preparing and blowing, before it will burne; but the judgements of God are like an accidentall fire, which breaks out, when no man looks for it, in a moment.

Os & lingua tribui ſolet igni nam dicitur lambere & depaſcere.

Secondly, They are fire, becauſe of their deſtroying nature, ſo the Text ſpeakes, it eats up, or devoures. Fire is a great eater, fire hath a ſtrong ſtomack; what will not fire digeſt? Fire will digeſt the whole ſublunary world at laſt; *The Element ſhall melt with fervent heat:* Fire will digeſt Stones, Adamant, and iron. Such is the wrath of God, nothing can ſtand before

before it, it will ſubdue the hardeſt materialls, and toughest peices. The hot ſtomack of the Oſtrich (as ſoms affirme) concocts Iron; what will not the heat of Gods anger concoct, and conſume to aſhes?

Thirdly, There is a mercileſneſſe in the judgements of God, as in fire; We ſay, *Fire, and Water have no mercy*; there is no intreating them, they are not onely hard, but impoſſible to be intreated. Such (in reference to wicked men) is the wrath of God; as good ſpeake to fire not to burne, or to water not to drowne, as to the wrath of God not to conſume wicked men; it muſt and will doe it (*Jer.* 15. 1.) *Though Moſes and Samuel ſtood before me*, &c. to entreat, yet the ſentence ſhall not be taken off, wrath muſt burne. Though prayer hath in many caſes quenched wrath, yet ſometimes the wrath of God cannot be quenched by prayer, nor intreated downe, there is no ſpeaking to it; and ſometimes that it might burne quietly, the Lord hath ſayd, *Pray not for this people.*

Fire ſhall conſume the Tabernacles of Bribery.

Tabernacles of Bribery, may be taken two wayes: Either for the Tabernacles of thoſe who have taken bribes: or the Tabernacles of thoſe who have given bribes; for there goes (as we ſay) but a paire of Sheares between him that gives, and him that takes bribes; both are of a piece, and both are alike miſchievous and wicked. Some take bribes to pervert Juſtice, and others give bribes to pervert Juſtice: Fire is prepared for both their Tabernacles; that is, for their whole eſtates, or for all that belongs unto them. Yet *Eliphaz* may ſeem rather to ayme at bribe-takers, or iinjuſt Judges (among whom he ſecretly numbers *Job*) who ſuffer themſelves to be corrupted with gifts, and to have their eyes put out by rewards: The Septuagint is expreſſe in that ſenſe, *Fire ſhall conſume* (ſay they) *the Tabernacles of bribe-takers.* And indeed, if there were no bribe-takers, there would be no bribe-givers: as we ſay, *There would be no Theeves, if there were no Receivers.* The Receiver makes the Thiefe; and corrupt Judges, who take bribes, make ſo many bribe-givers.

שׁחד *Proprie munus quod datur ad corrumpendum judicem* Druſ.

Δωροδεκται, *munera accipientes.* 70.

Further, The word which we tranſlate *Bribery*, ſignifies properly a gift; and the Text may be rendred thus, *Fire ſhall conſume the Tabernacles of gifts.* There are many gifts which

are far from bribes. There are five sorts of gifts.

First, Gifts of charity to the poor.

Secondly, Gifts of freindship between equals.

Thirdly gifts of duty from inferiours to those above them, to testifie either thankfulnesse or obedience.

Fourthly, Gifts of bounty and grace, from Superiours to those who are below them, to testifie their favour to them, and that they are well pleased in them, or in their services; There is no hurt either in giving or receiving these gifts. These are onely testimonies of respect from man to man, and tend onely to maintaine humane society.

But there is a fifth sort of Gifts, which we may call gifts of injury, or in the language of the Text, Gifts of Bribery: These are given either to pervert, or delay justice, and to overthrow a man in his cause,

Quid est שׁוחד *quod facit,* ד *unum, dantem scilicet & accipientem quam primum accipit munus ab ipso, tunc accedit anima ejus ad ipsum, & fit sicut ille ipse.* Rab. Becei. *&c* Buxtorf. Lex.

The Hebrew expresseth a gift in generall, and a bribe, by the same word, because, as all bribes are gifts; so very many gifts are bribes. Gifts of charity, of friendship, of duty, of favour are but few in comparison of bribing gifts. And 'tis exceeding hard for any man that is interessed in affaires of Judgement between man and man, to receive a gift from either of them, and not be brib'd by it, to transgresse the rules of equity and righteousnesse. A gift transformes the Judge into a party, or makes (as the Hebrew criticks tell us upon that word) the Judge and party to be but one person.

Lastly, *The Tabernacles of bribery*, may be taken, not onely in generall for the estates of those who have given or taken Bribes, but particularly for the very Houses which have been built by giving, or taking Bribes. Some have built Houses, with what they have gotten by giving Bribes, and many by taking Bribes, have got enough to build houses. While such look on their houses, and dwellings, they may say, if they will say the truth, *Injustice hath built us these houses; these are the Tabernacles of bribery.*

Hæc sunt peccata Germaniæ.

A Traveller comming to *Rome*, and viewing many famous structures, and goodly houses there, asked who built them? It was answered, *These are the sins of Germany*; the meaning was, that the Money brought for Pardons out of *Germany*, built those houses. So we may say of many faire places, and goodly dwellings, These are Bribes and Oppressions, such a man

a man built these by iniquity. Bribes may build houses, but bribe-takers cannot protect them: *The Tabernacles of bribery shall be consumed.*

Hence Observe.

First, *Bribery is an odious sin:* That sin which is put to expresse all sins against our neighbours, must needs be a very odious, as well as a very comprehensive sinne. God loves judgement, bribery opposeth what God loves. God commands charity, as well as judgement; and delights to see men bountifull as well as righteous: Yet charity without judgement, and bounty without righteousnesse, are an abomination to God. God is a God of judgement, they that are against judgement, act not onely against the rule which God makes, but against the example which God gives. It is as much the honour of God, that he is a God of judgement, giving all their due; as, that he is a God of mercy, giving to all his, what they have not at all deserved.

Secondly, Observe.

That which is sinfully gotten, shall be miserably lost. Fire shall consume the Tabernacles of bribery. There is nothing gained, though much be gotten by injustice. Many give bribes to undoe others, and all who receive bribes, undoe themselves, what is the advantage of any sinfull gaine, when the fire of Gods wrath consumes the gainer? *What shall a man give in exchange for his soule?* And as the losse is infinite, that comes by sin, in reference to the next life; so at best, the gaine is little, in reference to this present life: Either the actor of injustice, or his Heire, shall finde a fire in the foundation, a fire in the Stones and Timber of his House, and downe 'twill come; Bribery never bought any lasting materialls to build with. *Woe be to him* (saith the Prophet, *Hab.* 2. 9, 10, 11, 12.) *that coveteth an evill covetousnesse; or* (according to the Hebrew) *that gaineth an evill gaine to his house, that he may set his nest on high, that he may be delivered from the power of evill: Thou hast consulted shame to thy house,* &c. *For the Stone shall cry out of the wall, and the Beame out of the Timber shall answer it.* What shall the Stones cry? Or what shall the beame answer? The stones shall cry, that the morter in which they were layd, was tempered with the bloud of innocents, and the beame shall answer, that it was set up by pulling downe the poore.

These

Those are crying sins indeed, which cause stones (that cannot speake) to cry: And what answer can be given for those iniquities which provoke *Timber beams* to answer, such is the iniquity of oppression and injustice, which are the fruits of bribery. See a paralell place (*Jer.* 22. 13, 14, 15, 16, 17.) the sum of which may be drawne up into this conclusion, given by *Eliphaz*. *Fire shall consume the Tabernacles of Bribery.*

Eliphaz having thus described the perishing estate of wicked men, as an argument to deterr and stave them off from wickednesse, concludes his whole discourse with an Allegoricall recapitulation both of their sin and misery, in the last words of this Chapter.

Vers. 35. *They conceive mischiefe, and bring forth vanity, and their belly prepareth deceit.*

They conceive mischiefe.

The Scripture is frequent in this metaphor; we have it (*Psal.*7. 14.) almost word for word, *Behold he travelleth with iniquity, and hath conceived mischiefe, and hath brought forth falsehood.* (*Isa.* 59.4.) *They conceive mischiefe, and bring forth iniquity.* The Apostle *James* (*Chap.* 1. 15.) speakes the same language, *When lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death.* All alluding to the naturall conception, formation, and production of Children. We have these three in the Text before us, the order of the words being a little altered.

Here is first, Conception, *They conceive mischiefe.*

Secondly, Formation, *Their belly prepareth deceit.*

Thirdly, The Birth, *Bring forth vanity.*

More strictly to the method of *Eliphaz*; we have first, The conception; Secondly, the birth of sin: And as if one birth were not enough, they returne to their worke, providing for a new birth of the old man, *Their belly prepareth deecit.*

They conceive mischiefe.

עמל *Labor, molestia, perversitas.*

The word which we translate *Mischiefe*, signifies properly, labour, hard labour, or labour accompanied with a great deal of paines and sorrow; it signifies also wickednesse, perverseness. We translate *mischiefe*, *They conceive mischiefe*, or som mischeivous

mischeivous devise to the dishonour of God: and the wrong of man.

They conceive.

Conception is here the worke of the minde, we ordinarily say, *We conceive such a thing*; that is, we take it in, or apprehend it by an act of the understanding.

Here's the truest character of a wicked man, he is one that conceives mischiefe. The allusion teacheth us;

First, *That a wicked man sins with much freedome of spirit, or he sins freely.* He conceives mischiefe. The conceptions of the minde cannot be forced, nor can the conceptions of the body; and therefore the Law resolves it, That there is no rape, where conception followes. These conceptions are the joynt actings of the will and understanding, both concur in them. An unregenerate person is free to doe evill, he needs not be forced to it, he cannot be forced from it; and every evill is the more evill, by how much the more freely it is done, The more voluntarily we sin, the more wickedly we sin.

Againe, The conceptions of the minde, are deliberate, there is a collecting of one thing from another, a debating in conceiving.

Hence Note.

Secondly, *Wicked men sin with deliberation*, They sit downe and meditate, they lay the frame of wickednesse in their hearts, and then set it up, or act it with their hands.

Note thirdly.

All the conceptions of wicked men are wickednesse. They are very fruitfull in wickednesse, and they beare no other fruit. Mischiefe is not onely that which he conceives, but all that he conceives; he conceives nothing else. A wicked man cannot thinke or conceive one good thought; he may think of that which is materially good, but he conceives no good (*Gen.* 6.5.) *All the thoughts of the imaginations of his heart are onely evill, and that continually.* All the Creatures which he forms in his minde, all the children of his understanding, are deformed and monstrous; *He conceives mischiefe*, which as it notes a continued act, so an act continued about, or upon the same object.

Fourthly,

Fourthly, Observe.

To be a contriver, a plotter, a conceiver of mischiefe, is worse then to be an actor, or a doer of mischiefe. It is ill to have a hand in any sinfull evill, it is worse to have a head in it, but worst of all to have a heart in it. Conceivers of mischeife alwayes have their hearts and heads in mischeife; and if they are not stopt, will have their hands to it too: they who are plotters, and designers, would be actors. Hence they are called *Workers of iniquity*. They have an inward Shop, and an outward Shop: first they worke it in their thoughts, and mould it there, and then it comes out. To conceive mischeife is properly, the Devils trade, he rather deviseth then acts wickednesse. There are many wickednesses in the World which he cannot act; but he is or would be the plotter, setter, and contriver of them all: This is the wickednesse of the Devill: and every conceiver and deviser of mischeife is of *the Devils trade*. A good man may (possibly) doe evill, but a wicked man deviseth evill. As it notes the spiritualnesse of a man in holinesse, when he doth not onely act that which is good, but his heart is upon it, he conceives and frames it in his minde. So it notes a man spiritually wicked, when his minde frames wickednesse. The Apostle concludes of himselfe (*Rom.7.25.*) *So then with my minde I serve the Law of God, but with the flesh, the Law of sin*, Not that he willingly gave up his flesh to sin, but that he was carryed through the infirmity of the flesh to some sinfull actings, while his minde, his devisings and contrivings, were according to the Law of God, and he *delighted in the Law of God concerning the inward man*. This is the spiritualnesse of holinesse, and without this, there is no outward act of any account with God. It is what the minde moves to, not what the mouth speaks, or the hand doth, which commends us to God. What is it to God that we serve his Law with our flesh, if with our minds, we either serve the Law of sin, or doe not serve the Law of God? Man is not what he acts, but what he conceives, unlesse he act what he hath conceived. *They conceive mischeife.*

And bring forth vanity.

Now they come to the birth; they are in travell after conception; they bring forth, and the Childs name is *Vanity*.

The

The Originall word is rendred three wayes.

First, We say *Vanity*.

Secondly, Another saith *Lyes*.

A third saith *Iniquity*.

The word will beare any of, or all the three Translations. They bring forth vanity, a lye, iniquity. They who conceive mischeife, may bring forth any thing but what is good Those three words may serve the same thing; every vanity is a lye, and any lye is vanity, and iniquity is both lye and vanity. The persons of whom *Eliphaz* discourseth are sayd to bring forth vanity, on these three grounds. אוֶן *Vanitas mendacium perversitas.*

First, Because they somtimes bring forth no fruit at all; they are conceiving mischeif, but they can make nothing of it, their conceptions end in abortions; they devise and plot, but all is hatching of winde: The Church is so expressed, though in a different case (*Isa.* 26. 17, 18.) *Like as a Woman with Child neer the time of her delivery is in paine, and cryes out in her pangs; so have we been in thy sight O Lord; We have beene with Childe, we have beene in paine:* The Church had conceptions for good, she hoped that the Lord would have done some great things for her; yet after her conception, and travell, see what she brings forth, *We have beene in paine, and brought forth winde*; that is, nothing at all, it proved a meer timpany; for so he explaines it, *We have not wrought any deliverance in the earth, neither have the Inhabitants of the World fallen*; that is, we have not obtained that deliverance that we hoped for in the earth, neither have our Enemies (who are called by the Prophet, *The Inhabitants of the World*) been subdued under our power; they have not fallen. Now as the Church and people of God sometimes are disappointed in their expectations; they conceive, yet bring forth winde, not that Man-childe of mercy which was expected: So, much more doe wicked men, after all their pleasing conceptions and pangs of travell, they bring forth vanity; and their Vessell is mar'd upon the wheele.

Secondly, They are sayd to bring forth vanity, or a vaine thing; because what they bring forth, is not proportionable to their expectation. Their *Mountaine* proves a Mole-hill or (as it was said of old) *a Mouse*. *Parturiunt montes, &c.*

Thirdly, Because the birth is not onely alwayes be-

low, but often quite croſſe to their expectation; they conceive miſcheife againſt others, and bring forth miſcheife upon themſelves: this is vanity, yea and vexation of ſpirit, *They bring forth vanity.*

Obſerve from this alluſion.

Wicked men cannot but act evill: They who conceive, muſt doe their utmoſt to bring forth conceptions. As a Woman with Childe, cannot but bring forth when her time is come, and her paines are on her; if you would give her all the World it is impoſſible to divert or delay the birth. So it is with a wicked man, when he hath miſcheivous conceptions in his heart; *He ſleepeth not unleſſe he doe miſcheife* (*Prov.4.16.*) What ever comes of it, fall back or fall edge, he muſt doe it. He cannot forbeare an attempt to doe it, though it coſt him his life; many have been at that coſt, in attempting to doe it, but could not.

Obſerve ſecondly.

Wicked men are oft put to much paine in fulfilling their luſts, or in acting their conceived miſcheifes. It is with ſuch men as with the Woman in child-bearing, on whom the Lord hath layd that heavy burthen, *In ſorrow ſhalt thou bring forth Children* (*Gen.* 3. 16) wicked men feele this to the full, *In ſorrow they bring forth: The wicked man travelleth in paine all his dayes,* verſ. 20. It is their delight to ſin, but for the moſt part they ſmart in ſinning, and run through many ſorrows to accompliſh their ſin. They are ſo mad upon ſinning, that the ſweetneſſe of doing miſcheife pleaſeth them more, then all the troubles they goe through in doing it diſcourageth them. Many evills cannot be done with eaſe, it coſts ſinners deare to effect what they deſigne; they often have, as we ſay of Women, after long and ſore travell in child-bearing, *A very hard bargaine of it,* and pay very deare for that which is worth, or worthy of nothing but repentance or greater paine.

Thirdly, Taking vanity for iniquity, which ſenſe was given in opening the termes.

Obſerve.

Such as our thoughts and conceptions are, ſuch are our productions. They conceive miſcheife, and bring forth iniquity; ſuch as we plow and ſow in the minde, ſuch is the Harveſt of our actions: The very forme, the lineaments and portraiture of a mans

mans ſpirit is drawne upon the things he doth; his works are the image of his heart. As it is ſayd of *Adam* in nature, *He begat a Son in his owne likeneſſe*; ſo doth every man in moralls. Our actions are as our ſelves are, they are begotten and brought forth in our owne likeneſſe, whether good or evill, onely with this difference, Good actions are borne in our ſupernaturall likeneſſe, evill actions in our naturall likeneſſe.

Fourthly, As to bring forth vanity, imports, as was interpreted, either no fruit, or that which is not ſutable to the deſignes and deſires of wicked men;

Obſerve.

Sinfull conceptions often prove abortive, and miſcarry; they bring forth nothing, or nothing as they would have it, who have conceived them. The birth is ſometimes ſhort in degree, and not ſeldome contrary in kinde; they have not what they expect, yea they have what they leaſt expect (*Pſal.* 2.1.) *Why doe the heathen rage, and the people imagine a vaine thing?* Why a vaine thing? Becauſe they cannot obtaine their deſire: it is vaine to imagine the pulling downe of Chriſts Kingdome, which muſt ſtand for ever. *Pharaoh* deſigned miſcheife, *Let us worke wiſely*; (here is the language of conceivers) but hee brought forth vanity, in all the notions ſpoken of: vanity, as it was a ſinfull and wicked act, vanity, as he fayled in the thing he did expect; he thought to bring deſtruction upon Iſrael, but he could not; he thought to ſubdue the people of Iſrael, and make them ſlaves for ever, but he could not: He brought forth vanity alſo in the worſt ſenſe, the iſſue was contrary to his expectation, himſelfe and his Army were ſwallowed in the Red Sea, and Iſrael was ſaved. *Haman* deviſed miſcheife againſt the Jewes, but he brought forth vanity; he did not effect what he intended againſt them, this was vanity; nay it wrought the contrary way, himſelfe was hanged on the Gibbet he had prepared for *Mordecay*, this was vanity and vexation too; every wicked man brings forth vanity in ſome one if not in all theſe notions of it, after all his conceptions of miſcheife.

Perſeverante allegoria venter ſumiter ex conſueto loquendi modo ſacri ſermonis pro intelligendi facultate. גבכ

And their belly prepar th deceit.

The belly is taken here metaphorically, for the underſtan-

ding, or *minde*; becauſe naturall conception, is in the belly wrought; therefore *Eliphaz* proſecutes the Allegory in ſuitable expreſſions, *Their belly prepareth deceit.*

The word ſignifies,

To prepare { Accurately, Strongly.

Their belly prepareth deceit: They expreſſe a kind of curioſity in working, they are very exact in every point; they prepare with art, they will not have their work like a Copweb, curious, yet weak; but they muſt have it ſtrong too; they prepare for eſtabliſhment, and plot as if it were for everlaſting. So the word is uſed (*Pſal.* 37.3. *Pſal* 89.14.) *Righteouſneſſe and judgement are the habitation of Gods Throne.* It is this word, *The eſtabliſhment or ſtrength of Gods Throne is righteouſneſſe and judgement:* Righteouſneſſe and judgement, are the baſis and eſtabliſhment of all Thrones; That which hath made Thrones to totter in all Ages, hath been the want of righteouſneſſe and judgement.

The wicked man in the Text prepares not onely curiouſly, but ſtrongly; as he likes no bungling, ſo he is not pleaſed with toyes and bables; he would lay his deſignes ſo cunningly and ſo firmely, that as they ſayd of the *Pouder-plot*, All the Devills in Hell ſhall not diſappoint it: He hopes to catch and hold, not the weak Flyes onely, but the ſtrongeſt Eagles, in his deceits and ſnares.

Their belly prepareth deceit.

That is, they prepare to deceive and enſnare: The Prophet denounceth judgement againſt the Prieſts, againſt the houſe of Iſrael, and againſt the houſe of the King, becauſe they had been *a ſnare upon Mizpeh, and a Net ſpread upon Tabor* (*Hoſ.* 5. 1.) that is, becauſe they had prepared nets and ſnares to entangle and deceive the people. Their bellies prepared deceit; and ſo did theirs, who ſayd (*Jer.* 18. 18.) *Come let us deviſe deviſes*; let us contrive ſomewhat to enſnare the Prophet (*Jer.* 18. 18.) *Their belly prepareth deceit:* He ſpeaks in the preſent tenſe, as if they were alwayes doing it; they know neither vacation nor ceſſation from this wicked work. It is a continued Act, *Their belly prepareth.*

Hence

Hence Obſerve.

A wicked man is conſtant in conceiving and contriving wickedneſſe. He doth it not by ſtarts and fits, his belly is ever preparing; when one deceit is wrought off, he goes to work upon a ſecond, and then he projects for a third. Some ſpeake of a *perpetuall motion*, we finde it here; what a man doth naturally, he doth conſtantly. Though there be much art in preparing deceit, yet it is the work of ſinfull nature; the frame, the engine of a wicked mans heart moves perpetually, *He prepareth deceit*, he is alwayes at it. As *David* profeſſeth (*Pſal.* 45. 1.) *My heart is inditing a good matter, I will ſpeake of the things which I have made touching the King.* *David* had ſome holy work ready made, but he had more a making; he ſaith not, I have endited, but *my heart is enditing*, I am upon it, it is my continuall ſtudy. So alſo the wicked mans heart is alwayes preparing and deviſing unholy work, or that which is evill.

Againe, *Their belly*; that is, their minde prepareth.

Hence Note.

The minde of man is the Shop wherein deceit is framed: Yea, the minde is not onely the Shop, but the Artificer; and it is not onely the Shop and the Artificer, but the very Tool that frames it: The underſtanding and wit of a wicked man, hammer out and ſhape all his deceitfull wares.

The hand and tongue begin where the minde ends; The tongue publiſheth, and the hand executes what the minde prepares and the heart ſuggeſts. That which one of the old Poets ſayd of the belly, under the notion of Appetite and Hunger, the ſame we may ſay of the belly, in the notion of this preparing; *This belly is the Maſter of all ſinfull Arts*, and that which gives out and furniſheth man with all the cunning deceits of wickedneſſe. *Out of the heart proceed evill thoughts, murders, adulteries, fornications, theft, falſe witneſſe, blaſphemies* (*Matth.* 15. 19.) theſe are the wares which are not onely layd up in the heart, as in a *Store-houſe*, but made in the heart as in a *Worke-houſe*, and from thence they proceed *ready made*. *The belly prepareth deceit.*

Artis magiſter ingeniique largitor venter. Perſ.

Laſtly, Mark how *Eliphaz* deſcribes the wicked man in his actions, *He conceiveth miſcheife, and brings forth vanity:* And yet againe, he is *preparing deceit.*

Note

Note from it.

An evill heart is never diſcouraged by any diſappointments from going on in evill.

One would have thought, after he had conceived miſcheife, and brought forth nothing but vanity, that we ſhould have heard no more of him; that he would now ſit downe and be quiet, but *his belly prepareth deceit* preſently, he will to it againe, he will try once more; if he faile in one plot, he hopes to thrive in another; he will ſow his ſeed of ſin in the morning, and in the evening he will not withhold his hand, and though he ſee neither of them proſper, yea though he ſee both of them blaſted, yet he will to his ſowing againe. As a gracious heart receives many diſappointments and diſcouragements, but ſaith he, I will not give over, *My belly ſhall prepare ſtill, holy, and juſt, and righteous things*; and the more he is diſappointed the more holily he acts. So doth a wicked man more ſinfully; for he acts as ſtrongly and naturally in his ſtate, as a godly man doth in his; and therefore he will not be put off by diſappointments. He ſaith in the words of *Solomon* (*Prov.* 23. 35.) *They have ſtricken me and I was not ſicke, they have beaten me and I felt it not, when I awake, I will ſeeke it yet againe.* Wicked men in generall, as well as Drunkards in particular, of whom *Solomon* there ſpeaks, meet with many blows, and are often ſick in following their ſin; yet (becauſe they are never ſick of ſin) as ſoone as ever they awake, and recover a little, they forget all their wounds and ſickneſſes, and reſolve to ſeeke it yet againe. They pleaſe themſelves ſo much with what is to come, that they ſleight all that hath beene done, and reſolve with thoſe (*Iſa.* 56. 12.) *To morrow ſhall be as this day, and much more abundant:* They are preparing for ſin, even while they are ſinning: It is ſaid (*Revel.* 6.) that he on the Red Horſe, *went forth conquering, and to conquer:* he had not onely a preſent Conqueſt, but a project to conquer; he was actually a Conquerer, and having conquered, hee had freſh deſignes in his eye. As Chriſt goes out thus conquering, and to conquer; ſo wicked men goe out doing evill, and to doe it; deceiving, and to deceive. Their *belly prepareth deceit:* Though they have brought forth vanity once and againe, yet they prepare, as aſſured of victory.

This

This ariſeth three wayes.

Firſt, From the extreame love and good affection which a carnall heart bears to ſin: as the love which beleevers beare to Chriſt, is not onely a motive provoking them to doe for Chriſt, but alſo to perſevere in doing for Chriſt, though they ſuffer much in doing for him; he that loves Chriſt will not onely ſweat at his work, but bleed at his worke, if his work cannot be carryed on without bleeding. Thus alſo the love of wicked men to their luſts, is not onely a motive provoking them to fulfill their luſts, but to endure any thing for the fulfilling of them; *Love is the ſpring of labour, actions are affections put forth, and made viſible:* Love is alſo the ſpring of valour, as well in a bad cauſe, as in a good cauſe: What is it that love dares not attempt, towards the attainement of what we love? *Many waters cannot quench love, neither can the floods drowne it:* Love is ſuch a vehement flame, that though you caſt the waters of ſorrow, yea floods of trouble upon it, yet theſe cannot extinguiſh it; much more then will it keep alive after many deferrs and diſappointments. It is the Obſervation of one of the Ancients, that Love built the two Cities; Holy Love built the City of God, and unholy Love built, or is daily building the City of Satan: And though it be much hindered and oppoſed in building this City; yea though the materialls with which it would rayſe and fortifie this City be often ſcattered and broken, yet theſe builders will provide more materialls, *Their belly prepareth deceit.*

Secondly, This their unwearyed projecting and acting after diſcouragements and diſappointments, ariſeth from the extreame deſire they have to attaine their end. It is a true Axiom, that, *The appetite of the end is infinite.* Whatſoever a man propoſeth to himſelfe as his end in any undertaking, will carry him on without end till he doe attaine it: As reſt is the naturall end of motion, ſo till man hath reached his civill (though ſinfull) ends, he cannot reſt. A wicked man propoſeth an end to himſelfe in evill actions, as well as an honeſt man doth in good: and therefore till that profit, or pleaſure, or honour, or revenge, which he propoſeth to himſelfe be enjoyed, he is unſatisfied; let God or Man put as many ſtops as they will in his way, let his firſt and ſecond and third *conceptions of miſcheife*, conclude in the *bringing forth of vanity*, yet he

is

is not concluded by it, he will try a fourth and a fifth time too, *His belly againe prepareth deceit.*

Thirdly, His hope to ſpeed at laſt, put him forward to new experiments, when former ones have fayled; he perſwades himſelfe he ſhall obtaine, if he continue. As the Saints having prayed, and waited long without an anſwer from God, yet goe on praying, *their belly prepareth new prayers*, becauſe they have a good ground to hope that God will heare at laſt: So ungodly men perſevere in plotting miſcheife, becauſe they have ſtrong hopes (though but the ſhadow of a ground to hope) that they ſhall one day accompliſh their deſires. As the heart would breake for ſorrow; ſo both heart and hand would breake off from labour, were it not for hope. But where hope of attaineing lives, eſpecially where it is lively, there, ſuch will labour as long as they live: Though they have hitherto been deceived in their expectation, *yet their belly prepareth deceit.*

Thus *Eliphaz* proſecutes his dehortation; and though he ſaith not to *Job*, as *Nathan* did to *David*, *Thou art the man*; yet *Job* was the man he meant, *the man, who* (in his opinion) *had conceived miſchiefe, and brought forth vanity; yea the man whoſe belly was even then preparing deceit.* How much *Eliphaz* was deceived, appeares upon the whole matter; what *Job's* belly, his minde, his inward man was preparing, will appear by his owne anſwer in the two Chapters following.

JOB,

JOB, CHAP. 16. Verſ. 1, 2, 3, 4, 5.

Then Job anſwered and ſaid,
I have heard many ſuch things: Miſerable comforters are yee all.
Shall vaine words have an end? Or what emboldeneth thee that thou anſwereſt?
I alſo could ſpeake as yee doe: if your ſoules were in my ſoules ſtead, I could heap up words againſt you, and ſhake mine head at you.
But I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your griefe.

THIS Chapter, and that which followes, conteine *Job's* ſecond anſwer to the ſecond charge of *Eliphaz*. He calls it an anſwer, but in ſtrictneſſe of ſpeech it is a rejoynder; and he rejoynes with ſome accrimonie, and ſharpneſſe of ſpeech. *The longer contention is maintained, the hotter are the ſpirits of the contenders; and the more we are put to anſwer, the more angry are our anſwers.*

Verſ. 1. *Then Job anſwered, and ſayd.*

And what ſayd he? His anſwer conſiſts of three generall parts.

In the firſt, he confutes what *Eliphaz* had aſſerted; which he doth to the eighteenth Verſe of this ſixteenth Chapter.

Secondly, He proceeds to corroborate and confirme his owne Tenet, or Opinion; which he doth to the eleventh Verſe of the ſeventeenth Chapter.

Thirdly, He renewes his former complaints, and deſires; which he doth from that eleventh Verſe to the end of the Chapter.

The firſt part of his anſwer, is confutation; and he begins his confutation with an accuſation; with an accuſation of thoſe who had diſputed with him: and tha'ts the ſubject of theſe five Verſes, in all which he taxeth, or checks his friends for

their unfriendly & uncomely dealing with him; and he checks them (as *Eliphaz* had done him at the beginning of the former Chapter) upon five poynts of errour and unfriendlineſſe.

Firſt, For ſpeaking unprofitably, or for telling him no more then he knew before, at the entrance of the ſecond Verſe, *I have heard many ſuch things.*

Secondly, He chargeth them for ſpeaking *ſuch things*, as did rather increaſe, and boyle up, then mittigate, and allay his ſorrow, *Miſerable comforters are yee*, in the cloſe of the ſecond Verſe.

Thirdly, He accuſeth them for ſpeaking ſo much, or for endleſſe ſpeaking; their diſcourſe was tedious, they would not give over; Thus he takes them up at the third Verſe, *Shall vaine words have an end?* What, will you be endleſſe? Will you never have done?

Fourthly, He accuſeth them for their cauſeleſſe ſpeaking, in the ſame third Verſe, *What emboldeneth thee?* (or what provoketh thee) *that thou anſwereſt?* As if he had ſayd, *Have I given thee any cauſe?*

Fifthly, and laſtly, He reproveth his and their whole carriage towards him, by a ſerious profeſſion of his contrary carriage, or that he was purpoſed to deale better with them, upon ſuppoſition that they were in his caſe; and this he doth two wayes,

Firſt, Telling them what he could doe, if they were in his caſe; *Verſ.* 4. *I alſo could ſpeake as you doe, if your ſoule were in my ſoules ſtead, I could heap up words againſt you*, &c.

Secondly, Telling them what he would doe, *But I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your griefe, Verſ.* 5. That's the courſe which I would take; I could deale as harſhly with you as you doe with me, but I would not; you ſhould finde me in another ſtraine and temper. *Then Job anſwered and ſayd.*

Verſ. 2. *I have heard many ſuch things: miſerable comforters are yee all.*

We finde this point toſſed both wayes; *Job's* Friends telling him, that he ſpake but ordinary matter, and he telling them that they ſpake ſo too. *Bildad* chargeth *Job* with it, *Chap.* 8. 2. *How long wilt thou ſpeake theſe things? And how long ſhall*

ſhall the words of thy mouth be like a ſtrong winde: as if he had ſayd, *Thou ſpeakeſt impertinently, or what thou ſpeakeſt doth not much concerne the point in hand, it comes not up to the matter; yea it is quite beſides the marke.* And ſo *Zophar* (Chap. 11. 2, 3.) *Should not the multitude of words be anſwered? And ſhould a man full of talke be juſtified?* Thou doeſt but *Verba dare*, thou ſpeakeſt to little purpoſe, or little to the purpoſe, though thou ſpeakeſt much.

Eliphaz puts the ſame language upon him (*Chap.* 15. 2, 3.) *Should a wiſe man utter vaine knowledge, and fill his belly with the Eaſt winde? Should he reaſon with unprofitable talke? Or with ſpeeches wherewith he can doe no good?* Thus his Friends accuſed him of that for which he now accuſeth them; and he himſelfe had accuſed them once and againe of this before: So (*Chap.* 12. 2,3.) *Who knoweth not ſuch things as theſe?* They are but vulgar truths which you have told me; and (*Chap.* 13. 1, 2.) *Loe mine eye hath ſeen all this, mine eare hath heard, and underſtood it, what yee know, the ſame doe I know alſo; I am not inferior to you.* You produce nothing all this while, but what I am well acquainted with; which is fully the ſenſe of this Verſe: *I have heard many ſuch things*: that is, Every man can ſpeake as much as this. Here *Job* playes the Oratour, or Rhetorician, whoſe buſineſſe and deſigne (as the great Oratour tells us) is as much as he can to extenuate, and lay low the arguments, or reaſons, of him that he oppoſeth. *Job* ſtands as Defendant here, his Friends as Plaintifs; therefore he endeavours to render their Charge weake, and what they ſayd ſinnewleſſe, *I have heard many ſuch things as theſe.*

Rhetorico modo principium ſumit ab extenuatione, vice quippe defenſoris agit. Quod. Defenſor eam ſuam fuiſſe negabit ſi poteſt, aut eam vehementer extenuabit. Cic. l. 2. ad Heren.

Job doth not accuſe his Friends, as giving out falſe and erroneous Doctrine; for himſelfe had heard and learned thoſe things before; but he accuſeth them for bringing proofes, which were not to the purpoſe, or which were inſufficient to prove their purpoſe: As if he had ſayd, *I expected when you would produce ſome ſtronger arguments to maintaine your opinion, or clearer anſwers unto mine: I waited for ſome new matter, and to have heard ſomewhat that I had not heard before, but you have deceived my expectation:* For, *I have heard many ſuch things as theſe.*

Hence note.

Firſt, *Some truths are of very common obſervation:* Who knoweth not ſuch things as theſe? Every Childe that hath been Ca-

techised, knowes them. 'Tis no disparagement to any truth, that it hath been often heard, and is commonly knowne. The more common a truth is, the more weighty it may be. Yet,

Which gives us a second Observation.

Ordinary truths will not serve in extraordinary cases, and that which every man knowes and heares; will not resolve us in those points which few men know or heare: As *Job's* person was a *Phœnix* in the World, his age afforded not his second, *There is none like him in the earth*, saith God himselfe to Satan (*Chap.* 1. 8.) So *Job's* condition was a *Phœnix*, it had no second; there was no man tryed like him in the whole earth; and therefore his case could not be measured by the common Standard, or rule of Providence. *He had need heare that which was never heard before, who beares and feels that which was never borne nor felt before.* There are some temptations on afflictions, as the Apostle speakes (1 *Cor.* 10. 13.) *Which are common to man:* Common truths may comfort and satisfie the consciences of such. But there are temptations (such were *Job's*) which are not common to man; we can hardly finde their paralell, or a president of them in the Records of any Age: Common truths will not comfort, nor satisfie the consciences of such. Every dispensation hath a doctrine suitable to it; dispensations which are seldome seen call up doctrines which are seldome heard.

Secondly, *Job* complaines that he heares onely those things which he had often heard,

Hence Observe.

It troubles a man in trouble, to be often pressed with the same thing: A man at ease is pained with unnecessary repetitions; much more a man in paine: and though they who like and love the things which they have heard, doe both love and like to heare them often; yet (in some cases) they may heare them too often. Some indeed speake very prophanely, what *Job* spake justly, who when they would not put of submission to, and attendance upon holy Doctrine, say, we know before we goe, what he will say: We know such things as the Preacher usually speaks; what can he tell us, that we have not heard before? That's the language of the Prophane; *We know as much as he can teach us.*

Though it be granted, that a man knows as much as the Preacher can tell him, yet he ought to heare it againe. Though the

the matter be knowne before, yet to heare it often may work a better knowledge, and leave a stronger impression upon the heart then ever. 'Tis profitable to write the same things, therefore it cannot be unprofitable to heare them (*Phil.* 3. 1.) *Brethren, to write the same things, to me, it is not grievous, and to you it is profitable:* If to write, then to speake the same things is profitable. In the Story of the Acts of the Apostles, when *Paul* had preached in the Synagogue; the Jewes being gone, the Gentiles besought him, That those words might be preached the next Sabbath (*Acts* 13. 42.) The repeating and inculcating the same thing, is not alwayes blameable, and it is sometimes desireable: but when a man is under sore afflictions and temptations, when he is burthened with many sorrows, it is very grievous to have those things that have been often answered or assented to, againe objected, or asserted. A weake stomack must have variety and change, to entice the appetite, and so must a troubled and distempered spirit: *I have heard many such things:* And hereupon he infers:

Miserable comforters are yee.

As if he had sayd, This is a miserable way of comforting, alway to be beating upon, and inculcating the same thing; *Job* calls his Friends, *Physitians of no value*, (*Chap.* 13. 4.) Here he expounds himselfe, while he calls them, *Miserable comforters:* He is a Physitian of no value, who in stead of curing, increaseth the disease; and he is a miserable comforter, who in stead of abating our sorrow adds to it, and heightens it, *Miserable comforters are yee.*

It seems the Friends of *Job* (at least to his sense) had forgotten the designe they proposed to themselves when they first undertook this visit, (*Chap.* 2. 11.) *They made an appointment together, to come, and mourne with him, and to comfort him.* That was the intendment of *Job's* Friends at their first addresses. Yet after so long a conference, he makes this report, *Miserable comforters are yee*; yee rather vex then heale any soare; you my Friends have troubled me more then my wounds, you have wounded my spirit more then Satan did my flesh, *Miserable comforters are yee.*

Consolatores malorum. i. e. malo potest is consolari. Aug.

One of the Ancients renders the words thus, *Yee are comforters of evill men*; or, *possibly, you may comfort evill men*; but you cannot

cannot comfort me. As that which is one mans meat is another mans poyſon; ſo that which is one mans comfort is another mans ſorrow. All good men cannot take in their comforts the ſame way; but the way of comforting good and evill men, differ as much as good and evill. The words of flattery and falſehood will ſerve to comfort the one, no words will comfort the other, but thoſe of ſinceritie, and truth. I dare not conceive *Job's* Friends ſuch as would ſow Pillows under the elbowes of evill men, yet ſurely they put hard Stones under the ſore and aking armes of this good man.

Conſolatores Oneroſi. Vulg.

The Vulgar tranſlation ſpeakes thus, *Yee are burdenſome comforters:* A comforter ſhould take off burdens; ſorrow is a burden: As the judgements that God threatned upon the Jewes, and other Nations, are repreſented in the Prophets, under the name of burthens, *The burthen of Judah*; the *burthen of Iſrael*; the *burthen of Moab*; the *burthen of Babylon*; the *burthen of Idumea:* So any affliction upon a perſon, is his burthen; and the buſineſſe of thoſe who come to comfort a ſoule in affliction, ſhould be to take off his burthen, at leaſt to lighten it. *Job's* Friends did indeed binde the burthen faſter upon his ſpirit, and therefore he might well call them *Burthenſome comforters.* Falſe hearts count all truth a burthen: *The Land* (ſaith *Amaziah*) *is not able to beare his words* (*Amos* 7. 10.) yet his were words of truth, and tended to peace. Some truths may be burthenſome at ſome times to a good heart. Hard words are alwayes burthenſome; *Job* had ſtore of them.

מנחמי עמל *Conſolatores laboris aut moleſtiæ.* Heb.

The letter of the Hebrew gives the ſenſe thus, *Yee are comforters of trouble*; that is, *troubleſome comforters:* As if he had ſayd, *Yee doe not comfort me in my troubles, but yee trouble me with your comforts: Yee are comforters made up of trouble; that's the predominant Element, which denominates your complexion and conſtitution; yee are ſo troubleſome, that you ſeeme to be nothing but trouble.* Our rendering in the concrete is cleare to *Job's* ſcope, *Miſerable comforters are yee all.*

Hence Obſerve.

Some while they goe about to act the part of comforters, doe but adde to their ſorrow, whom they pretend to comfort; and in ſtead of comforters proove tormenters. But when doth a man deſerve this title, *A miſerable comforter?* That which cauſed *Job* to charge his

his Friends with this miſcarriage of their paines with him, will reſolve the queſtion, and tell us, when.

Firſt, They gave him little hope of good, or they did not open to him a doore of hope wide enough: 'tis true, they made ſome overtures that way, which yet (comparatively to what they ought) were ſcarce conſiderable. And *Eliphaz* who had been ſomewhat large upon the point in his firſt congreſſe with *Job*, ſpeakes nothing of it in his laſt: For as if he thought his caſe deſperate, and had given him for a loſt man, he ſhuts up in the darke, as we ſee, in the cloſe of the former Chapter; where he thunders out the judgements of God upon Hypocrites, and Bribe-takers, without ſo much as one word of comfort to the penitent: This is to be a *Miſerable comforter.* The ſong of comforters ſhould at leaſt be mixt, like that of *David* to the Lord, *of mercy and of judgement* (*Pſal.* 101. 1.) A ſong of judgement alone, or moſt of judgement to a heavy heart, may be called (like that of *Jeremie*) *A Lamentation*, but it is not *a Conſolation.*

Secondly, They (as was toucht before) tyred out his afflicted ſoule with tedious diſcourſes, and unpleaſing repetitions; they alwayes harped upon the ſame ſtring, and that makes no muſicke to a diſconſolate ſoule. As God complaines of thoſe prayers as unpleaſing, which are full of unneceſſary repetitions; ſo alſo thoſe counſels are unpleaſing to man, which are made up of needleſſe repetitions. To preſſe the ſame point, though true, oft, and oft, is a wearineſſe to the ſpirit; and becauſe it ſuggeſts this ſuſpition, that the hearer doth oppoſe, or reſiſt that truth, it proves an upbraiding, rather then a teaching, or a comforting: Comfort muſt be ſtolne in unawares, by a holy ſleight of hand, it muſt not be beaten in with beetles, as it were, by force of hand.

Subrepere debet conſolatio & ſucum facere affectibus. Sen.

Solomon tels us (*Prov.* 25. 12.) *As an earering of Gold, and an ornament of fine Gold, ſo is a wiſe reprover upon an obedient eare.* What he ſpeakes of a reprover, is as true of a comforter; and he onely is fit to be a reprover, who is skil'd, or knowes how to be a comforter. He that will open or launce a ſoare, had need be acquainted with the meanes of healing it. The ſpirit of God, who is *the Reprover* (*John* 16 8.) is alſo *the Comforter* (*John* 14. 26.) We may therefore take up *Solomons* Proverbe here, *As an earering of Gold, and an ornament of fine Gold,*

ſo

ſo is a wiſe comforter upon an obedient eare. They who hang Jewels in their eares (as it was the cuſtome of thoſe times, and is to this day) take that which is of great price and value, yet of little weight: No man hangs a Talent, or a great lump of Gold in his eare: Gold is precious, but much Gold is ponderous, and burdens rather then adornes the eare; the bulke of it is more cumberſome then the beauty of it is conſpicuous. So comfort, which is the moſt pleaſant Jewell of the eare, ſhould be pure and precious as the Gold of *Ophir*; but yet it muſt be like an earering, which though it be not light, in regard of worth, yet it is light in regard of weight. We muſt not load, but guide a man with counſell, nor muſt we burden him with many, but eaſe him with pertinent words of comfort.

Eſto correptio non levis pretii ſed levis ponderis.

Thirdly, That which rendered them yet more miſerable Comforters, was, their unkinde grating upon that ſtring of his ſinfulneſſe and ſtudied hypocriſie. *Job* acknowledged himſelfe a ſinner, and that he could not be juſtified in the ſight of God by any righteouſneſſe of his owne; yet ſtill his friends were unſatisfied about his ſincerity; and ſtill they preſented him with ſuſpicions of ſecret wickedneſſe, as the cauſe of all his ſufferings; ſtill they told him of the ſad fate of Tyrants, of oppreſſours, of unjuſt Judges, of unſound, and falſe-hearted Worſhippers; and though they did not apply theſe Parables perſonally to *Job*, yet the generall diſcourſe ſounded, as if they had ſayd, *Thou art the man.*

Now as the Apoſtle ſpeaks concerning death (1 *Cor.* 15. 56.) ſo we may ſay concerning any affliction, *The ſting of affliction is ſin*; the ſting of ſickneſſe, the ſting of poverty, the ſting of diſgrace is ſin: when the leaſt trouble is armed with ſin, the ſtrongeſt tremble at the ſight of it. A godly man can eaſier beare the weight of all afflictions, then the weight and burthen of one ſin; ſo long as he ſees all cleare between God and his owne ſoule; ſo long as he can looke up to God, as having his ſin pardoned, and can approve his heart to God, that he lives not in any knowne ſin; in this caſe, though the Lord lay the heavieſt burthen of affliction upon him, he can goe lightly under it; *The ſpirit of a man will beare all theſe infirmities:* but if his ſpirit be wounded, either with the guilt of ſin, or with the feare of the wrath of God, how can he beare

beare it? This afflicts more then all other afflictions. This was it which cauſed *Job* to cry out, *Miſerable comforters:* His Friends ever upbraiding him with his ſin, his ſin, his ſin, as the root, and therefore as the ſting of all his troubles. They applyed nothing but theſe corraſives to his wounded ſoul, which called aloud for the balme of *Gilead.* There are two ſorts of miſerable comforters.

First, They who flatter the ſoule that lives in ſin.

Second, They who embitter, and burthen their ſoules, who being under burders of ſorrow, are alſo in bitterneſſe for their ſin.

Some ſow Pillows under the elbowes of thoſe who delight in ſinne, and dawbe them up with untempered morter; others thruſt Swords, and ſhoot arrowes into the bowels of thoſe, who mourne for ſin, and inſtead of bringing well tempered morter to binde and cement their ſoules, lay hard ſtones under them, which vex and gaule their ſoules. Both are *Miſerable comforters.*

They who undertake the office of comforting others, ſhould conſider theſe three things eſpecially.

First, The nature of the affliction, whether internall, or external; that which will comfort a man in bodily afflictions, will not doe it in ſoule afflictions.

Secondly, The degree, or meaſure of the affliction: If the Playſter be too narrow for the Soare, how can it heale?

Thirdly, They ſhould conſider the temper of the Perſon afflicted, if he be preſſed in conſcience for ſin, they ſhould not preſſe his conſcience with ſin; much leſſe ſhould they thunder out judgement and terrour againſt him for ſin; if he be very weake they ſhould uſe few words; if he be paſſionate, they ſhould uſe gentle words, leſt, in ſtead of perſwading, they provoke his ſpirit: Many a ſoule is caſt downe, and ſwallowed up in deſpaire by the ignorance or unfaithfulneſſe of thoſe who would bee called Comforters, and Supporters: (*Ezek.* 13. 19.) *They ſlay the ſoules that ſhould not dye, and ſave them alive, that ſhould not live.* Unskilfull Phyſitians of the body, kill more then bodily diſeaſes. And though the unskilfulneſſe of ſoule-Phyſitians doth not indeed kill ſoules that ſhould dye (for 'tis their owne ſin that kils them) nor can kill the ſouls that ſhould not dye (for the medicine of Chriſts

moſt precious bloud, will heale and ſave ſuch from their ſins) yet unskilfull ſoul-phyſitians ſhall be judged and dealt with, as having done all this, becauſe they have done their uttmoſt to doe it; which is alſo the meaning of that Text (*1 Cor.* 8. 11.) *And through thy knowledge ſhall the weake brother periſh, for whom Chriſt dyed*: that is, an indiſcreet uſe of that liberty which thy knowledge teacheth thee, doth that which may be accounted a deſtroying of thy weake Brother. As that knowledge, ſo the ignorance before ſpoken of, ſlayes the ſoules that ſhould not dye. As it requires the power, ſo the wiſedome and teachings of God to comfort and extricate poore ſoules, in and from the Labyrinth of their ſorrows.

The Lord hath given me the tongue of the learned: What to doe? *That I ſhould know how to ſpeake a word in ſeaſon to him that is weary* (*Iſa.* 50.4.) It is a great piece of learning to ſpeake aright to a weary ſoule, to deale with them ſo, as neither to flatter them in their ſins, nor oppreſſe them under their ſins; to deal with them ſo in their affliction, as that we neither cauſe them to ſleight the hand of God, nor yet to ſink under it. He that can guide and ſteer the courſe of a ſoule that is afflicted and toſſed with the tempeſt of ſin and ſorrow, between this rocke and gulfe, the Scylla of preſumption, and the Charybdis of deſpaire; he is a learned Pilot indeed.

This learning is the ſpeciall gift of God; Chriſt himſelfe acknowledgeth that the Lord his Father had given him the tongue of the learned for this end. This learning is not taught in the Schooles of men: Philoſophers and Oratours never taught ſuch an art of conſolation; nor can it be attained by the bare teaching of the holyeſt Doctors and Preachers of Divine truths. We may have a rich furniture of materialls for this worke, and yet make no worke of it, nor be able to put truths and conſciences rightly together, unleſſe *the annoynting teach us*. As the Prophet brings in our great Maſter and Tutor in this Heavenly ſcience, againe confeſſing of himſelfe (*Iſa.* 61.1.) *The ſpirit of the Lord is upon me, becauſe the Lord hath annoynted me to preach good tydings to the meek, he hath ſent me to binde up the broken hearted, to proclaime liberty to the Captives.* Till we are annoynted by God, we cannot ſpeake effectually to man; without the ſpirit who is the comforter, wee prove but miſerable comforters, we bungle at the worke, and rather

rather undoe ſoules, then doe them any good: Wee may Preach, *good tydings, good newes*, from Heaven (the Goſpel is nothing elſe but good newes) yet no good comes of it, till the good ſpirit comes with it, both inſtructing the hearts of thoſe that heare, and the tongues of thoſe that ſpeake, duely to apply the word.

Maſter *Calvin* upon this place, ſaith, *Some Comforters, have but one ſong to ſing, and they have no regard to whom they ſing it*: All perſons, all eſtates, and all conditions are alike to them. The wiſedome of a comforter conſiſts in diſcerning and making theſe differences; As the Apoſtle *Jude* hints unto us (*Ver.* 22,23) *And of ſome have compaſſion, making a difference; and others ſave with feare*: As faith ſaves all, ſo (in a ſenſe) feare ſaves ſome; that is, they muſt be terryfied and made afraid, that they may be ſaved. *Job's* Friends would needs ſave him with feare, whereas they ſhould have had compaſſion of him, and have ſpoken kindly to him: Becauſe they could not make this difference, therefore they took a wrong courſe with him, and were juſtly taxed without diſtinction, *Miſerable comforters are yee all.*

Verſ. 3. *Shall vaine words have an end?*

As if he had ſayd, I have got no comfort, I would fain get ſome reſt; your words have not refreſhed me, I deſire you would not trouble me, you have done me no good, will you have done?

Shall vaine words have an end?

The Hebrew is, *Shall words of winde have an end?* That expreſſion hath been opened twice before. *How long ſhall the words of thy mouth be like a ſtrong Eaſt winde*, ſaith *Bildad* (*Chap.* 8, 2.) *Sould a wiſe man utter vaine knowledge; and fill his belly with the Eaſt winde?* ſaith *Eliphaz* (*Chap.* 15. 2.) *Job* retorts it upon them, *Shall words of winde have an end?* You tell me that my words are windy, yours are ſo indeed: I muſt hide my ſelfe from theſe blaſts and ſtormes of your tongues, unleſſe you grow calmer; *Shall windy words have an end?* Words are windy:

רברי רוח *Verba ventii, i, e. ventoſa, parum ſolidas rationes habentia.*

Firſt, When they have no ſolid reaſon, no ſubſtance in them: Reaſon is the ſubſtance of words, and ſo is Truth; theſe

theſe two go alwayes together, and where theſe are not, nothing goes out of the mouth but winde; we ſay of all words which are not followed with action, *Words are but winde*, wee may ſay ſo alſo of all words which are not accompanyed with reaſon.

Projicit ampullas, &c.

Secondly, Words are windy when they have much pride, and ſwelling conceitednesſe in them; the Scripture calls ſuch words, *Swelling words of vanity:* That which ſwells our hearts, will quckly ſwell our lips; pride doth both, Pride is a winde within us, vaine words are a winde without us; the proud man knowsnot how to eaſe himſelfe of this winde within, but by breaking it out in words.

Verba plena ſpiritu ſuperbiq.

Thirdly, Words are windy when they have much paſſion in them, when they are angry and furious; an angry man blusters rather then ſpeakes, and makes a noyſe rather then a diſcourſe. While *David*, (*Pſal.* 39. 2, 3.) *was dumbe with ſilence, while he held his peace from good, his ſorrow was ſtirred, his heart was hot within him, and while hee was muſing, the fire kindled:* While ſome are even hoarſe with ſpeaking, while they cannot hold their peace from evill, their anger is ſtirre d, their hearts are ſtorming within them, and all their talke is onely a winde blowing without them.

We read of a ſtrange diſtemper in two ſorts of men, who ought of all others to be moſt compoſed and temperate (*Hoſea* 9. 7.) *The Prophet is a foole, the ſpirituall man is madd*: Our Tranſlators put in the Margin, *The man of the ſpirit:* for *Ruach* in Hebrew, ſignifieth both the winde that blowes in the ayre, and the ſpirit of God which moveth in our hearts: We take that ſenſe, *The ſpirituall man, or the man of the ſpirit*; that is, the man that pretends to have, or ſhould have the ſpirit of God (his buſineſſe lying wholly in ſpirituals) this man *is madd*; he is ſo farr from acting to the height of thoſe graces which the ſpirit gives, that he acts below that reaſon which nature gives.

Iſh ruach.

Yet the Originall may be rendred thus (and ſo divers learned Hebricians render it) *The man of winde, or the windy man, is madd:* Anger is a ſhort madneſſe, and he that ſpeakes angerly, is in danger to peak madly.

Job's Freinds were not men of winde, nor were they madd and the words which they ſpake had a generall ſenſe and ſavor of

of truth and ſoberneſſe in them; yet (as to *Job's* particular caſe) they wanted ſome graines of truth and reaſon, they were too high and ſwelling, conſidering how low and humble he was; they were too full of paſſion, being ſpoken to a man ſo full of ſufferings. And therefore though that cenſure of his Friends words, *as vaine* (who indeed were wiſe and grave men) was too cenſorious and ſharpe, yet it muſt be granted, that their words alſo were too ſharpe, even ſuch as vexed his ſpirit, and wore out his patience, upon which account he expects and begs an end of them. *Shall vaine words have an end?* That is, Will you make an end of vaine ſpeaking? I pray doe, I wiſh you would: Cut of the thred of this diſcourſe, you have ſpun it out and continued it, but too long already.

קצ *Finis a* קצה *præcidit abſcidit. Quis finis eſt tam temporis quam rei præciſio & terminus.*

The Hebrew word which we tranſlate an end, ſprings from a root which ſignifies to *cut off*, becauſe every end, whether of time, or things, is the cutting off of that time or thing, the end of which it is. While *Job* askes the Queſtion, *Shall vaine words have an end?* He ſpeakes the vehemency of his owne deſire and expectation, to ſee an end of them. I ſhall not ſtay here to give any obſervations upon theſe words, but referre the Reader to the Text before alleadged, in the eighth and fifteenth Chapters, where this expreſſion is more fully opened:

Onely Note.

Firſt, *Vaine words are very burdenſome to a ſerious eare, much more to a ſad heart.*

Secondly, *It is good to end that quickly; we ſhould not have begun.*

Profitable words may be too long continued, but unprofitable words cannot be too ſoon ended: It is beſt not to ſpeake vainely, and it is next beſt to ceaſe, or give over ſuch kinde of ſpeaking quickly. There is a time to be ſilent from good words, as well as a time to ſpeak them; but there is no time to ſpeake evill words; all times, in reference to them, are times of ſilence. An *Apoſtopoſis*, or ſudden ſtop of ſpeech, is the moſt ſutable figure of Rhetorick which they can uſe, who ſpeake unſutably. As the end of what we ſay or doe well is beſt, ſo the ending of what we ſay or doe amiſſe is beſt. Perſeverance in every good word and worke is Angelicall, and the higheſt perfection of duty, but perſeverance in an

an evill, whether word or worke, is Diabolicall, and the utmost departure from duty. Let not thy mouth open to utter vanity; but if it doth, shut it quickly: be not heard speaking that twice, which should not be spoken once.

Or what emboldeneth thee that thou answerest?

If thou wilt not make an end, then tell me why? Give me a reason; what is it that stirres thee to reply upon me, *What emboldeneth thee to answer?* The Hebrew word signifies, first, *to streng.hen, to fortifie, or confirme*; he that is strengthned, is emboldened. It signifies also to be sharpe or bitter (1 *Kings* 2.8.) *David* on his death-bed, tels *Solomon* his son, and Successor in the Kingdome, that *Shimei* had cursed him with a greivous curse; that is, with a strong, bitter, and provoking curse, of which we read the Story (2 *Sam.* 16.5.)

מרץ *Est roborare fortificare acris esse.*

This Quære is rendered three wayes.

First, as we, *What emboldeneth thee that thou answerest?* As if he had sayd, *I thought I should have silenced thee before this time, or that thou wouldest have put silence upon thy selfe; I wonder who, or what it is, that sets thee on to speake still; doest thou thinke by thy renewed onsets to weary me, and make me yeild at last? Hast thou a hope to prevaile upon me by thy importunity, when thou canst not by thy reason? Or hast thou further strength of reason, fresh arguments to produce in confirmation of thine opinion? Are these but Fore-runners, or thy Vauntguard? Is the maine battell yet behinde? Hast thou some reserves of greater power then thou hast yet led up against me? Let me see them if thou hast? If not, give over, and hold thy peece; for what shall either I or thou get by a further progresse? What emboldeneth thee to answer?*

Job speaks wonderingly, his reason was at a losse about the cause of his Friends boldnesse, and therefore he admires it: There are two things which may embolden a man to answer.

First, The goodnesse and justice of that cause which he undertakes.

Secondly, The strength and assistance of God to carry him through it.

Upon these grounds, the youngest *David* may be bold to enter the Lists, and dare the Combate with the stronges *Goliah*. But there are two other things which usually embolden men to answer. First,

First, Selfe-confidence.

Secondly, Unwillingnesse to yeeld.

They who are thus emboldened, will not give over answering, though they have no further light of truth, or reason to hold out in their answers: *Job* surely had such apprehensions of his Freind *Eliphaz*, which moved him to aske, *What emboldeneth thee that thou answerest?*

Hence Note.

Such is the stiffnesse and vanity of some, that they will hold on a contention, though they have no further grounds of truth or reason to continue it upon.

They will speake on though it be the same thing, onely in a new dresse of words. They have store of words though scarsity of matter; we may justly say to such, *What emboldeneth you to answer?* It is more then boldnesse, a kinde of impudence in such to answer: pertinacy of spirit disdaines to lay downe the Bucklers. They who contend for victory, rather then for truth, will not be answered, how much soever they are answered: And they *who are more loath to be foyled, then willing to bee rectified, will hardly submit to the plainest and clearest evidence.*

The second reading is, *What doth provoke thee to answer*, or *What imbitters thy spirit that thou answerest?* As if *Job* had sayd *Surely Eliphaz my fayre discourse with thee, should have stopped the course of this severe proceeding with me before this time; thou hast loaded me with hard words, and uncharitable jealousies; but have I spoken provokingly, or bitterly to thee? My conscience tells me that I have not, and thou knowest I have not.* *Quid exacerbat te ut respondeas.* Jun.

He that impartially reads over *Job's* answers to *Eliphaz*, may finde here and there a sowre passage; but as we say Proverbially, *You must give loosers leave to speake.* The wise Physitian heares his Patient giving him uncomely language, yet will not heare it, much lesse retort or answer so againe: they who are in paine must be borne with; though they provoke, it must not be called a provocation; and though they give offence, yet it must not be taken. When the Child cryes, the Nurse sings: God himselfe beares with the manners of his people (so the word intimates, *Acts* 13.18.) as a Mother doth with a froward Childe; and so should we with the frowardnesse of our weake and afflicted Brethren. So that in this

this sense, the provocations which *Job* gave his Friends, were not to be reckoned as provocations; and he might well say to *Eliphaz*, *What provoketh thee to answer?* If I (in the case I am in) have spoken passionately, wilt thou be provoked by it? Thou shouldest not. Thou oughtest to passe it by and cover it with the garment of charity.

Yet further, we may take the words as a totall denyall of any provocation given on his part.

Whence Note.

Some will speake harshly to, and of those who never provoked, or gave them cause.

Water runs cleare till 'tis troubled and stirr'd by some outward violence: But the spirits of some men runne muddy, though nothing from without stirres them. The Prophet compares all wicked men to *the troubled Sea, when it cannot rest. whose waters casts up mire and dirt* (*Isa.* 57. 20.) The Sea is not alwayes troubled, when the Windes are quiet, that is quiet; wee often see a smooth Sea, as smooth as Glasse: A wicked man is like the Sea when 'tis enraged, he is such a Sea as knows no calme; he is like the Sea, not onely when it is troubled, but when it cannot rest. Though no breath of winde from abroad offend him, yet he stormes: He hath lusts in his owne bowels, which provoke him when nothing else doth; yea those lusts within provoke him, when all without labour to pacifie him.

So *David* complaines (*Psalm.* 120. 5. 7.) *Woe is me that I sojourne in Mesech, that I dwell in the tents of Kedar*; that is, With the Sons or descendants of *Ishmael*, who have learned of their Father to mock and persecute; I dwell in the Tents of *Kedar*: But what caused them to mock and persecute? Was it any provocation that *David* had given them? No, for he saith in the next words, *I am for peace* (I would live quietly with all my heart) but when I speake, they are for War. A motion for Peace, becomes a provocation to Warre? It is sinfull to speake rashly, or harshly, though we are provoked; what is it then to speake so when we are not provoked? *They angred Moses at the waters of strife, they provoked his spirit*; yet *it went ill with Moses for their sakes, when he spake unadvisedly with his lips* (*Psalm.* 106. 32, 33.) But what was this unadvised speech. *Moses* reports his owne infirmity (*Numb.* 20. 10, 11.)

And

And Moses and Aaron gathered the Congregation together before the rocke; and he sayd unto them, Heare now yee Rebels, must we fetch you water out of this Rock? And Moses lift up his hand, and with his Rod he smote the Rocke twice, &c. The errour of *Moses* in this businesse was twofold.

First, That he did not onely smite the Rock, but smite it twice with the Rod in his hand, whereas he had order onely, to *take the Rod in his hand, and speak to the Rock before their eyes, and it should give out water* (Vers. 8.)

His second errour was, that he did not onely speake to the people (for which in that transaction he had no order from God) but spake bitterly and harshly to them, calling them *Rebels*, and slighting them, *Must we fetch water for you, &c?* What, for you, who are a murmuring and gainsaying people? God knew the stubbornnesse of that people, and their rebellions against him, yet he did not call them *Rebels*, but said in the close of the eighth Verse, *So shalt thou give the Congregation, and their Beasts drinke.* God had more reason and power to call them *Rebels* then *Moses* had, yet he did not. And because *Moses* did, that unadvised speech of his, and the actions which attended it, were called Rebellion, at the twenty-fourth Verse of the same Chapter. *Yee* (saith the Lord of *Moses* and *Aaron*) *rebelled against my word at the waters of Meribah.*

Now, if *Moses* was thus reproved and censured by God himselfe, for speaking passionately, to a people who had provoked both God their Deliverer, and him their Leader; what reproofe doe they deserve, who, either upon none, or very little provocation, call their Brethren, *Hypocrites, Hereticks, Schismaticks, Rebels, perjured persons, men of prostituted consciences, or at least, of unsetled and uncertaine Principles*; will not the Lord take notice of this bitternesse, even in those who are his precious Servants, towards their fellow-servants, when he layd so heavy a penalty (as non-admission into the promised Land) upon a payre of the most eminent and faithfull Servants that ever he called forth to his work, since he layd the foundations of the World?

This fals heavy upon the present age: Whence is that bitternesse, that Gall and Wormewood which fals from many, both tongues and Pens every day? What hath provoked them thus to speake and write? I confesse there have been provoca-

tions, and ſome doe but give Gall for Gall, and Wormewood for Wormewood; yet it cannot be denyed, but that many ſpeak and write bitterly, when they have had no provocation; yea moſt who ſpeake bitterly, have been treated gently, and few who anſwer angerly will be able to give a good account what hath provoked them thus to anſwer; and how much ſoever any man hath been provoked, the Lord may juſtly make him ſmart for ſuch ſmartneſſe in anſwering. *It will not beare us out in acting or ſpeaking beſides the rule, becauſe others doe ſo.* *Paul* ſhewes us our duty in his owne practice (1 *Cor.* 4. 12,13.) *Being reviled we bleſſe, being defamed we entreat:* Wee muſt not defame them that defame us, we muſt not revile our revilers. Then, woe to thoſe who revile ſuch as bleſſe them; and defame ſuch as entreat them: *O what provoketh ſuch to ſuch wayes of anſwering?*

Quid tibi moleſtum eſt ſi loquaris. Vulg.

There is yet a third reading of this clauſe, which I will but touch, *When ſhall vaine words have an end? But what trouble is it to thee if thou ſpeakeſt?* Or, *Is it any trouble to thee if thou ſpeakeſt?* As if he had ſayd, *I cannot much wonder though thou doeſt not end theſe vaine ruffling diſcourſes, for I am perſwaded they are no great trouble to thee, how much ſoever they are to others; ſuch words coſt thee little ſtudy; thou needeſt not beat thy braines, or byte thy nayles for ſuch matter as this.* That which comes next, and lyes uppermoſt, is all that ſome men have to ſay, when they have ſayd all. *They that ſpeake moſt to the paine of others, take leaſt paines themſelves.* We ſay, *Good words are cheape*, it coſts little to ſpeake fayre; but ill words are cheaper, *Foule language coſts little in the preparation, though it may prove coſtly enough in the event.* There is a profitable ſenſe in this tranſlation, though I will not give it for the meaning of the Text.

It is our dutie to conſider before we ſpeake, as well as before we act; and to put our ſelves to ſome trouble in preparing what we have to ſay, before we give others the trouble of hearing it. When God cals us to ſpeake, either in our owne defence, or for the edification of others, on a ſudden, we may expect (according to the promiſe, *Matth.* 10. 19.) *That it ſhall be given us in that houre what we ſhall ſpeake.* If the providence of God ſtraiten us, the Spirit of God will enlarge us; that promiſe will helpe us, when we have no time to prepare our ſelves, but it will not, if wee neglect the time in which

which vve ſhould prepare our ſelves: For when Chriſt ſaith in that place, *Take no thought how or what yee ſhall ſpeake*; we muſt expound it like that (*Matth.* 6. 25.) *Take no thought for your life, what yee ſhall eate, or what yee ſhall drinke*; Which is not a prohibition of all thought about thoſe things, but onely of thoſe thoughts which are diſtracting and diſtruſtfull.

Job having reproved his Friends theſe three wayes, for the manner of their dealing vvith him; Now reproves them by a ſerious profeſſion of his better dealing with them; in caſe (as we commonly ſay) *The Tables were turned*, they comming in his place, and he in theirs: This he doth in the two Verſes following.

> Verſ. 4. *I alſo could ſpeake as yee doe, if your ſoule were in my ſoules ſtead: I could heape up words againſt you, and ſhake mine head at you.*
>
> 5. *But I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your griefe.*

Job in this context tels his Friends two things.

Firſt, What he could doe.

And ſecondly, What he would doe.

The former of theſe is layd downe expreſſely in the fourth Verſe.

> Verſ. 4. *I alſo could ſpeake as you doe, if your ſoule were in my ſoules ſtead*, &c.

The *Soule* is here put (as often elſewhere in Scripture) for the vvhole man; then, his meaning is (and ſo Maſter *Broughton* tranſlates) *If you were in my place*, or *in my condition.* If God ſhould tranſcribe my vvounds and ſorrows upon your backs, and conſciences, or if my griefe dwelt in your bowels, *I could ſpeake as you doe*, &c.

The ſufferings of the ſoule hold out the ſufferings of the vvhole man, upon a twofold conſideration.

Firſt, Becauſe the ſoule is the principall part of man. When that vvhich is chiefe ſuffers, all may be ſayd to ſuffer.

Secondly, Becauſe afflictions vvhich lye upon the ſoule, are moſt afflictive: The ſenſitive power of the body, is called

the soule, and we are most sensible of those afflictions which fall immediately upon the rationall soule. That man forgets the sorrowes of his body, whose soule is sorrowfull. The more inward any suffering is, the more grievous it is.

I also could speake as you doe, if your soule were in my soules stead, &c.

Some read the words Interrogatively, *Could I speake as you doe? If your soule were in my soules stead, could I heap up words against you, and shake my head at you?* Master *Broughton* gives that sense fully, *Would I speake as you, if you were in my place, would I compose bare words against you, and nod upon you with my head?* The meaning is Negative, *If you were in my soules stead, I could doe none of these things. Could I doe them? No* (as we say) *I could as soone eate my owne flesh as doe them: If I were at ease, and you in paine, could I deale thus with you? I would dye rather then deale so with you.* This reading is good, and hath a greater emphasis in it then our bare affirmative reading, though the sense and scope of both be the same.

If your soule were in my soules stead.

Some read this Optatively, or as a wish, *O that your soule were in my soules stead*; and then the latter words are taken as a promise or profession of offices of love: First, *I would heap up words for you.*

חבר *Concinnare apte disponere.*

The Hebrew word which we translate *to heap*, signifies properly to prepare and fit a thing, to fashion and put it into a good frame; it is not a rude, inartificiall heaping of things together, without forme or fashion, as the first Chaos was; but a beautifull elegant digestion or composure of them, in the exactest forme and fashion, like that of the severall peices of the World, conjoyned in that worke of the six dayes creation: As if he had sayd, *O that your soule were a while in my soules stead, see how I would use you, how I would deale with you; truely, all the hurt I would doe to you, should be this, I would prepare the softest and the sweetest words I could with all my skill and rhetorick, to ease your sorrows; I would speake musicke to your eares, and joy to your hearts; I would study and compose a speech on purpose, to revive and raise your drooping, desponding spirits.*

So also the second branch may be interpreted, *And shake mine*

mine head at you, or over you: For to shake the head, notes pittie and compassion; to shake the head is the posture of those who mourne with, or for their Friends. Hence the word is translated to bemoane (*Nah.* 3. 7.) *Who will bemoane him* (Chap. 42. 11.) *Job's friends came to bemoane him*; 'tis this word, *They came to shake their heads over him, because of all the evill which the Lord had brought upon him.* One of the Ancients makes this exposition, the Text, *I would have shaken my head over you bemoaningly, or with compassion:* The same word may well signifie to shake the head, and to pity, seeing they who pity others, use to shake their heads over them, and say, *Ah my Friend*, or *Ah my Brother.*

καὶ ἐκίνησα ἂν ἐφ' ὑμῖν τὴν κεφαλὴν συμπαθῶς. *Et movissem super vos caput condolenter.* Chrysost.

So then, if we reade the words as a wish, *O that your soules were in my soules stead*; yet *Job* did not wish it for their hurt, but that he might have an opportunitie to shew how much hee would labour to bee their Servant in Love, to doe them good.

Hence Note.

A good man doth not wish ill to those who have rewarded him with evill upon any other termes, then a discovery of his owne goodnesse. 'Tis sin to wish that they who are in a comfortable condition, might fall into our misery, though they have been miserable comforters to us in our misery. We may not (in this case) wish paine or sorrow to any sort of men, except upon one of these two considerations.

First, That we may give them an experiment of our tendernesse towards them, in doing them all the good we can in their affliction.

Or secondly, That God may give an experiment of his graciousnesse towards them, in doing them good by their afflictions.

The Prophet *Isaiah* (Chap. 14. 10.) foreshewes how they who had been weakned by the power of *Babylon*, should insult over weakned *Babylon*, *All they shall speake and say unto thee, Art thou also become weake as we? Art thou become like unto us?* The people of God shall at last rejoyce (in reference to the glory of God, and publick good) to see their destroyers destroyed, and those weake who have weakned them. But the people of God (in reference to any private, or personall interest) cannot rejoyce at the destruction, or in the weaknesse of

of any man, much leſſe can they wiſh them weake that they might have an opportunitie to rejoyce over them. *Paul* was a Priſoner, and in bonds, yet he did not wiſh the worſt of his Enemies in Priſon, or in Bonds with him; he onely wiſht that they might enjoy the ſame liberty by *Jeſus Chriſt*, which himſelfe enjoyed. For when he had almoſt perſwaded King *Agrippa* to be become a Chriſtian, he ſaid, *I would to God, that not thou onely, but alſo all that heare me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds* (Acts 26. 28, 29.) I would keep my chaines, and troubles to my ſelfe, I would have none of you know my ſorrows; but I would that all your ſoules were in as good a ſtate as mine, and knew my comforts. *A holy heart wiſheth all well, as well as it ſelfe*; and if at any time he wiſheth that to the vvorſt of his enemies, which is penally evill, he doth it vvith an eye both to their ſpirituall and eternall good.

Thus of the words as they are read in the forme of a wiſh.

We read them as a Suppoſition, *If your ſoules were in my ſoules ſtead:* And then the two latter branches muſt be interpreted as acts of unfriendlineſſe, ſhewing what *Job* could, but would not doe, as was toucht before.

I could heap up words againſt you.

That is, I could make long ſpeeches, and enlarge my ſelfe in diſcourſe, I could ſpeake terrour, and thunder out whole volleys of threats againſt you; I could deafe your eares with loud voyces, and ſad your hearts with heavy cenſures. There is a figure in Rhetorick called *Congeries*, or *The Heape*. Many words to the ſame ſenſe, eſpecially when there is little in them but words, are called juſtly, *a heape of words*: Now, ſaith *Job*, I could be as nimble at this figure as you; and with my ſpeech I could mix your action.

Quaſſare caput, *apud authores Latinos geſtus eſt hominis irati aut minantis aut lamentantis.* Druſ.

Shake my head at you.

Shaking the head, notes ſcorne and threatning (*Pſal.* 22. 7.) *All they that ſee me, laugh me to ſcorne; they ſhoot out the lip, and ſhake the head, ſaying, He truſted on the Lord*, &c. So the afflicted Church complaines (*Pſal.* 44. 14.) *Thou makeſt us a by-word among the Heathen, a ſhaking of the head among the people.* We

Ridentes caput motitant. Druſ.

We have this action joyned with two more, which ſignifie the greateſt contempt, by lamenting *Jeremiah* (*Lam.* 2. 15.) *All that paſſe by clap their hands at thee, they hiſſe, and wag their head, at the Daughter of Jeruſalem, ſaying, Is this the City that men call the perfection of beauty, the joy of the whole Earth?*

Our bleſſed Saviour (upon whom contempt and ſcorne was to vent it ſelfe all manner of wayes, hee being to beare all that ſcorne, as well as all that paine which was due to our ſins, our bleſſed Saviour, I ſay) was ſcorned this way (*Matth.* 27. 39.) *And they that paſſed by reviled him, wagging their heads.* So then to ſhake, or wagge the head at a man in affliction, ſpeakes, as ſometimes our pity, ſo moſt times, our contempt; and as it is uſually accompanied with audible mockings, ſo it ſelfe is a viſible mock: Which being interpreted, ſpeakes thus to the perſon afflicted, *Thou evill-doer, or thou hypocrite, thou doeſt even well become thy ſufferings, all theſe miſeries are well beſtowed on thee*, &c.

In this ſenſe *Job* ſeemes to ſpeake here, *I could ſhake my head at you:* I have indeed been as one mocked of his friend (*Chap.* 12. 4.) and I could mock my friends, I could laugh at your calamity, and mockt when your feare commeth; but my conſcience beares witneſſe with me, that it it ſhould come, I would not.

Hence Note.

Firſt, *A godly man hath a power to doe that evill which he hath no will to doe.*

A carnall man hath a will to many evills, for which hee hath no power or opportunitie: A godly man would not doe any evill, how much power and opportunity ſoever he hath. And indeed though he hath a naturall, or civill, yet he hath not a morall power to doe any evill. In which ſenſe the Apoſtle ſpeakes of a regenerate perſon, (1 *Joh.* 3. 9.) *He that is borne of God cannot ſin:* He hath a naturall power to ſin any ſin, to lye, to be drunke, to be uncleane, &c. He may have a civill power to oppreſſe, to deceive, to wrong his Brother; yet he cannot turne either his hand or his heart to ſuch works as theſe are: he hath learned better, and is better. He is borne of God, his bloud and pedigree is ſo high, that he cannot meddle, nor trade in ſuch low things. *Wiſedome is too high for a foole* (ſaith *Salomon*, Prov. 24. 7.) *and folly is too low for a*

wiſe

wise man. When *Joseph* was sollicited by his Mistresse to commit folly with her, he answers, *How can I doe this great wickednesse, and sin against God* (Gen. 39. 9.) *Joseph* wanted neither power, nor opportunity to doe that wickednesse; yet he saith, *How can I doe it?*

Paul and his fellow-Apostles had wit and parts sufficient to oppose the truth, yet he saith (2 Cor. 13. 8.) *We can doe nothing against the truth, but for the truth. Paul* was a great doer, and he saith (Phil. 4. 13.) *I can doe all things through Christ strengthening of me*; but *Paul* could doe nothing to the dishonour of Christ. Doubtlesse *Paul* could have maintained an argument, and drive on an objection as farre as another man, against the truth, if he would have set himselfe to it, and have made that his businesse; but he had not a minde to doe it: The bent of his spirit did not lye that way, hee was all for Christ, and the Gospel; he was a Giant for the truth, but an Infant, a weakling, as weake as water against it; hee had neither an understanding to conceive, nor a tongue to speake to the disservice of Jesus Christ.

Narrat justus quid facere potuit, sed ne justitiam deserat, quod facere potuit declinat. Greg.

It is a good observation of one of the Ancients, upon this place, *A just man declares what he can doe, but that he may not desert Justice, he forbeares to doe what he can.* The providence of God sets bounds to the power of a carnall man, but the spirit of God sets bounds to the power of a holy man; if a carnall man keep within compasse at any time, it is because he is restrained; but a godly man keeps within compasse, because he is renewed. *Laban* tels *Jacob* (*Gen.* 31. 29.) *It is in the power of my hand to doe thee hurt:* And why did not *Laban* hurt *Jacob?* Was it from any principle of love or righteousnesse in *Labans* breast? The Text is silent in that, and *Laban* himselfe seemes to tell us, whence it was, in the same Verse, *The God of your Fathers spake unto me yesternight, saying, Take thou heed that thou speake not to Jacob*, &c. And this his speaking to *Laban*, *Jacob* cals, *Gods rebuking of Laban* (*Vers.* 42.) implying, that if God had not stopt him, he would have done him hurt.

It was more then once in the power of *Davids* hand, to hurt, yea to slay *Saul*, and he was strongly moved by some of his great Officers to doe it, yet he strongly refused to doe it, or to suffer it to be done, because it would have been sin in him to doe it, himselfe being a private person, and the way in

in which he had any opportunity to doe it, being onely a private way, when *Saul* was in the Cave, covering his feet (1 *Sam.* 24. 3.) or in a Trench fast asleep (1 *Sam.* 26. 7.) and therefore (though he had strengthened himselfe against *Saul* with an Army, and was ready (upon his provocation) to stretch forth his hand against him in Battell, yet) he saith, *Who can stretch forth his hand against the Lords annoynted, and be guiltlesse? David* was not stopt from hurting *Saul*, by a rebuke from God, but by the rule and dictate of his owne conscience. The thing might have been easily done, but because it could not be innocently done, therefore *David* could not doe it.

Secondly, Observe more specially to the matter of this Text.

A godly man (when himselfe) cannot be harsh and greivous to others, though he have never so much advantage to be so.

His cannings are not for such uses. What the Apostle saith of his Ministeriall power, a gracious heart saith of all his power, It is *for edification, not for destruction* (2 *Cor.* 13. 10.) He designes his power for the helpe and comfort of all, not for the hurt or greife of any. A good man is mercifull to his Beast; how then can he be unmercifull to his Brethren? He pitieth a Beast fallen under a burthen, how then can he be cruell to his Brother when he is under burthens? Nature, or common humanity abhorrs such actings; much more doth Grace. *Paul* gives this charge to Beleevers, *Beare yee one anothers burdens, and so fulfill the Law of Christ* (*Gallath.* 6. 2.) This Law of Christ is written in the heart of every man, who is Christs, and therefore he is far from adding to another mans burden: He that hath a fellow-feeling of his Brethrens sorrows, will not encrease their sorrows; no man will purposely encrease, or add to that burthen which himselfe must beare. *Could I speake as you doe?*

Thus for the Negative, what *Job* would not have done, if their soule had been in his soules stead.

But, What would he have done? He tells us in the next Verse, this is the course that I would take.

Vers. 5. *I would strengthen you with my mouth, and the moving of my lips should asswage your griefe.*

This is my designe, and all the hurt I intend you. These

words in the substance of them have been opened (*Chap* 4. 4.) where *Eliphaz* tells *Job*, that he had done, what here he promised he would doe, *Thy words have upholden him that was falling, and thou hast strengthened the feeble knees: Thou hast instructed many, and thou hast strengthened the weake hands* *Eliphaz* had given testimony for *Job* that he had done what *Job* now professeth he was resolved, to doe, and would doe in case he were put into their condition, and they into his, *I would strengthen you with my mouth*: that is, With the words of my mouth; and (which is the same) *the moving of my lips should asswage your griefe.*

Here are the two parts of consolation, and the two great duties of a comforter.

The first is, to strengthen sorrowfull man.

The second, is to abate the strength of his sorrows.

Job was resolved upon both: Were they weake in faith, and hope, he would strengthen them; were their feares and doubtings strong, he would endeavour to weaken them, *I would strengthen you with my mouth, and the moving of my lips should asswage your griefe.*

Motio labiorum meorum prohiberet. Heb. *Sc. dolorem vestrum.*

The word *Griefe* is not expressed in the Hebrew: there it is onely thus, *The moving of my lips should asswage*; be it what it will that greives you, I would labour to asswage it: I would asswage your feares, your sorrows, your impatience, your unbeleife; whatever spirituall evill were upon you, the moving of my lips should be for the removing of it. Or (as others render) *For the turning of it away.* For the word signifies,

First, To abate in degree.

Secondly, To turne away, or to stop altogether.

My designe should be upon both, I would study to the utmost of my power and parts, not onely to mitigate, but quite to remove whatsoever I should finde an affliction to you.

It hath been shewed (*Chap.*4. 4.) what power words have, both to strengthen weake faith, and to asswage the strongest griefe, thither I referr the Reader; onely take two breife notes from it.

First, *A good man doth not onely abstaine from the hurt that he might doe another, but he labours to helpe him, and to doe him good.* Not to snap words in anger upon them that are in misery, not

not to shake the head at them in contempt, is onely a Negative peice of charity and kindnesse: 'Tis our duty to use our utmost endeavour to refresh and comfort them. Negative acts of kindnesse are not the fulfilling of the Law of love, it is not charity to the poor, to say I will not make them poorer, I will take nothing from them; it is our duty to give them of what we have. When a man is sorrowfull, it is not enough to say, I will not increase his greife; it is our duty to lessen it, yea to turne it into joy.

And this is more considerable, in reference to the persons with whom *Job* had to doe; they had given him very hard measure, yet he would not requite them with hard measure; he would measure that to them which was good, and he would give them good measure. It is the common rule of humanity, to doe good to those who doe us good; it is more then beastly, even devillish cruelty, to hurt those that doe us good; it is the height of Christianity, to doe good to those who have been a hinderance to us, and to comfort those who have caused our sorrow. The Apostolicall rule is, *Recompence to no man evill for evill* (*Rom.* 12. 17.) And againe (*v.* 19.) *Dearely beloved, avenge not your selves, but rather give place unto wrath:* The Apostle doth not meane, that we should give place to our owne wrath, if we doe so, we *give place to the Devill*, as the same Apostle intimates (*Ephes.* 4. 26, 27.) Our owne wrath must be stopt and resisted, quenched and put out. Then, what, or whose wrath is it, that we are commanded to give place unto? This wrath may be taken two wayes.

First, For the wrath of that man, who is our enemy; we must give place to his wrath, not by approving him or his wrath, but by not answering him with wrath. If when another storms we are calme, if when he rages, we shew all gentlenesse, and meeknesse both of speech and spirit, then we give place to his wrath: that is, We make it roome to passe away and evaporate: *Solomons* Proverb is the summe of this Exposition (*Pro.* 15. 1.) *A soft answer turneth away wrath, but greivous words stirr up anger.*

Secondly, When *Paul* adviseth us not to avenge our selves, but *rather to give place to wrath*; we may understand it of the wrath of God; and the very next words, which the Apostle alleadgeth from (*Deut.* 32. 35.) carry the sense clearely

 this

this way, *For it is written, vengeance is mine, I will repay, ſaith the Lord:* As if the Apoſtle had ſayd, if you take upon you to avenge your ſelves, you take Gods work out of his hand; it belongs to God as much to take revenge, as it doth to give reward. And therefore as a man who having done good, is over carefull and anxious how to get his reward, takes rewarding work out of Gods hand, and ſhall have no more reward then he can get himſelfe; as Chriſt tells the Phariſees in that caſe (*Matth.* 6. 2.) *Verily I ſay unto you, yee have your reward:* And all that a man can get himſelfe, is not worth the having.

So the man, who having ſuffered wrong, goes about to revenge himſelfe, takes revenging work out of Gods hand, and ſhall be righted no further then he can right himſelfe, which is but little, if any thing at all; whereas if he would give place to the wrath of God; that is, Let God alone, by ſuch wayes as his Juſtice ſhall rayſe up, to right him, againſt his adverſary, he would right him fully. So that our intereſt doth not lye in returning evill for evill, but in returning good for evill to our Enemies; as Saint *Paul* concludes (*Rom.* 12. 20.) *Therefore if thine Enemy hunger, feed him, if he thirſt, give him drinke; for in ſo doing, thou ſhalt heap coales of fire on his head.* That is, thou ſhalt eyther melt and mollifie his ſpirit towards thee, as hardeſt mettals are by coales of fire (ſome ſuch melting we may ſee in *Saul* towards *David*, when he forbore to take vengeance on him (*1 Sam.* 24. 16. *Chap.* 26. 21.) or thou ſhalt heap coales of divine vengeance upon him, by making his malice and hatred againſt thee more inexcuſable: Which latter though it may be looked upon as a conſequent of our doing good to our Enemies, yet we muſt take heed of making it the end why we doe ſo, for that were to ſeeke revenge while we forbeare it, and to doe good for that end, were *to be overcome of evill*; which the Apoſtle forbids in the cloſe of that Chapter.

Job in this Text was far from profeſſing a readineſſe to aſſwage the griefe of his unkinde, or enemy-like Freinds, upon hope that God would encreaſe their ſorrow.

Secondly, Obſerve.

Words duly ſpoken and applyed, are of great power.

How forcible are right words? Is *Jobs* queſtion (*Chap.* 6. 25.) He

He doth not there anſwer his queſtion, nor tell us how forcible they are, but here he doth. They are of ſuch force, that they ſtrengthen weak ſoules, and aſſwage the moſt ſwelling floods of ſorrow.

God at firſt gave being and motion to all creatures, *with the moving of his lips:* He by the moving of his lips hath ever ſince ordered all their motions: The word of man produceth great effects, the tongue ſets all hands on worke; and what almoſt cannot the tongue of man doe? *The tongue is a little member* (ſaith the Apoſtle *James*, *Chap.* 3. 5.) *and boaſteth great things:* Now as the tongues of vaine men boaſt great things which they cannot doe; ſo the tongues of wiſe men can really doe great things. *Vaine men* (as we ſay) *will take thirteene to the duzzen*, but cannot performe one. *Wiſe men though they ſpeake not much, yet they can performe much with a word ſpeaking.* And though as the ſame Apoſtle declaimes moſt holily againſt the tongue of a wicked man (*Verſ.* 8.) that his tongue is ſuch an unruly evill, that no man can tame it; yet there have ſcarſe ever been found any men ſo unruly, but the tongues of wiſe and godly men have tamed them: yea the tongue of a wiſe man is to an unruly man, and often to a multitude of unruly men, as a bit in a Horſes mouth, or as a Rudder to a Ship, turning him or them about which way ſoever he liſteth; as this Apoſtle teacheth us by theſe ſimilitudes (*Verſ.* 3, 4.) the tongue of every man is to, and doth to himſelfe, whether it be good or evill. And as the tongue is thus powerfull in civillizing the rude, and in appeaſing the humours of thoſe who are moſt outragious; ſo it is very powerfull in ſupporting thoſe that are ready to ſinke, and in aſſwaging the griefe of thoſe who are moſt diſconſolate and ſorrowfull.

Laſtly, Whereas *Job* ſpeaks peremptorily, as if he ſaw the effect, or were aſſured of it, aforehand, *I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your griefe: Job* knew that the ſucceſſe of all his counſells depended upon the concurrence and bleſſing of God; yet thus he ſpeakes.

Hence Note.

A man may ſay he hath done that, for the doing of which he hath uſed ſuitable and faithfull endeavours, whether the thing be done or no: The Lord ſaith to *Jeruſalem* by the Prophet *Ezekiel* (*Chap.*

(*Chap.* 24. 13.) *Becauſe I have purged thee, and thou waſt not purged.* Now as God takes it upon him, that he had purged them, though they were not purged, becauſe he gave them ſo many meanes and helpes for their purging; ſo any man in his proportion, may take it upon him, that he hath ſtrengthned their faith, abated their griefe, yea and ſaved their ſoules, among, and towards whom he hath diligently uſed thoſe meanes appointed by God for the attaining of thoſe great and noble ends, though poſſibly thoſe ends be not attained. God himſelfe reckons thus of all the labours of his faithfull ſervants, they ſhall be rewarded as having done that which they have been doing with their hearts, hands, and tongues, though they ſee little fruit of either. *Then I ſayd, I have laboured in vaine* (*Iſa.* 49. 4.) but though it was in vaine to thoſe for whom he laboured, that is, they got no good by it, yet it was not in vain to him who laboured, he got much good by it; as it follows in the ſame Verſe, *Surely my judgement is with the Lord, and my worke* (or my reward, one word ſignifies both reward and worke, to ſhew that theſe can never be ſeparated, *my worke*, ſaith hee) *is with my God*; and *Verſ.* 5. *Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord, and my God ſhall be my ſtrength.*

As we are not to judge of the goodneſſe of any cauſe by the ſucceſſe, but by the juſtice of it; ſo neither doth God adjudge the reward of any work by the ſucceſſe, but by the goodneſſe of it, together with the ſweat and ſincerity of him that doth it. *As the will of a godly man is accepted for the deed, ſo his deed is accepted for the ſucceſſe.*

JOB,

JOB, Chap. 16. Verſ. 6, 7, 8, 9, 10, 11.

Though I ſpeake, my griefe is not aſſwaged: and though I forbeare, what am I eaſed?

But now he hath made me weary: thou haſt made deſolate all my company.

And thou haſt filled me with wrinkles, which is a witneſſe againſt me: and my leanneſſe riſing up in me, beareth witneſſe to my face.

He teareth me in his wrath, who hateth me: he gnaſheth upon me with his teeth, mine enemy ſharpeneth his eyes upon me.

They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.

God hath delivered me to the ungodly, and turned me over to the hands of the wicked.

IN the five former Verſes of this Chapter, *Job* reproved the perſonall faylings of his Freinds towards him; he now enters upon the confutation of their opinion. This is the conſtant method, both of *Job* and his Freinds; they never come to the matter till they have fallen upon the man; nor touch the opinion, till they have dealt with the perſon. And this is the tenour of moſt mens ſpirits, to this day, in diſputes and controverſies; and ſome doe not onely deale with the man before the matter, but loſe the matter in dealing with the man, entangling, and engaging themſelves ſo much in perſonall quarrels, that they forget, or deſert the doctrinall quarrell. *Job* and his Freinds, though they were too mindfull of the former, yet they did not forget the latter, and here *Job* addreſſes himſelfe unto it. Yet before he enters upon the ſtate of the queſtion, he ſets forth his owne ſtate, and ſhews how it was with him; granting (which *Eliphaz* had made the ground of his accuſation) that he was in an extreamely afflicted condition, yet denying what he from thence inferred, that he was therefore wicked, or continued knowingly in any ſinfull courſe. He deſcribes his afflictions with much variety of Argument and Elocution, to the ſeventeenth Verſe.

First,

Firſt, Aggravating them by their unmoveableneſſe, or remedileſneſſe: His ſorrows were ſtubborne, and ſuch as would not yeeld to any kinde of remedy.

Verſ. 6. *Though I ſpeake my griefe is not aſſwaged, and though I forbeare, what am I eaſed?*

In the former Verſe *Job* ſpeakes in a high ſtraine of aſſurance, that if his Freinds were afflicted, *The moving of his lips ſhould aſſwage their griefe:* But it ſeemes, his owne experience had taught him, that the moving of his lips could not aſſwage his owne greife: *Though I ſpeake* (ſaith he here) *my griefe is not aſſwaged.*

Hence Obſerve.

A man may doe that for others which he cannot doe for himſelfe. He may comfort others in their ſorrows, when he cannot comfort himſelfe, he may reſolve others in their doubts, when he cannot reſolve himſelfe, hee may anſwer to caſes which their conſciences put him, when he cannot anſwer his owne; yea 'tis poſſible for a man to ſpeake ſuch words to another, as may turne him from his ſin, and ſave his ſoule, and yet himſelfe continue in ſin, and loſe his owne ſoule for ever. Naturaliſts have a rule concerning the ſenſes, That, *when a ſenſible object is brought too neere, or layd upon the ſenſe, it not onely hinders, but takes away the preſent ſenſation.* This holds a proportion in rationall actings: the neerer any one is to us in relation, the harder it is to fixe counſell upon him; and becauſe wee are neereſt to our ſelves, therefore it is hardeſt of all to counſell our ſelves.

Our Saviour Chriſt prevents what he foreſaw ſome ready to object againſt him (*Luke* 4. 23.) *Yee will ſurely ſay unto me this Proverbe, Phyſitian heale thy ſelfe.* The Proverbe in its Originall is (I conceive) to be underſtood perſonally; but as Chriſt ſuggeſts it there, it is to be underſtood Nationally, or Provincially, *Heale thy ſelfe*, is, *heale thy owne Countrey*; exerciſe thy power of working miracles there, as well as thou haſt done it in other places; that this is the meaning of it, appeares plainely by the next words, *Whatſoever we have heard done in Canaan, doe alſo in thine owne Countrey:* For Chriſt as yet had wrought no mighty works of healing there (*Mark* 6. 5.) But why was Chriſt ſo ſlow in manifeſting himſelfe to his

his owne Countreymen? Hee gives the reaſon (*Verſ.* 24.) *And he ſayd, Verily I ſay unto you, no Prophet is accepted in his owne Countrey:* The Goſpel of *Mark* (Chap. 6. 4.) adds two cloſer relations, *His owne King, and his owne Houſe:* They in a mans houſe are neerer to him then his kindred abroad, and his kindred are neerer to him then his Countrey-men; now among theſe, a Prophet hath no honour: They know him ſo much, that they doe not reſpect him, or his ſayings. *The Jewes ſayd, Is not this the Carpenter, the Son of Mary, the Brother of James,* &c. Chriſt being thus neere to them, had little honour among them. Now for as much, *as a man is neerer to himſelfe*, not onely then his Countrey-men, but then any of his Kin; therefore his owne counſels and comforts have ordinarily ſo little effect upon himſelfe; he is not accepted in his owne breaſt. There are ſome indeed ſo gracious, or great in their owne eyes, that they vvill aske counſell of none but themſelves, nor follow any adviſe but their owne; but uſually man ſeeks out, as being neither able to ſatisfie his owne doubts, nor abate his owne ſorrowes, though poſſibly, more able for both, then he to whom he ſeeks. *Though I ſpeake, my griefe is not aſſwaged; and though I forbeare, what am I eaſed?*

Some conceive *Job* ſpeaking here like an Orator, who ſeems to ſtand in doubt vvhat to doe, and therefore trembles out his Preface in ſuch words as theſe, *Shall I ſpeake, or ſhall I be ſilent? Shall I open my lips, or ſhall I forbeare? Job's* paine received no check vvhich way ſoever of theſe he tooke, and therefore it ſeemed vaine to attempt either.

Eloquar an ſileam? Quid agam? ſi locutus fuero, &c. Vulg.

Though I ſpeake.

That is, *If I ſtand up in my juſt defence to anſwer, and take away your objections, yet my griefe is not anſwered; that is as buſie with me, and as talkative as ever it was; yea, then you object my impatience under ſufferings, as an argument of my ſin.*

Nunc eo res redierunt, ut quo me vertam neſciam aut quid agam, nam nec loquendo nec tacendo quicquam proficio. Merc.

And though I forbeare.

That is, *If I byte in my paine, and ſpeake not, if I ſtand mute, as attentive to heare you ſpeake, yet my ſorrow moves not; yea, then you judge my ſilence an argument of my ſecret guilt, and that all is true which you have ſayd againſt me, becauſe I ſay nothing for my ſelfe.* Thus,

What am I eaſed ſayth the Text in our tranſlation? The Hebrew

ſaith, *What goeth from me?* That is, *What of my paine, what of my ſorrow goeth away from me, when I ceaſe, or forbeare to ſpeake?* So that,

The generall ſenſe of this Verſe is to ſhew that his troubles were paſt hope of redreſſe; they found no cure; none by ſpeech, none by ſilence: Griefe is ſometimes eaſed by ſpeaking, ſometimes by ſilence, eyther our owne or others.

To ſay nothing is a medicine for ſome mens ſorrow: the ſorrow of others cannot be medicin'd, but by ſaying much: A playſter of words hath cured many a wound, and the more words have been uſed, the more ſome wounds have feſtered, and the anguiſh of them hath increaſed.

Hence Obſerve.

There is no meanes of remedy left for that evill which is not remedied by the uſe and tryall of contrary meanes.

If neither ſpeech nor ſilence eaſe a mans minde, what can? We finde ſuch a kinde of arguing (though in a differing caſe) uſed by Chriſt (*Matth.* 11. 16, 17.) Where when he would ſhew how impoſſible, or at leaſt how extreamely difficult it was to pleaſe the Jewes (they were a humourous people, and let a man put himſelfe in what poſture he would, they would finde ſome fault, or have ſomewhat to object againſt him) *Whereunto* (ſaith Chriſt) *ſhall I liken this generation?* (they were ſo untoward, that Chriſt ſpeakes as if he were ſtraitned, how to finde out a fit compariſon for them, or could ſcarſe tell to what they were like; yet he tells us) *They are like unto Children ſitting in the Markets, and calling to their fellows, ſaying, Wee have piped and yee have not danced; we have mourned to you, and yee have not lamented.* When a man will neither mourne with us, nor rejoyce with us, what ſhall we doe with him? How ſhall we pleaſe him? For what company is he fit? That ſuch was the tendency of this ſimilitude, appeares plainly in the application which Chriſt makes (*Verſ* 18.) *For John came neither eating, nor drinking, and they ſay he hath a Devill:* They did not like the mournefull, auſtere courſe of *John: The Son of Man came eating and drinking, and they ſayd, Behold a man gluttonous, and a Wine-bibber, a friend of Publicans and Sinners:* They did not like the free converſe of Chriſt. When a people are of this ſpirit, or at this lock, that neither a man who is affable and courteous, ready both to receive, and give civilities, is welcome

welcome to them, nor yet he who is auſtere, and reſerved, cloſe, and ſtrict in his way, can give them any content, who, or what can content them? When neither piping nor mourning, when neither dauncing nor ſorrowing takes with us, what can? When we would deſcribe a perſon whoſe troubleſomeneſſe of ſpirit ſeemes unanſwerable, we ſay of him, *He is quiet neither full nor faſting:* that is, he is never quiet, or nothing can make him quiet. *Abraham* ſaith to his Nephew *Lot* (*Gen.* 13. 8, 9.) *Let there be no ſtrife I pray thee, betweene me and thee, and betweene thy Herd-men and my Herd-men, for we are brethren,* &c. *If thou wilt take the left hand, then I will goe to the right, or if thou depart to the right hand, then I will goe to the left.* Now as it is an argument of the ſweeteſt ſpirit, and fayreſt diſpoſition when a man is ready to take eyther hand, rather then breake the peace, ſo it argues the ſowreſt ſpirit, and moſt untractable diſpoſition, when a man will neither goe to the right hand nor to the left, when he will neither move forward nor backward; when he will neither give nor take, neyther buy nor ſell, there is no dealing with ſuch a man, for he waves all the wayes of dealing.

Thus alſo we conclude a people incorrigible, who continue in their ſins, whether God ſmite or heale, whether he deliver them from, or deliver them up into the hand of judgements, becauſe theſe are the utmoſt bounds, or the extreames of all thoſe providentiall diſpenſations which God uſeth at any time to turne a people from their ſin.

Againe, Wee ſay they are unperſwadeable whom neyther faire meanes, nor foule, can reduce; ſpeake them faire, they are naught; ſpeake them foule, they are naught ſtill; promiſe them good, they remaine evill, threaten them with evill, they will not be good. You may carry it out in all experiments, whereſoever you finde an evill frame of minde or body, or of affaires, which mends not, or doth not alter for the better, by the application of the other contrary, when the former hath been applyed without ſucceſſe, you may write under it (as to humane helpes) *This is a deſperate caſe, a diſtemper incurable.*

Yet further, *Job* in theſe words reflects upon his Friends; as if he had ſayd, *Some men, by complaining and opening their ſoares to thoſe who viſit them in their affliction, finde their Friends relieving*

them preſently with ſound counſell, and powring the oyle of conſolation into their wounded ſpirits; but alas, it is not ſo with me, for whether I ſpeake or hold my peace, it is all one; yee are all againſt me, and are neither perſwaded by my ſpeech nor by my ſilence, to apply proper remedies for the aſſwaging of my griefe, or the eaſing of my paines.

Hence Note.

It is the duty, and ſhould be the care of thoſe who viſit Friends in affliction, to pick ſomewhat out of what they ſay, or at leaſt to take occaſion from their ſilence, to adminiſter conſolation to their grieved mindes.

When the Servants of *Benhadad* came to *Ahab* to ſue for their Maſters life; the Text ſaith (*1 Kings 20. 33.*) *The men did diligently obſerve whether any thing would come from him* (that is, whether any word of hope would come from *Ahab*) *and they did haſtily catch it:* And *Ahab* had no ſooner ſayd, *He is my Brother*; but they catcht at this as a word of comfort, they had what they lookt for, and ſayd, *Thy Brother Benhadad.* If thou owneſt him as a Brother, ſurely thou wilt not uſe him as an Enemy: There is (to the point in hand) a holy cunning in catching up words, which drop from the lips of men in affliction; and 'tis our wiſedome to make improvement of them.

As for inſtance, There was an ancient Profeſſor (as I have been informed) in much diſtreſſe of conſcience, even to deſpaire; he complaining bitterly of his miſerable condition to a Friend, let this word fall, *That which troubles me moſt, is, that God will be diſhonoured by my fall:* This word was haſtily catcht at, and turned upon him to the aſſwaging of his griefe, *Art thou carefull of the honour of God, and doeſt thou thinke God hath no care of thee, and of thy ſalvation? A ſoule forſaken of God regards not what becomes of the honour of God: Therefore be of good cheere; if Gods heart were not towards thee, thine could not be towards God, or towards the remembrance of his Name.* Thus words ſhould be watcht, yea, and ſilence ſhould be watcht for advantages to eaſe a diſtreſſed ſoule.

Laſtly, Theſe words may refer to God; as if *Job* had ſaid, Whether I ſpeake, or whether I forbeare, God doth not come in to my helpe, I finde no comfort from him; he puts no ſtop to my paine, nor doth he aſſwage the floods of griefe which are

are ready to ſwallow me up. He gives me no eaſe at my complaining cryes, nor doth he give me any, at my patient ſilence. The next Verſe ſeemes moſt ſutable to this expoſition, where *Job* applyes himſelfe to God, ſhewing what he did to him, both while he ſpake, and while he held his peace; he wearied him ſtill, and left him in a wearied condition.

Verſ. 7. *But now he hath made me weary, thou haſt made deſolate all my company.*

We may ſee (in this context) that the ſpirit of *Job* was much troubled, by the troubledneſſe of his ſpeech. At this ſeventh Verſe he ſpeakes in the third Perſon, *He hath made me weary:* and before he gets to the end of it, he ſpeakes in the ſecond Perſon, *Thou haſt made deſolate:* In the eighth Verſe, *Thou haſt filled me with wrinkles:* In the ninth Verſe, *He teareth me in his wrath:* The tenth Verſe is Plurall, *They have gaped upon me:* Strange kinde of Grammar, ſometimes in the third Perſon, ſometimes in the ſecond, ſometimes in the Singular, ſometimes in the Plurall number; *His minde was uneven, or unſetled, and ſo was his diſcourſe.* We muſt not play the Criticks with the words of men in paine, nor ſubmit their ſentences to a Deske of Grammarians: Broken language, and incongruities of ſpeech, doe well enough become broken hearts, and wounded ſpirits: God will not call his Schollers in the Schoole of affliction to the Ferula for ſuch faults or falſe Latine falling from their mouthes, either in prayer or conferences, while their hearts are true, and the language of their ſpirits pure.

But now he hath made me weary.

[But Now] *Now*, is not here a Particle of time onely, or a ſpecification of the ſeaſon, noting that then God either began, or ſtill continued to make him weary; but it carries alſo a ſtrong aſſeveration, or the certainty of the thing; as in that promiſſory exhortation (*Hag. 2. 4.*) *Yet now be ſtrong O Zerubbabell, ſaith the Lord, and be ſtrong, O Joſhua.* Though you ſee things yet below expectation, though this be *a day of ſmall things*, yet take heart and encourage your ſelves to carry on this reforming worke. *Yet now be ſtrong*, even now, when ſo many things might weaken both your hearts and hands, and אך עתה

and be yee assured that I will not reject your confidence, but vvill cause you to prosper in it. And in promises, besides the certainty of the thing promised, and the speedy fulfilling of them, it intimates much sweetnesse of affection in him that makes the promise. On the contrary, in threatnings, and comminations, besides the certaintie and speed of them, it notes the sharpnesse and severitie of his spirit, who gives those threats. So (*Isa.* 5. 5.) *And now goe to, I will tell you what I will doe to my Vineyard. Now, goe to,* is chiding cheare. As if the Lord had thus rated them; *What? Have you served mee thus, as sure as I formerly planted and hedged this Vineyard, so surely will I now pull downe the hedge, and root it up.* In this fulnesse of sense take it here, *But now he hath made me weary*; certainly or of a truth he hath; I was once sweetly and strongly hedged about with mercy, *But now hee hath made mee weary and desolate.*

Nunc *in principio dictionis quandam cordis dulcedinem connotaret solet.* Bold.

He hath made me weary.

He, is not expressed in the Hebrew, and therefore there is a doubt who is meant by this *He*.

Some understand it of his griefe and sorrow, and read it thus, *But now it hath made me weary*; my paine hath tyred me.

Nunc autem oppressit me dolor meus. Vulg.

Secondly, Others understand it of vvhat had been spoken by his Friends; your tedious discourses, and severer censures have quite spent my spirits, and made me weary.

Our translation leads us to a person, and our Interpretation leads us to God; *He*, that is, *God, hath made mee weary. Job* every where acknowledgeth that God was the Author, and Orderer of all his sorrows; *Now he.*

לאה *Non solum fatigationem denotat, sed & fastidium molestissimum, tum animi tum corporis.*

Hath made me [*weary*] Or, *He hath wearied me*; it is but one word, and it signifies not an ordinary wearinesse, not such a wearinesse as comes upon us after a turne or two in the Feilds: A man who walkes into the ayre, to refresh himselfe, may come home weary; but it notes such wearinesse as wee feele after long and tedious travell, or after a hard journey; yea it notes not onely wearinesse of body, but the wearinesse of the minde. It is possible for a man to weary his body, and yet his minde remaine unmoved; bare outward action stirres not the minde. To ride, to run, to digg, or thresh, weary the body,

body, not the minde; but those workes which with action have contention in them, as to argue, and dispute, doe at once exercise and weary both minde and body. The wearinesse of the minde is the most painefull wearinesse, *Job's* wearinesse takes in both; thou hast wearied my body, and wearied my minde too, I am full of soares vvithout, and of sorrow within. And such was that wearinesse spoken of by the Prophet (*Isa.* 47. 13.) *Thou art wearied in the multitude of thy counsels*: that is, In going long journeys, to aske counsell of thy adored wise men, or Wizzards rather, of Southsayers, and Diviners; In this pursuit thou hast laboured thy body, and vexed thy soule, but profited neither. After all thy travels vvhat hast thou brought home but wearinesse? *Tyred flesh, and a tyred spirit is all the fruit of our addresses for comfort to any but God, or in the way of God.*

The Septuagint translate yet higher, *Thou hast made me mad or besides my selfe*: The Hebrew word signifies to distract, or to put one out of his wits: As if *Job* had sayd, *I am scarce my owne man, being over-burdened with those sorrowes God hath layd upon me.* *Sept. Exponunt de defectu rationis.* q. d. *vix præ dolore sum mei compos.*

Hence Observe.

First, *A state of affliction is a wearisome estate.* A man may be wearied who never stirres foot from the place where he stands or sits. O the wearinesse of a sick bed! Suffering, wearies more then doing; and none are so weary as they who are wearied with doing nothing.

Observe Secondly.

Some afflictions are a wearinesse both to soule and body.

There are afflictions which strike quite through; and there are afflictions which are onely skin-deep: As there is a filthinesse of the flesh, and a filthinesse of the spirit properly so called (for though every sin of the flesh, or outward man defile the spirit, yet there are many filthinesses of the spirit, which are never acted by the flesh, or outward man.) Thus the Apostle distinguisheth (2 *Cor.* 7. 1.) There are also some filthinesses which strike quite through flesh and spirit, body and soule. Thus there are some afflictions which are meerly upon the flesh; there are other afflictions vvhich are purely upon the spirit; the skin is whole, the body is in health, but the soule is vvounded, an Arrow sticks vvithin: And there

are

are a sort of afflictions vvhich strike quite through body and soule; as old *Simeon* tells the Virgin *Mary*, *A Sword shall peirce through thy soule* (*Luke* 2. 35.) or as the Psalmist speakes of *Joseph* (*Psal.* 105. 18.) according to the letter of the Hebrew, *Whose feet they hurt with fetters, his soule came into Iron, or the Iron entred into his soule*: Such afflictions are like the Roul spoken of by the Prophet *Ezekiel* (Chap. 2.) *Written with lamentations, mourning, and woe, within and without*; Some woes are vvritten onely vvithout, some vvoes are vvritten onely vvithin, others are vvritten vvithout and vvithin. Their Characters are legible upon the flesh; and their effects descend and sinke into the spirit. *Job's* afflictions were of this extension, he vvas smitten all over, and written quite through vvith woes and lamentions.

Thirdly, As the vvord reacheth the distemper of the braine. Observe.

Some afflictions doe not onely afflict, but unsettle the minde.

They unsettle not onely the comforts, but the powers and faculties of it: a man under some afflictions can scarse speake sense vvhile he acts faith, or doe rationally vvhile hee lives graciously.

A soule that hath grace, yea much grace, may appeare much scanted in the use of reason: As *oppression* (from men) *makes a wise man madd* (*Eccles.* 7. 7.) And the more wise a man is, the more madd it makes him: Fooles can beare oppression, and not be troubled much, because they doe not understand vvhat justice and right meanes; and that's the reason why in those parts of the World vvhere Tyrants reigne, they love to keep the people ignorant, poore, and low, for such are not much sensible of their oppressions; but oppression is very grievous to an ingenious, vvise, and understanding man, and therefore 'tis sayd to make him madd: *The purest intellectualls have the quickest sense of injuries.* Thus also some afflictions from the hand of God may (in a degree) make a godly wise man madd, and put him for a present plunge beyond the command of his understanding. It is the confession of holy *David* (*Psal.* 73. 22.) *I was even as a beast before thee, so foolish was I and ignorant*: If *David* a godly man acted below reason, when he saw the prosperitie of the wicked; how much more may a godly man act below reason, under the feelings

feelings of his owne adversity. *Heman* is expresse in this (*Psalm* 88. 15.) *While I suffer thy terrours I am distracted*: Yet the word in the Psalme doth not signifie properly the distraction of a man that is mad, but the distraction of a man that is in doubt; or the distraction of a man who knowes not what to doe, not of a man who knowes not what he doth, and yet that distraction, doth often lead to a degree of this; for a man who is much troubled to know what to doe, and cannot know it, 'grows at last to doe he knowes not what. We may also take in that about distraction arising from affliction, which was toucht about distraction caused by oppression: Those Christians who are highest in spirituals, and have the quickest sense of Gods dispensations towards them, doe sooneſt fall into it; whereas a soule upright in the maine, yet being of weak and low parts, and of small experience in thr things of God, will goe, yea groane under a heavie burden of affliction all his dayes, and not be much moved with it.

Fourthly, Observe.

A godly man may grow extreame weary of his afflictions.

Affliction is the burthen which God layes upon us, and it is our duty, not onely to beare it, but to beare it with contentednesse; yea we should labour to beare it with joyfulnesse, *My brethren* (saith the Apostle *James*, *Chap.* 1.) *Account it all joy when yee fall into divers temptations*; that is, Into diverse afflictions. But yet the best cannot alwayes rejoyce in temptations, nor triumph under a crosse; when affliction according to that description of the word (*Heb.* 4. 12.) comes *quick and powerfull, as a two edged Sword, and pierceth to divide; between the soule and the spirit, the joynts and the marrow*, when affliction (I say) cuts to the quick, a Beleiver is put hard to it) he may be so farre (for a time) from triumphing and rejoycing, that he can scarcely finde himselfe contented or patient; his burden may cause him to cry out, *O, the wearinesse!*

Carnall men cry out at every burden of duty in the service of God, *O what a wearinesse is it!* They are tyred with an houres attendance in holy things; O the burthen! Much more doe they cry out under the lighter burdens of affliction. How tedious is a day, or an houre of affliction; two or three fits of an ague, an aking tooth, a soare finger, O what a vvearinesse is this! They sinke presently. True Beleevers, as

they have more patience in doing, so in suffering; yet even their patience doth not alwayes hold out; they, as *Job*, spake sometimes mournfully, and complainingly: But now, *he hath made us weary.*

Thou hast made desolate all my company.

Quod legitur nunc in secunda nunc in tertia persona nihil in sententia mutat id quod admodum frequens est in Scriptura Pined.

It was *Hee* in the first clause, *Thou* in the second; *hee* and *thou* are the same person in *Jobs* Grammer, as was toucht before.

Thou hast made [*desolate.*]

שממה *Vastari seu desolari, ita ut videntes obstupescant & horreant.*

The word *Shamam*, signifies to waste, and destroy, and that not by an ordinary destruction, but so to destroy, as workes the beholders into amazement and wonder: This word signifies both to wonder, and to destroy; because great destructions cause wonder.

Thou hast made desolate all my company: Thou hast made such a desolation among them, that all who are about me lift up their hands (as we say) *and blesse themselves*, admiring to see this day. God brought such desolation upon *Jerusalem*, as set the World a wondering (*Lam.*4.12.) *The Kings of the Earth, and all the Inhabitants of the World would not have beleeved, that the Adversary and the Enemy should have entered into the Gates of Jerusalem: Christ will come* (at last with such mercies) *to be glorified in his Saints, as will cause him to be admired in all them that beleeve* (2 *Thes.* 1. 10.) He now comes sometimes with such afflictions to his Saints, as easily cause them who beleeve much more those who beleeve not to admire. *Thou hast wonderfully desolated or wasted,*

Et in nihilum redacti sunt omnes auctus mei. Vulg.

All my company.

All my [*company*] The word which we translate *Company*, is rendred, *The joynts or members of the body* by the Vulgar Latine, *Thou hast reduced all my members to nothing:* As if hee had sayd, Thou hast loosened the whole compages, or structure of my bones and body, thou hast untyed, or cut asunder all the ligaments that held me together. This translation is but an allusion; because the members of the naturall body are like a company of men joyned together in a civill or spirituall body, which is therefore commonly called *a Corporation.* Some contend much for this sense, *Thou hast made desolate all the members*

bers of my body: Especially because the scattering of his Family doth not so well agree, or comply (say they) with the wearinesse before complained of, nor with the *leanneſſe, and wrinkles*, which are spoken of afterward; both which belong properly to the body.

Yet I passe that, and take the word as we read it, to expresse a distinct affliction, thou hast wearied me in my person, and *hast made desolate all my company*; What company?

q. d. *desolasti omnem Synagogam meam.* Bold.

First, Some understand it of the company which used to flock to his Synagogue, in holy duties, and exercises: As if he had answered the words of *Eliphaz* (*Chap.* 15. 34.) *The Congregation* (*or Company of Hypocrites shall be desolate:* Here, saith *Job*, I grant it, *God hath made desolate all my company.* The Synagogues, and places of publick meeting were wont to be filled, but now that resort is stayed, they are all scattered, or diverted; and those publick places are filled with howlings and lamentations. Thus he grants *Eliphaz* what he had objected, and yet denyes what he thence inferred, that he was an Hypocrite.

Secondly, Rather interpret it of the company he had in his owne House, or for his particular Family. So it is a renewed complaint of the losse of his Children and Servants, of his Friends and Familiars, who used to resort to him, and stay about him.

Thou hast made desolate all my company: Some of *Jobs* company were made desolate; that is, they were destroyed; most of his Servants were slaine by the Chaldeans, and Sabeans, and all his children were slaine by the fall of a house (*Chap.* 1.) This company was made desolate indeed: Yet when he saith, *Thou hast made desolate all my company*, his meaning is, as Master *Broughton* translates, *Thou hast made me desolate of all my company*: that is, I am left alone.

Hence Observe.

The company of Children, and Friends, is a very great mercy.

Heman complaines much when he wanted this mercy, *Lover and Friend hast thou put farre from me, and mine acquaintance into darknesse. Job* makes, as a more particular, so a more patheticall enumeration of this losse (*Chap.* 19. 13, 14.) To be desolate so great an affliction, that it is often put for all afflictions; and to be desolate of company, is the worst

deſolateneſſe. When *David* had ſayd, *I am deſolate and afflicted*, he preſently adds, *The ſorrowes of my heart are enlarged* (*Pſal.* 25.16,17.) A man may be much afflicted, and yet not deſolate, but a man cannot be at all deſolate, but he muſt be extreamly afflicted. When the Prophet would put all the miſeries of the Jewes into one word, he puts it into this (*Iſa.* 1.7.) *Your Countrey is deſolate, your Land ſtrangers ſhall devoure it in your preſence*: And when a Land is devoured of ſtrangers, either it is made deſolate of its owne company, or its owne company is made deſolate. *Babylon* boaſts (*Revel.* 18.7.) *I ſit a Queene, and am no widdow*; that is, as I have power, ſo I have reſort and company enough, I am not deſolate: The Apoſtle puts theſe two together, Widdow-hood, and Deſolateneſſe (1 *Tim* 5.5.) *Now, ſhe that is a widdow and deſolate, &c.* So that when *Babylon* ſaith, *I am no widdow*, her meaning is, I am not deſolate; and hence the puniſhment of *Babylon* is threatned in this language (*Rev.* 17. 16.) *The ten hornes which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and make her deſolate, &c.*

Thoſe ten hornes are ten Kings, who ſometimes doted upon the painted beauty of that whore, and then made frequent addreſſes to her, and did throng about her from all parts of the World; but when once their eyes ſhall be opened, their hearts will ſoone be alienated; *They ſhall hate the Whore.* And then as they withdraw affection, ſo viſits and meſſages; *Babylons* Courts ſhall be crouded with Suiters no longer: Thus they ſhall make her deſolate of the company of her old friends, before they make her deſolate by bringing in new enemies, who ſhall ſtrip her, not onely of her company, but of her cloaths, yea of her skinne; they ſhall *make her naked, and eat her fleſh, and burne her with fire* (*Revel.* 17. 16.) Thus, as the miſery which came upon *Jeruſalem*, ſo the miſery which ſhall come upon *Babylon* meet in this, *The making of their company d ſolate*: yet in this they differ, the deſolations of *Jeruſalem* ſhall be (at leaſt myſtically) repaired, but the deſolations of myſticall *Babylon* (when they are fully come upon her) ſhall be irreparable.

Man is naturally (as the Philoſopher calls him) *a ſociable creature*, he loves company; they who are for a ſolitary life, *Monkes and Anchorets*, ſeem to have put off the nature of man.

There

There is an elective aloneneſſe, or retyredneſſe, at ſome times very uſefull for contemplation and prayer: *And we are never leſſe alone, then when we are ſo alone*; for then God is more ſpecially with us, and we with him. It is ſayd of *Jacob* (*Gen.* 32.24.) *Then Jacob was left alone*, not that *Jacobs* company had left and forſaken him, but that *Jacob* for a time had left his company: So, ſome render the Text actively, *He ſtayed, or remained alone. Jacob* ſtayed a'one purpoſely, that he might have freer communion with God in that receſſe and retirement from the creature; It is good for man to be alone from the company of man, that he may enjoy (more fully) the preſence of God.

Yet God himſelfe ſayd at the firſt when man was created, *It is not good for man to be alone*: There was no morall evill in that aloneneſſe (for when God ſpake this word, there was no ſuch evill in the viſible World) but God called it evill, becauſe it was ſo inconvenient for the civill well-being and inconſiſtent with the naturall propagation of man. And therefore as in reference to both theſe evils, God ſayd with his own mouth, *It is not good for man to be alone*; ſo in reference to th former of the two, God ſayd by *Solomon*, *Two is better then one, and woe to him that is alone* (*Eccleſ.* 4. 9, 10.) *Job* puts his aloneneſſe among his woes, *Thou haſt made deſolate all my company.*

But it may be ſayd, Had *Job* no company? Were not his Friends about him? Did not theſe three come to mourne with him, and to comfort him? And had they not been in diſcourſe with him all this while?

Yes, he had company, but it was not ſuitable company; he had evill ones about him, as he complaines (*Chap.* 19. and *Chap.* 30.) and though his three Friends were good men, yet to him they were no good company, becauſe ſo unpleaſant in their converſe with him.

Hence Note.

Some company is a burthen.

We ſay of many men, *Wee had rather have their roome then their company.* Man loves company, but 'tis the company of thoſe he loves. The comfort of our lives depends much upon ſociety, but more upon the ſuitableneſſe of ſociety: *It is better to dwell in the corner of a houſe top, then with a brawling VVoman in a wide*

a wide houſe (*Prov.* 21. 9.) And it is better to be in a Deſert among wild Beaſts, then in a populous City among beaſtly men. This made the Prophet deſire a lodging in the Wilderneſſe (*Jer.* 9. 2.) The Countrey about *Sodome* was pleaſant, like the Garden of God, yet how was the righteous ſoule of *Lot* vexed with the filthy and unrighteous converſation of the *Sodomites?* How uneaſie are our lives made to us by dwelling among either falſe Freinds or open Enemies?

In the Creation, when God ſaid, *It is not good for man to be alone*; he ſubjoynes, *Let us make him a helpe meet for him*. *Adam* had all the beaſts of the Earth about him, but they were no company for him, man knowes not how to converſe with beaſts, or employ his reaſon with thoſe that have none. As, *it is not good for man to be alone*, ſo to be in company that is not meet for him is as bad, or worſe then to be alone. Therefore ſaith God, *Let us make him a helpe meet for him*; the making of a Woman brought in meet company for mankinde; yet ſome men are as unmeet company for men as beaſts are, and are therefore in Scripture called *Beaſts*. *Paul* fought with ſuch *Beaſts at Epheſus*; there are few places free of them, and many places are full of them. *David* cryes out, *Woe is me that I am conſtrained to dwell in Meſech, &c.*

There was company enough, but it was wofull company. The Primitive Saints aſſociated themſelves, they *continued in fellowſhip one with another, as well as in the Apoſtles Doctrine, or in breaking of bread and prayer* (*Acts* 2. 42.) They were all of one minde, and were therefore fit to make one body. *The communion and fellowſhip of the Saints, is the lower heaven of Saints.* And the making of ſuch a company deſolate, is the ſaddeſt deſolation that can be made on earth: Communion of Saints in Heaven, is one great accellion to the joy of Heaven. And 'tis a great comfort to the Saints in the midſt of all the ill neighbourhood which they meet with here, to remember that they ſhall meet with no ill neighbours there; none but Freinds there, none but loving Freinds. There ſhall not be a croſſe thought, much leſſe a croſſe word or action among thoſe many millions of glorified Saints for ever; nor ſhall there be any among them there but Saints: no tares in that feild, nor chaffe in that floore, no Goates in that Fold, no nor any Wolves in Sheep-kins, no prophane one there, no nor any

Hypocrites there, Unſutable company would render our lives miſerable in Heaven it ſelfe. If God ſhould ſay to the godly and the wicked (as *David* once did to *Mephiboſheth* and *Ziba*, *Thou and Ziba divide the Land*) divide Heaven among you; might they not anſwer (with reverence) as *Mephiboſheth* did to *David*, Nay let them take it all to themſelves, O our ſoules come not into their ſecret, and unto their aſſembly let not our honour be joyned: if Swearers, Adulterers, Lyers ſhould be our company in Heaven, Heaven it ſelfe were unheaven'd, and everlaſting life would bee an everlaſting death. And that which further argues the burthenſomeneſſe of unſutable company, is, that even wicked men themſelves cannot but confeſſe that they are burdened with the company of thoſe who are good; if ſuch come in preſence where they aſſociate in any ſinfull converſe, how weary are they of their company? How do they even ſweat at the ſight of them? And how glad are they when ſuch turne their backs, and are gone: the onely reaſon why they like them not, is becauſe they are not like them, and they are not good company, becauſe they are good. All company is made deſolate to us, which is not made ſuitable to us. *Job* had many about him, yet he complaines, *Thou haſt made deſolate all my company.*

Job goes on yet to deſcribe his troubles; he wanted deſireable company about him, but he had ſtore of witneſſes againſt him; he was emptyed of his comforts, but filled with ſorrows, as might be ſeen in the ſymptomes and effects of ſorrow.

Verſ. 8. *Thou haſt filled me with wrinkles, which is a witneſſe againſt me: and my leanneſſe riſing up in me, beareth witneſſe to my face.*

As if he had ſayd, *Though I hold my peace, and ſay nothing, though I doe not aggravate my griefe, yea though I ſhould extenuate and hide it, yet there are witneſſes enow of it; my wrinkles ſpeake my griefe, and my leanneſſe ſhewes that I am feaſted with the ſowre herbes of ſorrow:* That's the generall ſenſe of this Verſe.

Si vellem celare aut verbis extenuare dolorem meum rugæ meæ teſtimonium dant, &c.

Thou haſt filled with wrinkles.

It is but one word in the Hebrew, we might render it, *Thou haſt wrinkled me*; or as Maſter *Broughton*, *Thou haſt made me all wrinkled.* The word is not found in this ſenſe any where elſe in

קמט *Rugas contraxit aliive corrugavit.*

ותקמטני *& corrugastime Non alibi quam in hoc libro in scriptura reperitur.*

Quod succidisti me, testimonio est. Merc.

in Scripture; but very frequently among the Rabbins. There are also two other significations of it which Interpreters have taken in here.

First, It signifies, *To cut off*, or *to cut downe* (*Chap.* 22. 15, 16.) *Hast thou marked the old way which wicked men have trodden? Which were cut downe out of time:* That old way was the way of sin (the way of holinesse is the oldest way, but the way of sin is a very old way.) They who have trod the way of sin, were cut downe by judgement, and they were cut downe *out of time*; that is, the course of Divine Justice prevented the course of nature, and struck them to death before death useth to strike. So some render it here, and then the sense riseth thus *Thou hast cut me downe by the stroke of these afflictions, and this is a witnesse against me.*

In significatione Chaldaica exponitur pro ligare & constringere.

Secondly, the word according to the Chaldee, signifies to binde, and fasten one with Cords, or with fetters of Iron, as Malefactors are bound in prison (*Prov.* 5. 22. *His owne iniquity shall take the wicked, and he shall be holden with the cords of his sin.* The Hebrew word which we render to *hold*, or *fasten*, is expressed by this of *Job* in the Chaldee Paraphrase. Taking this sense of the word, the interpretation given of the whole is, *Thou hast bound, or straitened mee with the cords of my affliction, lest I should get out, or make an escape, and this is a witnesse against me:* There is a truth in both these readings, as to this place; but because *wrinkles* are more proper to the *leanesse* which follows, therefore I shall not stay upon them, but keep to our own reading.

Quod his dolorum vinculis constrictum me tenes, ne quà elabi queam, testimonium fecit in me. Merc.

Thou hast filled me with wrinkles.

Wrinkles are caused two wayes.

First, Through old age; for then the moysture of the body being consumed, and so the skin contracted, wrinkles appear: These naturall wrinkles cannot be avoyded, if nature hold out to old age.

Secondly, There are accidentall wrinkles, such as are caused by strong diseases, which sucking up, or drawing out the moysture of the body, fade the beauty of it. Great sicknesses hasten on gray hayres, and make a young man looke old. *Job* was not filled with the wrinkles of old age (hee was in the strength of nature at that time) but he was filled with

with the wrinkles of sickenesse and sorrow; griefe had made furrows in his face, and his teares had often filled them: we commonly say, *Sorrow is dry*; 'tis so, because it is a dryer. *Solomon* tells us, that, *A merry heart doth good like a medicine, but a broken spirit* (which is the effect of much sorrow) *dryeth up the bones* (*Prov.* 17. 22.) The Church cryes out in the Book of *Lamentations*, *My flesh and my skin he hath made old* (*Lam.* 3. 4.) How did God make them old? He made them old not by giving them many yeares, but by giving them many troubles. Many troubles in one yeare, will make a man older then many yeares.

We have heard of some, whose hearts being filled with vexing cares have filled their heads with gray hayres in a very short time. As some have an Art to ripen Fruits, before nature ripens them; so the Lord hath a power to hasten old age, before nature makes us old. *Thou hast made my skin old*; that is, full of wrinkles and leanesse; these are the liveries which old age gives. The Apostle assures us, that Christ shall one day present the Church to himselfe, in the perfection of spirituall beauty and glory; that beauty and glory is described by the removall of that from her spirituall estate, which *Job* complaines of in his temporall estate: *Job* was full of spots and wrinkles, but she shall appeare, *Not having spot or wrinkle* (*Ephes.* 5. 27.) that is, Without any note or marke of old age upon her. A spot defaceth the beauty of a Garment, and wrinkles spoyle the beauty of the face. An old Garment is full of spots, and an old face is full of wrinkles. Old things passe away when we are made new creatures by grace; yet in that state (because we are not perfectly freed from the old man) our Garments have some spots, and our faces some wrinkles upon them: But in the state of glory, when all old things, even all the image of the old *Adam* shall be totally abolished, we shall not have so much as one spot or one wrinkle. Beleevers have now a righteousnesse in Christ without spot or wrinkle, or any such thing; they shall then have a holinesse in themselves, without *spot or wrinkle, or any such thing*; that is, They shall not onely not have any spot or wrinkle upon them, but they shall have nothing like it, nothing which hath any relation to it, nothing which either themselves or others shall mistake for it, they shall neither suspect nor be

ſuſpected to have a ſpot or a wrinkle about them. *A perfect ſoule-ſtate, and a perfect ſtate of body, hath no wrinkle in it.* *Job* to ſhew the decayes and blemiſhes of his body, ſaith he was full of wrinkles.

Againe, Theſe wrinkles by an elegant metaphor may refer to his whole outward condition: For as a mans face is wrinkled when he growes old, ſo are his riches when he growes poore, and ſo is his honour when he growes out of repute. Poverty is the wrinkle of riches, and diſgrace is the wrinkle of honour; we may take in all three here, for not onely was *Job's* body, but his wealth and honour were extreamly wrinkled, and therefore he had great cauſe to cry out according to all the Interpretations, *Thou haſt filled me with wrinkles.*

Which witneſſe againſt me.

I ſhall give the meaning of that, when I have opened the latter clauſe, where it is repeated, *My leanneſſe riſing up in me, beareth witneſſe to my face:* both parts of the Verſe have the ſame meaning.

My leanneſſe riſing up in me.

Some thinke, that *Job* anſwers what *Eliphaz* had given, as part of the deſcription of a wicked man, in the fullneſſe of his proſperity (*Chap.* 15.27.) where he tells us, that, *Hee covereth his face with fatneſſe, and maketh collops of fat on his flanks*; as if he had ſaid, *Freind Eliphaz, thou haſt told me, that wicked men are fat and full, if ſo, what are they who are leane and meagre? Canſt thou according to thy owne rule, read wickedneſſe in my phyſiognomie? My leanneſſe riſeth up in me, canſt thou raiſe an Argument from that againſt me?*

My leanneſſe.

Job's body was leane, his Purſe and Name were leane, his leanneſſe and his wrinkles were of the ſame extent, both reaching all his worldly concernments. The Lord threatens Idolaters (*Zeph.* 2.11.) that *he will famiſh, or make leane* (ſo we put in the Margin) *all their Gods.* *Jehovah*, the true God, who ſaith to man. (*Pſal.* 50.12.) *If I were hungry, I would not tell thee*, tells theſe falſe Gods, that hee will make them hungry: But what was the meat of theſe Gods? It was the honour

honour and credit, the worſhip and ſervice which they had among men. Indeed they who deny the true God, his due honour and worſhip, doe what they can to famiſh, or make him leane; and when the true God (as he hath done by the Preaching of the Goſpel) turnes men from Idols to ſerve, and worſhip him the living God, then he famiſheth thoſe Gods: When Idols loſe their eſteeme, their leanneſſe riſeth up, and they goe downe. Thus alſo it is with man, his leanneſſe may be ſaid to riſe when his credit falls.

Further, There is a twofold leanneſſe.

Firſt, Of the ſoule, or inward man.

Secondly, Of the body, or outward man.

When the Jewes luſted in the Wilderneſſe, and called for fleſh to ſatisfie the fleſh: *God* (ſaith the Text, *Pſal.* 106.15.) *gave them their requeſt, but ſent leanneſſe into their ſoule.* The ſoule in a proper ſenſe, is neither fat nor leane, and therefore the ſoule in this place of the *Pſalme*, muſt be taken improperly, or elſe the leanneſſe of it muſt. The ſoule is put improperly for the body, or for the whole man, and ſo, *he ſent leanneſſe into their ſoules*, is, the curſe of God cauſed them to pine ſecretly, or *he ſlew the fatteſt of them* (openly) *and ſmote downe the choſen men in Iſrael:* So this leanneſſe is expounded (*Pſal.* 78.31.) as if he had ſaid, God made them a thin and a leane company before he had done with them. Yet beſides this (I conceive) the Text doth intend ſome ſpirituall judgement; and then the ſoule is taken in a proper ſenſe, but leanneſſe in an improper ſenſe: and ſo, *he ſent leanneſſ into their ſoules*, is, while they inordinately deſired meat for their bodies, God withheld the ordinary food of their ſoules; He did not adminiſter his grace and holy ſpirit (which are the fatners of the ſoule) while they were thus hungry after dainties for the fleſh.

Job's Freinds thought him a leane ſoule, but he here confeſſes the leanneſſe of his body; and in that his continuall ſorrow the cauſe of it. So the Prophet cryes out, *My leanneſſe, my leanneſſe, woe unto me* (*Iſa.* 24.16.)

My leanneſſe [*riſing up.*]

Fatneſſe riſeth up, and not leanneſſe, when a man growes leane, his fleſh falls, and abates; skin and bone ſtick together,

Why then doth he say, *My leanneſſe riſeth up?*

Though, when a man is leane, his fleſh falls, yet his bones riſe: A fat mans bones are (as it were) buried in fleſh, you can ſcarce feele his ribs, but when he growes leane, his bones ſtick out, and riſe up: That is the meaning here, *My leanneſſe riſing up.*

Maciei videtur dare perſonam ut paulo ante rugis.

Job aſcribes a rationall act, both to his wrinkles and to his leanneſſe, as if both did ſpeak, and which is more, give evidence concerning him; he brings them forth as witneſſes at the barr, this ſpeaks, and that ſpeaks, he doubles it, *My wrinkles witneſſe againſt me, and my leanneſſe riſing up witneſſeth to my face:* When a witneſſe is to give in his evidence in any cauſe before a Judge, he riſeth up, or ſtandeth forth, that all may ſee him; *Job* preſents his leanneſſe in the proper poſture of a witneſſe *riſing up.*

The Originall varies ſomewhat in the latter clauſe from the former; we render both by witneſſing, but we may read it thus, *Thou haſt filled me with wrinkles, that hath been, or is a witneſſe, or* (as Maſter *Broughton* reads) *a proofe, my leanneſſe riſing up* (or which riſeth up againſt me) *anſwers* (or ſpeaketh) *to my face.* The meaning is, Theſe outward evills are evidence enough to my Freinds, that God is angry with me, and that I am wicked againſt God.

Job grants that thoſe wrinkles, and this leanneſſe were witneſſes of his afflictions, he never queſtioned their teſtimony, as to that point, neither indeed could he. *Jonadab* ſayd to *Amnon, Why art thou being the Kings Son, leane, or thin, from day to day, wilt thou not tell me?* (2 *Sam.* 13 4.) His leanneſſe told his Freind plaine enough, that all was not well; he read that in his face, onely he could not read the particular illneſſe there. If we ſee a young man, eſpecially the Son of a Great man, or of a King (who is waited upon with all worldly delights) wrinkled, and leane, is it not a witneſſe that he hath been ſick, or is overwhelmed with ſorrow? theſe teſtifie to his face, he cannot conceale it.

Magnum certè peccatum, quod tantum in florente illa ætate deformitatem & ſenilem ſpeciem induxit. Putant tantas afflictiones teſtes eſſe magnæ vulpæ & iræ Dei. Cor.

But *Job's* Freinds ſaid, theſe were witneſſes of his ſin: they produced the wrinkles of his body, as a witneſſe of his wrinkled ſoule; and the leanneſſe of his outward man, as an argument of his inward leanneſſe; they ſayd, theſe teſtified plainely, that he was not onely a great ſinner, but an Hypocrite

crite: And thus they argued all along, this was their conſtant plea; *Job* muſt needs be (according to this opinion) a man of an evill life, becauſe his life was filled with evills: *Thou haſt filled me with wrinkles, which is a witneſſe againſt mee*, &c.

Hence Obſerve.

Firſt, *Great afflictions leave their marks behinde them.*

Little afflictions leave no wrinkles, no leanneſſe behinde them, we recover out of them, and nothing appears of them; as it is in ſinning, ſome ſins leave no mark, ſuch are our daily infirmities, and common failings; but there are other ſins, which leave a mark behinde them, you cannot get them off ſuddenly, it may be you cannot claw off the marks of ſome ſins as long as you live: though the ſin be fully pardoned, yet the mark, the wrinkle, the leanneſſe of it may remaine to your dying day. *David* being defiled with adultery and murder, prayes, *Cauſe the bones which thou haſt broken to rejoyce:* Thoſe two were ſuch ſins as broke his very bones; they were to his ſoule, as the breaking of a bone is to the body: If a man break a bone, though it be well Set, yet it leaves a mark. *David* carryed the skarr of thoſe ſins to his Grave: Though God had forgiven thoſe ſins, and did not remember them, to impute them to *David*, yet when God had occaſion to ſpeake of *David* to his higheſt commendation, he could not forbeare the mention of thoſe ſins (1 *Kings* 15. 5.) *David did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the dayes of his life, ſave onely in the matter of Uriah.* The wrinkle or ſtaine of that ſin ſtuck upon *Davids* reputation, when the guilt of it was quite removed, and waſhed off from his perſon. 'Tis ſo with afflictions, ſome afflictions leave no mark, others goe deep: Though all afflictions are light comparatively to the weight of glory, as the Apoſtle ſpeaks (2 *Cor.* 4. 17.) *For our light affliction which is but for a moment, works for us a farr more exceeding, and eternall weight of glory:* Yet afflictions being compared among themſelves, ſome are light, and ſome are heavy: As a Cart that is heavy laden, cuts deep into the earth, and tells you where it hath gone; ſo doth the wheele of a heavy affliction drawne over body, ſoule, or ſtate.

Secondly,

Secondly, Observe (which is the naturall theologie of the Text.)

Wrinkles, and leanneſſe in youth, or ſtrength of age are an argument of extraordinary ſorrow.

Thirdly, Take the words according to the ſenſe of *Job's* freinds, which *Job* alſo hints as meeting with their objection, *They witneſſe againſt me:* that is, You uſe them, you bring them as witneſſes againſt me:

Then Note.

Great afflictions are looked on as proofes, or witneſſes of great ſinnes.

We no ſooner heare of, or ſee a man under great afflictions, but our firſt thought is ſurely he hath committed ſome great ſin. This is almoſt every mans ſuſpicion; but it is an ill grounded ſuſpicion. This point was ſpoken to (*Chap.* 10. 17.) where *Job* tells the Lord, *Thou haſt renewed thy witneſſes againſt me, &c.* There 'twas ſhewed how afflictions are brought in by God and man as a witneſſe; and this was the greateſt evidence, and (upon the matter) all the evidence which the Freinds of *Job* brought againſt him, his wrinkles, and his leanneſſe: I ſhall here onely add this caution.

Take heed of paſſing judgement upon the evidence of ſuch witneſſes as theſe, wrinkles, and leanneſſe; for though every wrinkle witneſſe that a man is a ſinner (were it not for ſin we ſhould have remained ever in our body and outward condition, as Beleevers ſhall be reſtored by Chriſt, without a wrinkle) yet they are not witneſſes that a man is wicked: I may ſay two things of theſe vvitneſſes.

Firſt, They are alwayes *doubtfull witneſſes.*

Secondly, For the moſt part they are *falſe witneſſes.*

It is a very queſtionable and uncertaine evidence which afflictions give againſt us: *For no man knowes love, or hatred, by all that is before him:* We can but gueſſe at the beſt, by vvhat they ſay. But uſually they beare falſe vvitneſſe againſt the innocent; ſo they did againſt *Job*; they vvitneſſed that of him to his Freinds which was not right. Therefore the Vulgar tranſlates the latter branch (though not vvell to the letter of the Originall, yet well as to the ſenſe) *a falſe witneſſe is riſen up againſt my face, contradicting me*; that is, Oppoſing or vvreakning all that I have ſaid concerning my owne innocence.

Rugæ meæ teſtimonium dicunt contra me, & ſuſcitatur falſiloquus adversus faciem meam contradicens mihi. Vulg.

Yea

Yea if vve make affliction a vvitneſſe, we may rather make it a vvitneſſe of ſincerity, and of grace, a marke of adoption and ſonſhip, a mark of divine Favour and Fatherly love, then of mans wickedneſſe, or of Gods rejection and disfavour. The vvord is cleere and expreſſe for this (*Heb.* 12. 6, 7, 8.) *For whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth, &c. But if yee be without chaſtiſement whereof all are partakers, then are yee Baſtards and not Sons.* So then, our wrinkles and our leanneſſe may upon Scripture Warrant, be brought as Witneſſes for us, but we have no vvarrant to conclude upon their witneſſe, either againſt our ſelves, or others.

But it ſeemes *Job* had a higher witneſſe againſt him (if ſuch witneſſes might be allowed) then a wrinkled skin, or a leane face: Behold now his torne fleſh, and his limbs rent in ſunder, as if (not onely like *Daniel*) he had been caſt into a Lyons Den, but as if (which *Daniel* did not) he had felt the vvorſt of the Lyons teeth and pawes.

Vers. 9. *He teareth me in his wrath, who hateth me; he gnaſheth upon me with his teeth, mine enemy ſharpeneth his eye upon me.*

Strange language. *He teareth me in his wrath who hateth me.* *Job* gives us a deſcription of the Lords dealing with him, in alluſion to the fury of wilde Beaſts, Lyons, Tygers, and Bears, who gnaſh their teeth, and ſparkle vvith their eyes, vvhen they either fight one vvith another, or fall upon their prey.

He teareth me in his wrath who hateth me.

'Tis doubted vvhom *Job* meaneth by this *Tearer:* Some judge this Title applicable onely to the Devill, and interpret *Job* ſpeaking of him; *the Devill hateth me, He teareth me in his wrath: Job* vvas delivered into the hand of the Devill (*Chap.* 2.) And this is the courtſhip of Hell, *He teareth.*

Secondly, Others underſtand it of his extreame paine and torturing diſeaſe, that tore him like a ſavage Beaſt.

A third expounds it of his Freinds, as if he compared them to vvilde Beaſts, vvho in ſtead of comforting his ſpirit, did (upon the matter) teare his fleſh betvveen their teeth.

Fourthly,

Fourthly, 'Tis conceived, he meanes thoſe vaine ones of whom he ſpeakes (*Chap.* 19.) that came about him, and troubled him.

But fifthly, and moſt generally, this Text is interpreted of God himſelfe, *He teareth me in his wrath who hateth me.* For though *Job* ſpeaks here diſtractedly, diſcovering rather his griefe then his enemy; or as a man wounded and ſmitten in the darke, he perceives he hath an enemy, he feels the ſmart, and beares the blowes, but he is not able to ſee who hurts him, yet in this confuſion of language, his heart was ſtill upon God who ordered, and diſpoſed all thoſe armies of ſorrow, which aſſaulted him on every ſide.

Ejuſmodi querimoniæ in neminem certo jactatæ afflicti hominis propriæ ſunt.

He [*teareth*] *me in his wrath.*

טרף *Ferarum prædam rapientium & laceruntium proprium eſt.*

The Hebrew word *Taraph* is neer in ſound to our Engliſh *Teare*, and it ſignifieth to teare as a Lyon his prey (*Gen.* 49. 9.) *Judah is a Lyons whelpe, from the prey my Son thou art gone up.* The ſame word in the Verbe, notes Tearing, and in the Nown a prey, becauſe the prey is torne by the teeth, or clawes of the Lyon.

שטם *Eſt totis viribus adverſari, idem cum Satan, unde & Satanas dictus. Ira ſua rapit quaſi odio inteſtino proſequatur me.* Jun.

He teareth me in his [*wrath.*] Wilde Beaſts teare not ſo much from wrath, as for hunger; they teare out of a deſire to fill themſelves, rather then out of malice to deſtroy others. But *Job* ſaith, *He teareth me in his wrath who* [*hateth*] *me.*

The word ſignifies not an ordinary, but an inward hatred, and with the change of a letter it is the ſame by which the Devill is expreſſed, *Satan, an adverſary*, or, *the adverſary*; ſo called becauſe of his extreame hatred againſt mankinde, yea againſt Chriſt himſelfe. *Job* ſpeakes of God as if he bare ſuch a hatred againſt him as Satan doth, an inward perfect hatred.

חרק *Effunduit dentibus; eſt invidentium, iraſcentium, irridentium habitus.*

Thus ſome tranſlate, *He proſecutes me with inward hatred:* A hard expreſſion of God; Doth he teare a harmleſſe ſoule, and teare him in wrath? Yet this is not all; to make up the meaſure of this exceſſive language; Take two aggravations more.

Loquitur ad ſimilitudinem beſtiæ quæ hominicomminando dentes contra ipſum parat. Aquin.

He gnaſheth upon me with his teeth.

Job purſues the alluſion ſtill: Beaſts (as it were) whet their teeth that they may devour their prey: This action of gnaſhing the teeth is aſcribed to men, and it notes four things. First,

First, Extreame envy (*Pſal.* 112. 10.) *The wicked ſhall ſee it and be grieved, he ſhall gnaſh with his teeth and melt away; the deſire of the wicked ſhall periſh:* But at what was this wicked man grieved, till he gnaſhed his teeth? Was it a griefe of compaſſion at the miſery of others? No, it was a griefe of envy at the proſperitie of others, as is cleare from the words immediately foregoing. *The horne of the righteous ſhall be exalted with honour:* Envy is the vexation and depreſſion of our owne ſpirits, at the exaltation of another man in riches or in honour. It is not a ſickneſſe catcht from another mans diſeaſe, but a ſickneſſe catcht from another mans health.

Secondly, Gnaſhing of the teeth, notes extreame deriſion, or higheſt contempt and inſultation over a man in miſery (*Pſal.* 35. 15, 16.) *But in mine adverſitie they rejoyced, and gathered themſelves together* (that is, then gathered themſelves together for joy, or to rejoyce) *yea the very abjects gathered themſelves together* (ſuch as all honeſt, or civill men had caſt out of their company and ſocietie, aſſociated and knotted themſelves into companies) *againſt me, they did teare me* (that is, my good name) *and ceaſed not; with hypocri icall mockers at feaſts, they gnaſhed upon me with their teeth:* Where it is alſo obſervable, that we have the former act complained of by *Job*, joyned with this, *Tearing, with gnaſhing of the teeth.*

Thirdly, Gnaſhing of the teeth is the effect of extreame paine; thus the damned in Hell ſhall gnaſh their teeth for ever (*Matth.* 8. 12. *Matth.* 13. 42.) That gnaſhing of teeth ariſeth from a mixed paſſion, partly from envy, and partly from ſorrow; envy at the good which the Saints enjoy, and ſorrow at the evill which themſelves feele; hence comes gnaſhing of teeth in Hell.

Fourthly, Gnaſhing of teeth is an argument of extreame wrath and anger (*Acts* 7. 54.) where it is ſaid of *Stevens* at once Auditors and Enemies, *When they heard thoſe things, they were cut to the heart* (*Peters* Auditors, *Acts* 2. were prickt at the heart with godly ſorrow, *Stevens* Auditors were cut to the heart with ungodly anger) *and they gnaſhed upon him with their teeth.* The gnaſhing of teeth here ſpoken of is the concommitant of ſuppoſed wrath, *He teareth me in his wrath, and gnaſheth upon me with his teeth.*

Yet further:

Mine enemy ſharpeneth his eyes upon me.

This notes the fierceneſſe of an enemy: Wilde Beaſts when they fight, whet their eyes as well as their teeth; and a man that is extreamely enraged, looks upon his oppoſite as if he would looke through him: Thus *Job* repreſents the Lord in all the poſtures of an enemy, *Hee ſharpeneth his eyes against mee.*

לטש
Acuit, deterſit gladium ut ſplendeat, ad terrorem poliuit inſtrumenta ferrea autsnea. Placidis oculis aliquem intuemur quando facta ejus bene interpretamur. Aquin.

The word ſignifies to ſharpen, as a Sword, or a Speare, or any inſtrument of Iron is ſharpened (*1 Sam. 13. 20.*) *There was no Smith in Iſrael; but all the Iſraelites went downe to the Philiſtims to ſharpen every man his ſhare, &c.* That word is uſed here, *Mine enemy ſharpeneth his eye like a Sword*, as if he would ſtrike me through with his eye; we ſay a man hath *a peircing eye*, when he looks very angerly.

When we are well pleaſed, kindneſſe is ſeen in our eyes; we give our Friends a pleaſant and gentle looke; Chriſt tels the Spouſe (*Cant. 4. 9.*) *Thou haſt raviſhed mine heart, my Siſter, my Spouſe, thou haſt raviſhed my heart with one of thine eyes.* The Hebrew is, *Thou haſt taken away my heart with one of thine eyes. A holy love-looke ſtole away Chriſts heart*; hee could not but love the Church when (through the comelineſſe which he had put upon her) ſhee looked ſo lovely on him. As thus a look of love from the Churches eye ſtole away Chriſts heart, ſo a look of mercy from Chriſts eye broke *Peters* heart, yea and opened the Flood-gates of his eyes too (*Luk. 22. 61, 62.*) *And the Lord turned, and looked upon Peter, and Peter went out and wept bitterly.*

Per metaphoram ad ſcintillationem oculorum transfertur, ubi oculi ad modum aſtis candentis, vel lampadis ardentis vel aurorae radios vibrare dicuntur. Bold

There are ſoft looks as well as ſoft words, and there are hard looks as well as hard words: The eye is a Speare and an Arrow, yea a ſharp Sword as well as the tongue; *He ſharpneth his eyes upon me*, as if he would ſtab me to the heart with a glanſe of his eye. The eye hath its ſcintillations, its ſparklings, even as bright burniſht Braſſe, or as a burning Lampe, or as the morning Sun ſends forth his rayes and beames; ſuch ſcintillations doth the eye of ſome men ſend forth naturally. The Romane Hiſtorians report of *Auguſtus Cæſar*, and our Turkiſh Hiſtorian reports of *Tamerlane*, that ſuch a majeſtick luſtre ſparkled from their eyes, as dazled the eyes of their beholders, which (ſaith my Author) cauſed the latter in a comely modeſty

Ingenii vim in eo fulgor oculorum oſtendebat, quorum aciem inſtar ſiderum vibrantem intentius eum intuentes ferre non poterant. Pezel. Meſſif. Hiſt. par. 2 da. Knolles Turk. Hiſt.

modeſty to abſtaine from looking earneſtly upon ſuch as ſpake with him. What the eyes of theſe great Princes did naturally, the eyes of many doe when they looke paſſionately. Chriſt hath a ſharpe eye, ſo ſharpe, that his eyes (as repreſented to *John* in a Viſion) *were like a flame of fire* (*Revel. 1. 14.*) The eyes of God are ſo ſharpe naturally, or according to the excellency of his nature, that no eye can behold his face; and himſelfe beholdeth not onely every face, but peirceth into every heart; yet beſides this naturall ſharpneſſe of his eye towards all, he angerly ſharpens his eye againſt his Enemies; God was indeed *Job's* Friend, and *Job* was Gods Favorite, yet here he ſpeakes of God (as he had alſo done before) as of his Enemy; and as of an Enemy, declaring himſelfe at his eye, *Mine enemy ſharpeneth his eye upon me.*

Adverſarium ſuum vocat Job non amicos ſolum ſed omnem creaturam, quæ reſiſtit Domino reſiſtente, accuſat Domino accuſante, damnat Domino damnante, aut ipſum Deum adverſarium intelligas. Brent.

Job attributes this to God, in the extremity of his paine; this was the voice of his fleſh, it was not the voyce of *Job* himſelfe; this was the voyce of his ſenſe, not the voyce of his Faith, Would you know what was the voyce of *Job* himſelfe, or of *Job's* Faith? Heare that (*Chap. 13. 15, 16, 18.*) *Though he kill me, yet will I truſt in him. He alſo ſhall be my ſalvation, and I know that I ſhall be juſtified.* Heare againe his Faith ſpeaking (*Chap. 19. 25.*) *I know that my Redeemer liveth, and I ſhall ſee him againe with theſe eyes:* Though ſenſe ſaw God as an Enemy ſharpening his eyes upon him, yet Faith ſaw God his Redeemer, in this aſſurance, that he alſo ſhould behold him with an eye of ſenſe, *I ſhall ſee him with theſe eyes.*

Hence Obſerve.

Firſt, *That God dealeth with thoſe whom he loveth dearely, as if he hated them.*

Secondly, *They whom God doth love, may be under a preſent apprehenſion that God hates them.*

I only name theſe points as ariſing from this place; they have been handled (*Ch. 13. 24. Ch. 14. 13.*) upon thoſe words, *Untill thy wrath be paſt*; and therefore I ſtay not upon them here.

Thirdly, Note.

God (to ſenſe) doth ſeeme to exerciſe a kinde of cruelty (even the cruelty of wilde Beaſts) towards thoſe whom hee dearely loves.

What are tearing and gnaſhing of teeth? What is the ſharpening of the eye? Is not any one of theſe, much more all

these in one, the discovery of cruelty. *Job* saith all this: and doth not *Hezekiah* say as much (*Isa.* 38. 13.) *I reckoned till morning, that as a Lyon, so will he breake all my bones, from day even to night wilt thou make an end of me.* We finde God taking upon him selfe those similitudes, not onely in reference to his Enemies, but also to his owne people; for as he deales with the wicked when they provoke him, so in proportion with his owne. *Outward dispensations make no difference*; *I will take vengeance, I will not meet thee as a man* (Isa. 43. 3.) that is, I will not shew so much as any humane pitty or compassion, much lesse Divine, but I will meet thee as a Beast. Thus God threatned to deale with *Babylon*; and thus he appeares to deale with Sion, with the choisest Sons and Daughters of Sion.

And thus he professed (*Hos.* 5. 14.) *For I will be unto Ephraim as a Lyon, and as a young Lyon to the House of Judah; I, even I, will teare and goe away; I will take away and none shall rescue him.*

Job having shewed what hard usage he had from God himselfe, who appeared as an enemy, proceeds now to shew what hard and course usage he had from men, who were indeed his enemies, into whose hands God had delivered him.

Vers. 10. *They have gaped upon me with their mouth, they have smitten me upon the cheeke reproachfully, they have gathered themselves together against me.*

The person is now changed, as also the number; before it was *He*, now *They*: And who were they? We have no Names to give them; onely in generall. These were the instruments which God let loose upon him; his Friends, say some; his Enemies say others. Whosoever they were, doubtlesse they were either downe-right Enemies, or Enemy-like Friends; their owne behaviour speakes them so, *They have gaped upon me*, &c.

He varies, or heightens their enemy-like behaviour by three expressions.

First, *They have gaped upon me with their mouth.*
Secondly, *They have smitten me upon the cheek reproachfully.*
Thirdly, *They have gathered themselves against me.*
I shall open them distinctly.

First,

First, *They have gaped upon me with their mouth.*

Gaping with, or opening the mouth, implyes two things.

First, Scorne and derision (*Lam.* 2. 16.) *All thine enemies have opened the mouth against thee, they hisse and gnash the teeth; they say we have swallowed her up: certainly this is the day we looked for.* The Church in affliction was afflicted with scornfull gestures.

Secondly, As gaping with the mouth notes scorne, so also cruelty; he that gapes at another, tels him (though he say nothing) that he could devoure him, and eate him up (as we say) *Without Salt*, Such a one shewes that hee needs no Sauce (*Psal.* 22. 13.) *They gaped upon me with their mouthes, as a ravening and roaring Lyon:* A Lyon gapes at his prey to devour it; *Job* often complaines both of the contempt and cruelty of many against him; and their gaping upon him includes both; which are also againe intimated in the next clause.

They have smitten me upon the cheek reproachfully.

Some render it, *Reproaching me, they have smitten me on the cheek:* Smiting on the cheek is taken two wayes.

Literally.
Metaphorically.

What literall smiting is, all know, and most have felt, but had *Job* any about him who used him thus rudely? I conceive, not; and therefore we may understand him metaphorically. So, smiting on the cheek, is to reproach: And these words, *They have smitten me on the cheek reproachfully*, are no more nor lesse, then, *They have reproached me.* To smite on the cheek, is a thing so reproachfull, that, by an Hebraisme, it signifieth to reproach (*Lam.* 3. 30.) *He giveth his cheek to him that smiteth him*, which is expounded in the latter clause by this, *He is filled full with reproach.* The sufferings of Christ, which were full of reproach, are thus Prophesied, *I gave my back to the smiters, and my cheeks to them that plucked off the haire: I hid not my face from shame and spitting* (*Isa.* 50. 6.) Christ was smitten on the face literally (*Matth.* 26. 67.) *Then did they spit in his face and buffeted him, and others smote him with the palmes of their hands.* Hee was smitten also tropically, being put to open shame, and disgracefully dealt with. That of the Apostle cleares

Percutere maxillam Hebraica locutio est, qua significat gravissima contumelia aliquem afficere.

cleares this sense (*2 Cor.* 11. 20.) *Yee suffer a man to bring you into bondage, if a man devoure you, if a man take of you, if a man exalt himselfe, if a man smite you on the face*, that is, If he disgrace you: So the Apostle expounds it (*Vers.* 21.) *I speake concerning reproach. Paul* (*Chap.* 12.) had a messenger of Satan sent to buffet him, to cuffe, or smite him with the fist, so the word signifies; what that was, at least in part, he explaines (*Vers.* 10.) *I will therefore take pleasure in reproaches.* Thus the Prophet describes the dishonour which should be put upon the Judge (*Micah* 5. 1.) *Now gather thy selfe in Troops, O daughter of Troops, he hath layd seige against us; they shall smite the Judge of Israel with a rod upon the cheek*, that is, The Enemy shall powre contempt upon thy Kings and Princes; in which sense they may be sayd to be smitten upon the cheek, though no rod nor hand touch them. And some interpret that (*Mat.* 5. 39.) *If any man smite thee on the right cheeke, turne to him the left also*, not of hand, but tongue smiting, or of suffering reproach. As if Christ had sayd, *If any one disgrace thee a little, beare it, yea though he should disgrace thee a great deale more, yet beare it:* Smiting upon the right cheek, notes a lesser injury received. When a man smites another on the right cheek, he smites with his left hand; the left hand strikes the right cheek, and the left hand is the weaker in most, and gives a weaker blow. If thou receive a blow on thy right cheek with the left hand, turne the other, and let him smite thee with the right hand, let him give thee a smarter, a harder blow: that is, If a man disgrace thee a little, reward him not with disgrace, but prepare to beare a greater, turne the left cheek. And the reason of this was, because slaves and condemned persons were thus smitten, as also such as were supposed to speake irreverently to the Magistrate.

Cum aliquis propter gravem aliquam ignominiam pudefit, licet vis omnis absit, & plaga verberari dicitur in maxilla. Sanct. in Mic. c. 5. v. 1.

Hence it was that when *Paul* had spoken freely to the Councell, saying, *Men and brethren, I have lived in all good conscience before God untill this day:* presently *Ananias* the high Priest, commanded those that stood by him to smite him on the mouth (*Acts* 23. 1, 2.) In which case Christ himselfe was smitten by an Officer that stood by (*John* 18. 22.) From all which Scripture testimonies it is more then maniest, that to smite a man on the cheek, is to disgrace, because they who fell under disgrace, were usually smitten on the cheek: and this I take

take to be the most suitable interpretation of *Job's* complaint in this place, *They smite me on the cheek reproachfully.*

Hence Observe.

First, *The best Saints on earth have been smitten and deeply wounded with reproach.*

God himselfe gave an honourable testimony of *Job*, there was none like him, he had no peere on earth, for holinesse and uprightnesse; yet men gave testimony against him, as if he had been the scumm of the World, for unholinesse and hypocrisie. *David, a man after Gods owne heart, was* (not onely reproached, but) *a reproach among all his Enemies, but especially among his neighbours* (or neerest Friends, both in habitation and relation) *and he heard the slander of many* (*Psal.* 31. 11. 13.) The word of God was made a reproach to the Prophet *Jeremy* (*Chap.* 20. 8.) And the spirit was made a reproach to the Apostles (*Acts* 2. 13.) *Others mocked, saying, These men are full of new Wine: When indeed they were filled with the holy Ghost* (*Vers.* 4.) Drunkards made Songs upon *David*, but the Apostles were sung about for Drunkards.

We are fools, saith *Paul* (that is, We are so called and accounted) for Christ, and being *defamed* (or as the word bears, *blasphemed*, to speake against any thing of God in Man, is blasphemy, as well as speaking directly against God) *we entreat.* And to shew, that this was no prick with a Pin, or small scratch upon their credit, which made him complaine; hee tels us what this fame did amount unto, *We are made as the filth of the World, and as the off-scouring of all things unto this day* (*1 Cor.* 4. 13.)

The whole World lieth in wickednesse (which is a morall filthinesse) so that to be the filth of the World is to be the filth of filthinesse; the filth of a cleane thing is bad enough, what then is the filth of a filthy thing? The off-scouring of any thing is base, then what is the off-scouring of all things, which must needs include the basest things? These Apostles who were the ornament and glory, the purest and most refined peeces of the whole inferiour World, were yet made (not that these reproaches did at all change them from what they were in themselves, but they made them to be in the opinion of others, what they least of all were) the rubbish, and the refuse, the sweepings, and the dross of the whole

World,

World. The Apologics of *Tertullian* and others, doe abundantly teſtifie what reproaches the Primitive Chriſtians ſuffered, both in reference to their practice and worſhip. *Athanaſius* was called *Satthanaſius* (as if he had been a Devill incarnate) by the Abettors of the *Arrian* Hereſie, which he ſtiffely oppoſed: And ſome who were diſpleaſed with the Opinions and Writings of *Cyprianus*, called him in contempt, *Coprianus*, or one that *gathers dung*, as if his Bookes were nothing but *dung heapes*.

κόπρος est ſtercoreus, hinc Coprion ſcarabeus, a luto ſcilicet. Bech de Orig. Ling. Lat.

How *Luther*, *Calvin*, and other Reformers of the former age, were ſmitten reproachfully, both by the tongues and Pens of the Popiſh Party, is knowne of all theſe parts of the World: And how much this trade (which is indeed the Devils trade) of ſlandering the footſteps of Gods annoynted ones, is continued unto this day, we have but too much evidence. A man can ſcarſe appeare, indeed, for God, but he is thus ſmitten on the cheek by men. Religion and the power of godlineſſe have ever been an occaſion of contention, and for the moſt part, to ſmite with reproach, hath been the manner of contending.

There are not many enemies of good men, who have a Sword to draw againſt them, but all the Enemies of good men have ill words enow at command to throw againſt them, and of them they are ſeldome ſparing: And, though (which is bad enough, yet no better can be expected of them) this trade of reproaching be driven moſt by evill men againſt thoſe who are good, yet (which is farre worſe) wee may learne from this inſtance betweene *Job* and his Friends (for even they did not ſpare to reproach him) that (which ſhall be,

A ſecond Obſervation.)

A good man may ſo farre forget himſelfe, as to ſpeake reproachfully againſt his Brother: Yea, the reproaches of Profeſſors one againſt another, have been (as they are the ſaddeſt, ſo) the ſharpeſt and bittereſt reproaches. They who agree in moſt things, take it moſt unkindely when they differ in any thing; and are more readie to revile one another about the points wherein they differ, then to bleſſe God for thoſe wherein they are agreed. The Papiſts did not more reproach *Luther* and *Calvin*, whoſe judgements concurred in oppoſing them, then

then *Lutherans* and *Calviniſts* have reproached each other, where they are oppoſite in judgement: The corrept remaines even in good men, tell them that whoſoever differs from them ſtands in their light and obſcures their excellency, and therefore that themſelves may ſhine the brighter in what they hold, they little care (when maſter'd by ſelfe and paſſion) how obſcure, yea foule they render them, who hold the contrary.

While Infidells reproached Chriſtians, it was the glory of Chriſtianity, and while the wicked reproach the godly it is the glory of godlineſſe; but while one Chriſtian reproaches another, the glory is departed from godlineſſe. Is it not enough that the Servants of God are thus ſmitten by the world, muſt they needs ſmite their fellow-Servants, and revile thoſe who are (upon the maine) in the ſame way of God wherein they are, onely becauſe they are not fully in their way? Yea, when poſſibly, they may be in a higher and more perfect way then they? Is it not enough that the Bryars and Thornes, which are among the Lillyes, teare and ſcratch them? Shall the Lillyes degenerate into Bryars and Thornes one towards another? Or if at any time a Lilly of the one ſide teare, and be harſh, ſhould not the Lilly on the other ſide be kinde and gentle? If Iſrael tranſgreſſe, let not Judah offend too. *Luther* was often at Sharps with *Calvin*, but *Calvin* profeſſed (and that was a noble profeſſion) *Though Luther call me Devill, yet I will honour Luther as a Servant of God.*

Holy *Job* cannot be excuſed for his faylings in this, who as he complaines here, that he was reproached by his Enemies, yea and by his Freinds too, yet he gave his Freinds ſome advantage to complaine alſo of harſh words, if not of reproaches caſt upon them.

Thirdly, Obſerve.

Reproach is a very heavy burthen.

Remember (Lord) the reproach of thy Servant, how I doe beare in my boſome the reproach of all the mighty people, wherewith thine Enemies have reproached thee, O Lord, wherewith they have reproached the footſteps of thine annoynted (Pſal. 89. 50, 51.) And againe (*Pſal. 69. 9.*) *The reproaches of them that reproached thee, are fallen on me.* Yet more (*Pſal. 42. 10.*) *As with a Sword in my bowells (or in my bones) they reproach me, while they ſay, &c.* Reproach is not onely a burden upon the Back, but a

Sword in the bowels. A reviling, reproaching tongue is compared in Scripture to three things.

Firſt, To a Raiſor.

Secondly, To a Sword.

Thirdly, To an Arrow.

A Raiſor is ſo keene, that it takes off every little hayre, reproach cuts a hayre, it will have to doe even with undiſcernable evills. A Sword wounds at hand, and ſmites thoſe that are neere; an Arrow wounds a farr off: So that whether a man be farr off, or neer, whether his error be ſmall or great, or but imaginary; it is all one to a reproachfull ſpirit, his tongue ſerves him for all turnes. *David* was tryed by all manner of reproaches; but thoſe which pinched and preſſed him moſt, were his reproaches about ſpirituall things. Any reproach is bad enough, but a reproach in Religion, is worſt; to be reproached with our prayers, and with our God; *Where is your God?* Such reproaches, how deep doe they goe? They ſtrike to the very heart. *Credit is a precious commodity*; a man is more tender of it, then of his fleſh; now all reproach falls upon our credit, and the more excellent that peece of our credit is, upon which the reproach falls, the more greivous is that reproach to us. Credit in ſpirituall things is the moſt excellent credit: Thus *David* was reproached, and ſo was *Job*, *Is this thy feare, and thy confidence?* Is this the thing thou haſt ſo long boaſted of? Chriſt was to beare the greateſt burden of affliction, and therefore he did not onely beare the Croſſe, but reproach with it; he ſuffered death, and reproach with death; he ſuffered the ſhamefull death of the Croſſe, in which there was more then a reproach, a curſe, *Curſed is every one that hangeth on a Tree:* Chriſt muſt dye an ignominious death, as well as a painefull, and the ignominy was a heavier burden then the paine. Wee are exhorted (*Heb.* 13. 13.) *To goe out bearing his reproach*; as intimating that to beare the reproach of Chriſt, would be harder to us, and a ſtronger temptation, then to beare the croſſe of Chriſt. As the greateſt part of Chriſts ſufferings for us, was to beare our reproach, ſo the greateſt part of our ſufferings for Chriſt is to beare Chriſts reproach: *Let us goe forth unto him without the Camp, bearing his reproach.* And indeed reproach is ſo great a burden, that were not this conſideration in it; that

that is, Chriſts, no man would bear it; and they will yeeld to it do any thing rather then ſuffer reproach, who are not able to ſay that their reproach is the reproach of Chriſt. *Moſes* looked upon his reproach, as *the reproach of Chriſt*, he did not eſteeme his owne reproach, but the reproach of Chriſt greater riches, then the treaſures of *Ægypt* (*Heb.* 11. 26.) Our reproach is nothing but dung or droſſe which hath weight in it to preſſe us, but no worth in it to enrich us; but the reproach of Chriſt is treaſure, which though it have weight in it to preſſe us, yet it hath abundance of worth in it to enrich and crowne us. The Apoſtle calls it, The reproach of Chriſt, both becauſe Chriſt did beare ſuch reproach himſelfe, and becauſe Chriſt owned *Moſes* in bearing that reproach; yea he owned that reproach which *Moſes* bare, as if he had borne it himſelfe; while we are reproached for Chriſts ſake, Chriſt is reproached; and though it ſhould grieve us that Chriſt is reproached in us, yet it may comfort us, that Chriſt takes our reproach as his. *They have ſmitten me on the cheek reproachfully*, and yet they have not done with me.

They have gathered themſelves together againſt me.

It ſeemes they contemned and reproached him ſingly, or every man apart; but they joyned altogether in conſulting and plotting againſt him.

The word that we tranſlate to *gather together*, hath a ſecond ſignification, namely, to fill, either as a roome is filled with Goods, or Perſons, or as the ſtomack is filled with meat, or food, or as an Army with Men. Hence Maſter *Broughton* tranſlates, *They come by full Troops upon mee*: And another, *They will be filled with me, or upon me.* The Vulgar explaines it thus, *They are filled or ſatiated with my puniſhment*: or as a third, *They have taken their fill of pleaſure at my miſeries.* The reaſon of this ſenſe ariſeth from the former; becauſe, where many things or perſons are gathered together, they fill up that place.

מלא 1. *Implere complere.* 2. *Colligere, congregare quod rebus colle ctis impleantur loca.*

Firſt, It ſignifies to gather together, as men are gathered in a civill Society, and combination: *Job* ſuppoſed his Freinds conſpired his hurt, and that they gathered themſelves together againſt him, who pretended to gather themſelves together for him;

him; or we may apply this to his profeſſed Enemies, who were very unanimous to vex and trouble him.

Hence Note.

Men are apt to agree in doing hurt.

Super me impleburtur. Mont.

Union is not alwayes a ſigne of a good cauſe: 'Tis but ſeldome we can agree to doe a common duty. Good men want the cement of love in a good cauſe; evill men ſeldome want it in a bad. *Behold* (ſaith God, *Gen.* 11. 5, 6.) *This people are one, and they all ſpeake one language:* their language was one, and ſo were their hearts, to build *a Tower, whoſe top might reach to Heaven:* The builders of *Babel* are more united, then the builders of *Sion.* The Pſalmiſt complaines of the Enemies oneneſſe (*Pſal.* 83. 5, 6, 7.) *They have conſulted together with one conſent* (*or heart*) *they are confederate againſt thee. Gebal, and Amon, and Amalek, the Philiſtims, and them that dwell at Tyre: Aſſur is alſo joyned with them,* &c. All Nations, even Hetrogeniall Nations, can joyne in miſchiefe; men of ſeverall Kingdomes, and ſpirits, *Pilate* and *Herod* joyne to crucifie Chriſt; but as it is moſt beautifull and pleaſant (*Pſal.* 133.) So, *O how hard a thing is it for Brethren to dwell in unity.* They who have one God, one Lord, one Faith, one Spirit, one Baptiſme, one Hope; yea they who (in one ſenſe) are one Body, and one Spirit (*Epheſ.* 4. 4, 5.) are ſeldome one.

Satiati ſunt pœnis meis. Vulg. *In malis meis voluptatem ſuam expleverunt* Tygur.

From that ſecond ſenſe of the word, *They have filled,* or *ſatiated themſelves with me.*

Note.

It is a kinde of pleaſure to ſome to ſee others in paine.

We ſhould be pained with the paine of others; fellow-feeling is a duty; how farr are they departed from this duty, who are ſo farr from feeling the ſufferings of others, that they take pleaſure in their ſufferings?

There are two ſorts of pleaſure, which every good man ſhould abhorr.

Firſt, Pleaſure in ſin, our owne, or others: The worſt that was ſayd of the wicked Gentiles was this, *They not onely doe ſuch things, but take pleaſure in them that doe them* (*Rom.* 1.32.)

Secondly, Pleaſure in the ſufferings and ſorrows of others; ſome doe not onely put others to the ſuffering of ſorrow, but take pleaſure in the ſorrow which they ſuffer; they make their teares as Wine, their aſhes as Bread; and untill they ſee them

them vweeping and feeding on aſhes, their owne Wine is as teares, and their Bread as aſhes to them. *Haman* came full from the Queens Banquet, and he was invited by her to a ſecond Banquet the next day, yet ſtill he vvas hungry, and ſayd (*Heſt.* 5. 13.) *All this avayleth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the Kings gate:* 'Tis like, *Haman* had eaten and drunke freely, yet the Banquet had not filled his belly: *All this availeth me nothing. More then forty of the Jewes bound themſelves under a curſe, that they would neyther eate nor drink till they had killed Paul* (*Acts* 23. 12, 13.) It would have been better to *Haman* then meat and drinke to have killed *Mordecai,* and all the Jewes.

Some have been heard to ſay, *O how ſweet is revenge!* What a pleaſant draught is a draught of blood! Spightfull ſpirits hunger and thirſt for the downefall and miſery of thoſe vvho ſtand in their way; nor will any thing ſatisfie hatred, but the ruine of thoſe who are hated; and vvhen once they ſee them ruined, they are ſatisfied; as envy is troubled at the good which another enjoyes more then at all the evills which it ſelfe feels; ſo malice is more ſatisfied with the evills which befall others, then with all the good which it ſelfe enjoyes. (*Exod.* 15. 9.) *The Enemy ſaid, I will purſue, I will overtake, I will divide the ſpoyle, my luſt ſhall be ſatisfied upon them. Pharoah* and his Courtiers, yea all the Ægyptians hungred and thirſted for the fleſh and blood of Iſrael: They had a luſt, or a longing rather (as Women with Childe have ſometimes inordinate appetites after ſtrange meats) to eat mans fleſh, and drink the blood of the ſlaine: Revenge is as craving a luſt as covetouſneſſe, but it is a luſt more eaſily ſatisfied then covetouſneſſe. This encreaſes by receiving what it deſires, but that (if it may have it) is ſatisfied: That which covetouſneſſe receives, is onely as fewell to a fire, but that which revenge receives, is as food to the ſtomack; the deſire of the end is infinite, but the end being once attained, deſire is at an end: *Yee are filled with mee.*

Appetitus finis eſt infinitus.

Job having thus deſcribed the inſtruments and manner of his affliction, turnes his thoughts from them to the ſupreame efficient, and orderer of his afflictions.

Verſ.11.

Verſ. 11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked.*

The words ſeeme to beare an alluſion to the proceeding of an earthly Judge, who having tryed a Malefactor, and found him guilty, pronounceth ſentence of death upon him, and then delivers, or turnes him over to thoſe whoſe office it is to ſee execution done accordingly.

The word which we render to *deliver*, ſignifies alſo *to ſhut up*, which ſuites well with the former notion; for a condemned Perſon is more cloſely ſhut up, and more narrowly watcht, then before: But who were the ungodly to whom he was delivered, and the wicked into whoſe hands, or power he was turned? Theſe were not onely the Chaldeans, and Sabeans, but alſo all ſuch as ſhewed any malice againſt him, or willingly afflicted him in his afflictions.

The words carry in them a correction of his former complaint, as if he had ſayd, *Why doe I trouble my ſelfe with men, why doe I complaine of their unkindneſſe or cruelty againſt me? God hath done it; he hath delivered, and turned me over (as a Magiſtrate doth a Malefactor whom he hath condemned) into the hands of theſe tormenters, he hath ſealed a writ for my execution.* Thus *Job* aſcribes all to God, he ſometimes wrangles with men, but as often before, ſo now againe, he looks beyond them, at once ſeeing and adoring the hand of God, putting him, and his eſtate into the hands of men.

ידט *A via divertit, deflexit, declinavit.*

Hence Note.

First, *Wicked men are ordered by Providence.*

They cannot take till God puts into their hands: a Sparrow falls not to the ground without God, much leſſe doth a godly man fall into the hands of the wicked without God. They doe but execute what God decrees, though they doe it without any reſpect to his decrees, and quite croſſe to his commands. Many will be found at once executing the decrees and diſobeying the commands of God.

Secondly, *God delivers his deareſt Children into the hands of wicked men, for tryall and correction.*

Their graces and goodneſſe appeare moſt, when they are under the handling of evill and graceleſſe men. Many of their corruptions are purged out, while they are in their power who

who are not at all purged from their corruption. Foule hands may ſerve to wath that cleane which is foule, and they who are but droſſe, may fetch off the ruſt which cleaves to the pureſt mettall.

Thirdly, Note.

It is an aggravation of affliction to be given up to wicked men.

It is an affliction to be in their company, what is it then to be under their power? Woe is me, ſaith *David*, that I dwell in *Meſhec*, how wofull then is it to be a Priſoner in *Meſhec*? While God keeps the Rod in his owne hands, the ſmart is not ſo greivous: We learne this in *Davids* choiſe (2 *Sam.*24.14.) when three evills were offered him, he reſolves, *Let me fall now into the hand of the Lord (for his mercies are great) and let me not fall into the hand of man.* A good man can eaſier dye by the hand of God, then receive a ſlight wound by the hand of an Enemy: As thoſe comforts are ſweeter, ſo thoſe ſufferings are not ſo bitter which Beleevers receive immediately from God.

Eſt hoc in judicio Domini graviſſimum quod adverſariis videatur Favere, & a parte eorum ſtare, conſilia conatuſque ipſorum contra nos proſperando. Brent.

It is hard to ſuffer from equals, much more from inferiours, but moſt of all when we ſuffer the fatherly diſpleaſure of God, from thoſe who are the objects of his diſpleaſure as a Judge. *Let the righteous ſmite me* (ſaith *David*, *Pſal.* 141.) a reproofe from them is Oyle, but a reproofe from the wicked is Gall and Viniger to a godly heart: The reaſon why a godly man chuſes rather to be ſmitten by the righteous, then the wicked, is, becauſe they have ſomewhat, poſſibly, much of God in them; therefore much more doth he ſay, Let the righteous God ſmite me. It is a mercy, if we muſt needs be chaſtiſed, when God will chaſtiſe us himſelfe, and not give us into the hands of men whoſe mercies are cruell.

There are two things which make it ſo greivous to the people of God, when they are delivered up into the hands of the ungodly.

First, Their cruelty: Their mercies are cruell, how unmercifull then are they in their cruelties? As they know no meaſure in ſinning againſt God, ſo they keep none in vexing man. The Lord promiſeth (*Pſal.*126.3.) *The Rod of the wicked ſhall not reſt upon the lot of the righteous*; implying, that by the good will of evill men it ſhould reſt there; they would never take it off, if God did not.

Secondly,

Secondly (which troubles more then the former) Their blaſphemy. And that firſt againſt God himſelfe, as if he either could not deliver out of their hands (2 *Chron.* 32. 14.) What is your God that he ſhould be able to deliver you out of my hand (*Pſal.* 42.) *Where is now their God?* Thus the wicked Jewes into whoſe hand God delivered his Son, did even dare *God* to come to his reſcue (*Mat.* 27. 43.) or, as if he took their part, and favoured the cauſe which they have in hand. Secondly, They blaſpheme, or ſpeak evill both of the wayes and people of God. What's become of your prayers now? Where's your faſting now? Of which you boaſted, that it would doe ſuch wonders. It is a ſoare affliction to be under the rule of wicked men, much more to be under their rage; that prophetick curſe which *David* denounceth againſt his Enemy, is thus expreſſed (*Pſal.* 109. 6.) *Set thou a wicked man over him:* A wicked man were better be under the power of good men, then of the wicked (for a good man cannot be ſo ſevere to a wicked man, as one wicked man is to another) but if a wicked man be ſo cruell to wicked men who are ſo like him, how cruell muſt he needs be to godly men who are altogether unlike him?

Fourthly, Note.

Godly men looke through all ſecond cauſes to the firſt.

As they reſt not in the creature for the good which they receive, ſo they ſtay not in the creature when they receive evill; they ſee a hand of God in and over all.

Note Fifthly.

We glorifie God as much in acknowledging afflictions, as in acknowledging mercies and bleſſings to come from him.

He is the Author of both; he takes it as much upon him, that he *creates darkneſſe, as that he formes light*; that is, As the next words expound it, *That he creates evill as well as makes peace* (*Iſa.* 45. 7.) Now if the Lord challenges this as a part of that glory which he will not give to Idolls, then, we give him the glory of the onely true God, while we acknowledge this.

Sixthly, Note.

There is no way to ſettle or quiet the heart till it looke up to God as the diſpoſer of our troubles.

This was *Job's* laſt reſort: And this was *Davids* when *Shimei* curſed

curſed him, *God hath bid Shimei curſe:* This kept downe thoſe angry motions, which muſt elſe have boyled up as high in his ſpirit, as they did in *Abiſhaes*, himſelfe being more deeply concerned in it then *Abiſhai* was. *Job* having diſcovered this frame of ſpirit more then once before, I here onely touch upon it.

Laſtly, Take this comfortable Corolary from the whole.

Though God doth often deliver his choyceſt Servants into the power of wicked men, yet he never delivers them up to the will of wicked men: They cannot doe with his people what they pleaſe, they ſhall onely doe what God himſelfe pleaſeth, though they diſpleaſe God highly in doing it. God never turnes the leaſt of thoſe who beleeve in his Name, out of his owne hand, though he turne them over into the hand of the ungodly: as God keeps his title to them ſtill, ſo hee ſtill keepes the poſſeſſion of them. Saints in the hand of the vileſt men, are in the hand, or poſſeſſion of God two wayes.

Firſt, They are in the hand of his power, he can fetch them out of the hands of men when he will.

Secondly, They are under the hand of his care, and this five wayes.

Firſt, To provide, that though they endure much hardſhip in their hands, yet they ſhall receive no hurt; God doth not turne his into the hands of evill men for evill, but for good.

Secondly, He hath them in the hand of his care to furniſh them with ſtrength to ſuffer.

Thirdly, To teach them how to profit by ſufferings.

Fourthly, To moderate the hands of the wicked towards them, their hands ſhall not be heavier then he hath appointed, they ſhall not give you a ſtroake more then he hath numbred out.

Laſtly, As to order how much, ſo likewiſe how long they ſhall ſuffer; Our times are in Gods hand, when we are in the hand of men. As they cannot add a drop to our cup, ſo not a Sand to our Glaſſe; beyond what the Lord hath appointed out.

JOB, Chap. 16. Vers. 12, 13, 14.

I was at ease but he hath broken me asunder : hee hath also taken me by my necke, and shaken me to peices, and set me up for his marke.

His Archers compasse me round about, he cleaveth my reins asunder, and doth not spare : he powreth out my Gall upon the ground.

He breaketh me with breach upon breach, hee runneth upon me like a Gyant.

JOB still prosecutes the same argument, setting out his afflictions in their darkest colours to the seventeenth Verse of this Chapter, and then with highest confidence attesting, yea calling Heaven and Earth to attest both the righteousnesse of his wayes towards men, and the rightnesse of his worship tendered unto God.

These three, with the two Verses following, containe two generall points.

First, He tels us how, and in what manner he was handled by God in those dayes of his affliction, *Vers.* 12,13,14.

Secondly, He tells us how he behaved himselfe under the hand of God; or how he was affected with these afflictions, *Vers.* 15,16. *I have sowed sackcloth upon my skin, and defiled my horne in the dust, &c.* As Gods hand was heavie upon him, so he held out all the demonstrations and emblemes of a heavie heart: *I sowed sackcloth upon my skin.*

He begins with, or rather prosecutes the description (for he had spoken much of it before) of his sad afflictions. And because contraries illustrate, and set forth one another, therefore, he first shewes what condition he had been in: secondly, what he then was in. *Our present wants and evils are aggravated by our former comforts and enjoyments.*

This course and method *Job* takes to aggravate his;

First, Telling us that he was once whole and at ease.

Secondly, What hee at that time was, pained and broken to peices.

I was at ease.

But how doth this agree with what *Job* affirmed (*Chap.* 3. 26.) *I was not in safety, neither had I rest, neither was I quiet, yet trouble came.* It seems *Job* was never at ease, and yet he saith here, *I was at ease:* He that is not in safety, and hath neither rest nor quiet, surely, *He is in little ease.*

There is no contradiction between these two, we may easily reconcile them, and make up the seeming difference, thus. When *Job* saith (*Chap.* 3.) *I was not in safety, neither had I rest, neither was I quiet*; his meaning is, that his spirit did not trust upon his outward prosperity: He had abundance in the world, but he had no carnall confidence in worldly things. *Job* never sayd to his soule (when his Barnes were full, and his substance multiplyed) *Soule take thy ease, eat and be merry, thou hast enough layd up for many yeares. Job* had much of the creature in his hand, but he kept it all out of his heart, and when he was furthest from misery, he was farre enough from security; he did not thinke his life safe, because he had sufficient to live upon, nor was he at rest, because he was rich. A Beleevers rest is not in any outward comfort which he receives from God, but in God, from whom he receives all his comforts. So then, *Job* speakes there of the spirituall frame of his heart, but here he speakes of the temporall frame of his worldly estate, in wich he had ease, and the affluence of all good things, no man molesting him: As if hee had sayd, *Time was when I was not at all pinched with poverty in my estate, nor blasted with reproach in my credit, nor tortured with paines in my body; I can remember the time when I was at full ease in all these:* That's his sense in this Text, and between these two there is no opposition: *A man may be at ease in the World, and yet not make the World his ease, nor rest upon the World.*

I was at ease.

שלוותיי *Pacificus, tranquillus, quietus eram* Vulg.

Such was my former flourishing condition, the word signifies to be peaceable, quiet, or well setled, the *Vulgar* translates, *I was a rich man*; the same word in the Hebrew signifies a rich man, and a man at ease, for two reasons.

First, Because riches and ease usually goe together; and unlesse a man live at ease, that is in outward peace, it is hard to gather riches. *Times of warre and trouble are scattering and impoverishing times: The rowling stone gets no Mosse.* As men have the best opportunity, so they are most active to gather wealth

when all is still and quiet: There are but few who know how to fish in troubled waters, though some make their best trade there.

Secondly, The same word signifies both to be rich, and to be at ease, from the effect; because, men that are rich, usually take their ease; as ease and peace give them opportunity to gather riches, so riches cause them to take their ease, both outward civill ease, and oft times inward sinfull ease; that is, to sit downe, and make their riches, and outward accommodations, the very basis of their quiet and contentment. So the rich are expressed (*Ezek.* 23. 42.) *Thou sateſt upon a ſtately Bed, and a Table prepared before it*, &c. *And a voice of a multitude being at eaſe was with her, and with the men of the common ſort were brought, Sabeans from the Wilderneſſe, which put bracelets upon their hands, and beautifull Crownes upon their heads:* Here's the description of a rich people, and what were they? *A multitude being at eaſe*, having gotten goodly furniture for their houses, full tables for their bellyes, pretious ornaments for their hands and heads, that is, having abundance of all things, they gave themselves up to security, and tooke their fill in the creature: And by how much the greater a carnall mans worldly felicity is, by so much the more doth it tryumph over all jealousies and suspitions of evill (*Revel.* 18. 7.) *Babylon* saith, *I ſit a Queene and am no widdow, and ſhall ſee no ſorrow. Babylon* is at ease, shee feels no evill, and she feares none. *Jeruſalem* was once in such a condition through the favour of God, and so she shall be in due time againe (*Zech.* 7. 7.) *Should yee not heare the words which the Lord hath cryed by the former Prophets, when Jeruſalem was inhabited, and in proſperity* (or at ease) *and the Cities thereof round about her, when men inhabited the South of the plaine?* The *South of the plaine*, was a Region or Countrey extreamely infested with Enemies, where no man durst dwell or make his habitation, for feare of hostile incursions: yet *Jeruſalem* was in such prosperity, or at such ease, that the *South of the plaine*, the open Countreys and unwalled Villages were as safe to the Inhabitants as walled and fortified Cities: At such ease, and in such safety shall *Jeruſalem* be againe, when the Lord shall *appoint ſalvation unto her, inſtead of Walls and Bulwarks.*

I was

I was at ease,

Job makes this report of his former prosperity, that hee might move his Friends to pity him in his present misery. It is a rhetoricall argument: The Orator gives this rule, when we would stirre up compassion towards a man in misery, wee must first describe in what heights he hath stood, and then shew how low he is fallen; we are not so much affected with any mans being in a low estate, as with his falling from a high estate. When *Lucifer* the Son of the morning, fals from Heaven, and falls into Hell, to the sides of the Pit; this sets all men a wondering (*Isa.* 14. 11,12,15.)

Miſerationem movet a priore ſtatu. Merc. *Primus locus miſericordiæ eſt per quem quibus in bonis fuerit, & nunc quibus in malis ſit oſtenditur.* Cic. de Invent. lib. 1.

Hence Observe.

To have been in prosperity, addes to the burden and bittennesse of present adversity.

It is an affliction, never to have been in prosperity; but it is a greater affliction to be cast downe from a state of prosperity: for him that hath been great, and rich, and powerfull in the World, to become meane and poor, and powerlesse, this pinches foare, and goes to the quick. *Job* aggravates his sorrowes at large upon this account (*Chap.* 29. *Chap.* 30.) *The Candle of God ſhined upon my head, I waſhed my ſteps in butter, my glory was freſh in me*, &c. *But now they that are younger then I have me in deriſion*, &c. So (*Lam.* 4. 2.) *The precious ſons of Sion, comparable to fine Gold, how are they eſteemed as earthen Pitchers?* And (*Verse* 5.) *They that did feed delicately, are deſolate in the ſtreets, they that were brought up in Scarlet embrace dunghils.* From delicate feeding to desolation, from Scarlet to a dunghill is a great change: the dunghill would not be so loathsome, were it not for the Scarlet, nor desolation so greivous were it not for the remaining taste of the late delicate feeding. Every remembrance of the Wormewood and the Gall of their present affliction in *Babylon*, was made more bitter by the remembrance of the Milke and Honey which flowed in the Land of *Canaan* They who have alwayes been in a low condition scarse feele or know the want of great things, because they never knew the meaning of their enjoyment.

Cor dolet, quum ſcio nunc, ut ſum atque ut fui. Plaut. in Moſtel. *Cernite ſim qualis, qui modo talis eram.* Ovid. *Fuimus Troes etc.*

The Greek Poet tells us of *Hecuba*, not daring for shame, so much as to lift up her eyes, or look *Polymneſtor* in the face, because shee had been a *Queene*, but was then a *poore Captive.* *Euripides.*

Common

Common Captives can easily lift up their eyes and cryes to those that are in prosperity, for reliefe and helpe, whereas others who have lived at ease, can with more ease starve then begg.

As a downefall from a seeming height in spirituals into the mire of sin; hath more wickednesse in itthen a bare continuance in sin; so a downfall from a reall height in temporals into the mire of misery, hath more trouble in it then a bare continuance in misery. They who have made a faire shew, or an outward flourish in the Faith, and afterward fall back, are worse then those who never made any shew at all. It is sad for any one to live openly in sin; but for such as have made an open profession of Godlinesse, to apostatize, and fall back to sin, this is matter of saddest lamentation: For as the Apostle *Peter* speakes, *It had been better for them that they had not knowne the way of God, then after they have knowne it to turne from the holy Commandement*: It is better (in spirituall respects) never to have been a Professor, then to be an Apostate. Thus also it is better (in civill respects) never to have been high, or great in the World, then after all this to suffer a miserable downefall, and to be numbred among the lowest of the People.

And in this we may see the wonderfull love of *Jesus Christ* to poor sinners, who suffered so great a change for our sakes; he might well say, *I was at ease, but he hath broken me asunder.* Christ was broken all to peices for us, hee was broken and bruised for us, but he had been at ease: How great was his love who willingly suffered, not onely for sinners, but as a sinner, having reigned in righteousnesse from all eternity? The Apostle useth this argument, more then once to advance the kindnesse of Christ to sinfull man (*2 Cor.* 8, 9.) Beloved, *You know the grace of our Lord Jesus Christ, who though he were rich, yet he became poore for our sakes*; that *we through his poverty might be made rich*: For Christ who was rich to become poore, argues the riches of his love; this shewes the great affection he bare to us, because it shewes that he bare such great affliction for us.

Againe (*Phil.* 2. 6, 7.) *Who being in the forme of God, thought it no robbery to be equall with God; but made himselfe of no reputation, and tooke upon him the forme of a Servant*: He emptyed himselfe

selfe, to fill us, and to raise our reputation with his Father, layd downe his owne.

Now seeing *Jesus Christ* suffered such a wondrous change, from the forme of God to the forme of a Servant, from the fulnesse of God, to the emptinesse of the meanest man; this is the highest testimony of his love. The course which Christ did run to save us, declares that there went as much of his love, as of his worthinesse to save us: For as no creature had worth enough to save us any way, so no creature had love enough to save us in such a way. If one had come out of Poverty and misery to dye for us, it had shewed wonderfull love, but to leave riches and become poore, to leave glory and become base, to leave fulnesse and become empty, to leave (in regard of visible manifestations) his God-head, and become Man: How unchangeable was his heart to us, who yeelded himselfe up to such changes for us? He being at ease was broken asunder that we might not be broken, or rather that we might be made whole for ever.

Secondly, *I was at ease*: What follows? *He hath broken me asunder.*

Hence Observe.

All worldly prosperity may quickly be dasht and lost.

Doe not think any new thing happens under the Sun, when you see men that were at ease, broken, men that are full, empty, men that were rich, impoverished, men that were in health, sick. The holy Apostle (*1 Cor.* 7. 30.) at once counsels, and commands us, *Use the World, as not abusing it*; that is, use it well: There is much evill in the World, yet we may; yea we must make a good use of the World: Why? *Because the fashion of this World passeth away.* As fashions in the World alter and change every day, so doth the fashion of this World; there is a World to come, the fashion whereof shall never go or passe away; but the fashion (or scheme) of this World passeth continually. The word which we translate *fashion*, signifies a *Geometricall* figure, or artificiall form, habit, vesture, as also any rhetoricall fineneſse or bravery of words: Now all the beauty of this World is but like some of these schemes, which have more shew then substance in them; and the whole World below put together, is but like a Pageant, or Mask, on the scene whereof

whereof many persons are represented to act their parts, but they soon disappeare, and the stage or scene it selfe is pulled downe.

As thus the whole World passeth away, so doth the state of each man in the World. And as there is in the World an affected varying of fashions, or a voluntary passing from one vaine fashion to another, from one proud fashion to another; so there is an inflicted variety of fashion in the World; God makes man passe from one fashion to another, whether he will or no, or much against his will; when his fashion was fulnesse, he makes it emptinesse, when his fashion was riches he maks it poverty; when his fashion was Peace and quietnesse, hee makes it Warr and confusion; these are the changes which God makes among the fashions of the World. The pride of man changes from one vaine fashion to another; the providence of God changes man from his most delightfull, to a mournefull fashion: And when the Garments of outward prosperity seem to us so strong, that they will never weare out, how much or how long soever we weare them, hee teares and breaks both them and us, as *Job* complaines with his next breath.

He hath broken me asunder.

וַיְפָרְצֵנִי *A radice* פּוֹר *contrivit, irritum fecit. Verba grandia selegit ad exaggerandam mali sui vim.* Merc. *In conjugatione quadrata auxe sin habet.* Merc q. d. *Frequentatis ictibus in minutissimas partes contrivit me* Bold.

This sentence is but one word in the Hebrew, yet more then a single word; it is elegantly doubled in construction to imply double affliction. *Grammarians* tell us, that two words put together, or the same word twice put encrease the sense. Ordinary words will not serve to expresse an extraordinary condition; he speakes great and compounded words, because his sorrows were great and compounded sorrows. *Jobs* was not a single, but a double breaking; yea, his was a manifold breaking: He was often broken, and utterly broken; the repeated stroakes which fell upon him (by divine dispensation) from all hands, had beaten him to dust and atomes: *He hath broken me in sunder.*

Further, The root of the word signifies, *to make voyd*, to dissipate, to scatter, to bring to nought, or to make nothing of (*Psalm.* 33. 10.) *The Lord brings to nought the counsell of the heathen.* So againe (*Isa.* 8. 10.) It is used often for breaking the Law, by frequent and willfull sinning against it. Proud sinners

sinners wou'd break the Law in sunder, or pull it all in peices: *They have made voyd thy Law* (Psal. 119.) As if they would not onely sin against the Law, but sin away the Law, not onely withdraw themselves from the obedience of it, but drive it out of the World; they would make voyd and repeale the holy acts of God, that their owne wicked acts might not be questioned; and lest the Law should have a power to punish them, they will deny it a power to rule them; that's the force of the simple word here used, as applyed to highest transgressing against the Law of God.

Now as wicked men by sinning, would batter the Law to peices, so God by afflicting doth sometimes break good men to peices. Consider what course usage the holy Law of God hath in the hearts and lives of wicked men; O how they tear it, and vex it, and batter it every day: Thus doth the Lord deale with many of his holy servants, who (had they their wish) would not make the least breach in the Law, and whose hearts are often broken with godly sorrow, because they cannot but break at, yet to these he doth not onely give a bruise or a blow but breaks them asunder.

There is yet another elegancy in the signification of the word: For as Hebreicians observe, it notes a bruising, like that of Grapes, or Olives, which are trodden in a presse, to make Wine or Oyle; hence also a *Noune* from this *Verbe* signifies the Wine-presse (*Isa.* 63. 3.) Now Grapes and Olives being trodden, are broken and bruised in peices; not onely is their forme and beauty totally spoyled, but all their sweetnesse, juyce, and liquor, is wrought out of them, and they are left as a dry lumpe. *Confractus sum velut uvæ aut olivæ in torculari.*

Now look what Grapes and Olives are, when taken out of the Presse; even such a lumpe was *Job*; he was broken asunder in the Wine-presse, though not of Gods wrath, as his Friends mis-judged, yet in the Wine-presse of his chastisements and severest tryalls; all his worldly moysture was squeezed out, and his earthly glory was quite defaced, he had nothing left of that, but (as it were) a dry huske; yet his spirituall estate was still juycy, and his soule by these pressings, treadings, and breakings, had distilled much sweet Oyle and Wine, and much more was still remaining in him. From these heightned significations of the word layd together;

Obſerve in generall.

God doth not onely afflict thoſe whom he loves, but afflict them ſorely and ſeverely.

He afflicts ſome, not onely to the empairing and abating, but to the undoing and ruining of their outward comforts, and worldly enjoyments: Nothing can be ſayd to decipher an afflicted ſtate beyond what this word will beare. And that God doth afflict his choſen ones to the utmoſt rack of this phraſe, will appeare alſo from all that followes to the end of the fourteenth Verſe; the opening of which will be a continuall proofe and illuſtration of this great and often experimented truth, upon, and among the precious Sons of Sion: This I ſhall hint all along, beſides thoſe obſervations which ariſe out of them: *He hath broken me aſunder*, and what follows, in the ſame Verſe;

He hath alſo taken me by my neck, and ſhaken me to peices.

Is not this to deale ſeverely? A loving Father takes his Son about the neck and kiſſes him; what a rough ſalute did the Lord give this Son of his, when he took him by the neck, and ſhook him to peices? Such a carriage ſeemes not to be after the manner of men, much leſſe after the manner of Fathers; yet this was the manner of God to *Job*, who was alſo his Friend and Father.

He hath taken me by my neck;

The *neck* is as the tower and ſtrength of the body, and when a man is taken by the neck, he is aſſaulted in his chiefeſt ſtrength, and taken at the greateſt advantage.

There is a threefold metaphor, or alluſion in theſe words, which being conſidered diſtinctly, will let out their meaning yet more fully.

Firſt, They beare an alluſion to Wreſtlers, who take one another by the neck, or collar; he that is the ſtrongeſt, not onely takes his Antagoniſt by the neck, but ſhakes him, as if he would ſhake him to peices. God wreſtled with the Patriarch *Jacob* literally and corporally (though the greateſt labour and ſtreſſe of *Jacobs* wreſtling was ſpirituall and internall) *And when he ſaw that he prevailed not* (*Jacob* prevailed with God for ſo much ſtrength, that now God could not (according

cording to that diſpenſation) prevaile againſt *Jacob*, yet) *he touched the hollow of Jacobs thigh, and made him halt.* God wreſtled with *Job*, not corporally, yet in corporall things, the ſtreſſe alſo of his wreſtling was ſpirituall, and he prevailed with God, and over Satan; yet God was pleaſed not onely, for the preſent, to touch a joynt, and make him halt, but even to ſhake every joynt and limbe to peices.

Secondly, It is an alluſion to Sergeants or Bailiffs, that are ſent to areſt men for debt, or for their evill deeds: This ſort of men are boyſterous enough, they having power will not forbeare to lay hold on Perſons obnoxious, and take them by the neck, when they attach them. Wee have that uſage expreſſed (*Matth.* 18.28.) The evill Servant, to whom the Lord had forgiven ten thouſand Talents (a vaſt debt) found one of his fellow-Servants, who owed him an hundred pence (an inconſiderable ſumme) and would needs exact the utmoſt from him: the Text ſaith, *The ſame Servant went out, and found one of his fellow-ſervants, which ought him an hundred pence, and he layd hands upon him, and took him by the throat, ſaying, Pay me that thou oweſt:* He took him by the throat, the word ſignifies properly to choake, or to take another ſo rudely by the throat, as to choake, or (as wee ſay) throttle him. It is tranſlated to choake with water (*Mark.* 5.13.) and is applyable to any violent act by which the breath is ſtopt, eſpecially to taking by the neck, or throat.

ἔπνιγε *Premebat fauces illius debitoris tanquam ſuffocaturus: obtorto collo premebat.* Eraſ.

Thirdly, It is an alluſion, as ſome conceive, to Conquerers in Warre, who when they have worſted an Adverſary, take him by the neck, and make him their priſoner: As it is the laſt act of triumph and inſultation over an Enemy, to tread upon his neck (*Joſh.* 10.24.) *Joſhua* called all the men of Iſrael, and ſayd unto the Captaines of the men of Warre, which went with them, *Come neere and put your feet upon the necks of theſe Kings: and they came neere and put their feet upon the necks of them*; Now as it is (I ſay) the laſt act of triumph *to tread upon the necke:* ſo it is the firſt act of triumph *to take by the neck.* *Job* thought himſelfe uſed thus, *Hee hath taken me by the necke*, as a Wraſtler, as a Sergeant, or as a Victor in Warre.

And hath shaken me to peices.

I will not let it passe unobserved, that the word which we translate *to shake to peices*, is but one in the Hebrew, but as that which we render *to break asunder*, so this is doubled to highten the sense, and intimate no ordinary, but a terrible shaking; such a shaking as is followed with scattering, or a shaking, like the breaking of a potters Vessell with an Iron Rod. The word is used to signifie the irresistible efficacy of the Word of God, whether to convert, or to confound, to break the stony heart into contrition for sin, or to batter the obstinate heart, which continueth in sin. *Is not my word a fire?* (saith God.) The word of God is a fire, to consume the drosse and corruption that is in the hearts and lives of men. *And is not my word a Hammer?* What kinde of Hammer? A Hammer *that breaketh the rock in peices?* Yes, the word of God is all this, 'tis a fire, and 'tis a Hammer, it burnes, it batters all that stands before it. Now as the Word of God is to the hearts of men, so the Rod of God is to the estates of men; it shakes, shatters, and breakes them to peices: To shake, or break a man to peices, is in common speech applyable to the estates of men, as well as to their persons, for of such a man we say, *He is broken.*

ויפצפצני
פרץ *A radice contrivit cum dispersione, sicut testa: vel in minutissima fragmenta comminuit.* Drus.

The Septuagint reads this clause with an expository addition, *He hath taken me by the hayre of the head, and shaken me.* They who follow that reading, interpret it, by a metaphor, *He hath taken me by the hayre*; that is, by my outward estate, by my riches, honour, and greatnesse (these are to men, as the hayre is to the head, *ornaments, yet excrements*) he hath taken me by these haires, even all my outward splendor, and glory, and shaken them in peices.

λαβὰν μὲ τῆς κόμης. Sept.

All this diversity, whether of reading, or expounding the Text meets in the maine point, *That God deales severely with many whom he loves dearely.*

He hath shaken me in peices, and yet he hath not done with me; as the Lord broke and shooke me asunder when I was whole, so he wounds me, now I am broken: If he can but finde enough of me left together to make a mark of, I shall be sure to feele his Arrows.

And

And set me up for his mark.

Job was cast downe by affliction, and yet he was set up to receive more affliction: 'Tis a Proverbiall speech, signifying that a man is made the common receit, or subject of misery. A *Mark* is purposely set up to receive Arrows, Darts, or Bullets shot at it; so that for a man to be set up as a mark, is to stand as a common object, upon which all calamities center themselves; what *Job* here complaines of, he had expostulated with God about (*Chap.* 7. 20.) *Wherefore hast thou set me up as a marke, so that I am a burden to my selfe?* I shall speake the lesse to it here, having spoken to it there already.

Proverbialis locutio quo significamus aliquem esse omnibus telis & injuriis propositum.

The same Originall word is not used in both places, though the sense be the same: There *Job* speakes in a Paraphrase, *Thou hast set me opposite, or over against thee*: Here he uses a single terme, which notes a mark, strictly taken; for it comes from a root which signifies *to observe*; because the mark, or white, is diligently observed by him that shoots; the Archer keeps his eye upon the mark, that he may send his Arrow to the mark. A mark is that to the eye in shooting, which the end is to the minde of man in all his wayes of acting; and therefore our English word *Scope* from the Greek (σκοπὸς) which properly signifies an Archers *marke*, is used figuratively to signifie the end which we design to our selves in every undertaking. And hence the eye with which we take ayme, is put for the end (*Matth.* 6. 22.) *If thine eye be single, the whole body is light*; that is, if the end, or the thing that thou aymest at be just and right, all thy actions will be right too: Every man is regulated by his end, all he doth, lookes that way; therefore if thy end and ayme be honest and sincere, all thy wayes and workes will be such. So then, as the end is the mark of the minde, so a mark is the end of the eye; it directs all unto it. And while *Job* saith, *He hath set me up as a mark*, his meaning is, *I am the Butt or White, at which the Lord aymes all his Arrowes, hee empties his Quiver at my breast.* So the Church cryes out (*Lam.* 3. 12, 13.) *He hath bent his bow, he hath set me as a mark for the Arrow; He hath caused the Arrowes of his Quiver to enter into my reynes*: The Hebrew is, *He hath caused the Sons of his Quiver to enter into my reynes.* Arrowes are the Sons of the Quiver: Sons are called Arrows (*Psal.* 127. 4, 5.)

A נטר *servo, quod eum diligenter observent jaculatores ne oberrent.*

σκοπὸς, *propriè sig. signum præfixum sagittantibus, unde quod animo destinamus aut præfigimus scopus est.* Eras.

Ego ipse positus fui in scopum ut mille jacula, mille sagittas exciperem.

As

As Arrowes in the hand of the mighty, so are the Children of the youth, blessed is the man that hath his Quiver full of them. Now as Sonnes are compared to Arrowes in a Quiver, so Arrows are compared to Sons, because as Sons are together in their Fathers house, so are Arrows in the Quiver. Christ is described by old *Simeon*, as a mark set up to shoot at (*Luke* 2. 34, 35.) *This Childe is set for the falling and rising of many in Israel; and for a signe to be spoken against:* What signe? *A But signe, or a Butt mark. A signe to be spoken against*; that is, All shall direct the Arrowes of their words against him. Bitter words are compared to Arrows; many showres of these were shot against Jesus Christ: He was aymed at on every side, by envious spirits and malevolent tongues: He might say as *Job*, *Thou hast set me up as a mark.*

Significat Christum velut scopum fore, quem omnes certatim figere contendant. Bez.

Observe from this Allusion.

First, *The Servants of God must expect many afflictions from the hand of God.*

A mark is not set up (or it is very rarely set up) for one shot: As God hath more mercies then one in store for his people, so he hath more Arrows then one for them in his Quiver. When thou hast received one shot, prepare for a second, and a third.

Observe.

Secondly, *God seemes to take pleasure in afflicting his people.*

This also contributes to the proofe of the generall Observation before given: For the more pleasure any one takes in afflicting, the more severity he shewes in afflicting. A Father chastiseth his Childe with teares in his eyes; every stroake which a wise Father gives his Childe, is as a wound to himselfe, and this abates the smart of the blow; but for Fathers to doe it as the Apostle speakes (*Heb.* 12.) *For their pleasure*, or when it pleaseth a Father (in that sense) to doe it, this encreaseth the smart. The sufferer feeles most paine when it is a pleasure to another to make him suffer. Now, what is shooting at a mark? No man shoots at a marke for toyle, to make a labour, and a businesse of it, but men shoot at a mark for their recreation, and pleasure.

God delights not properly in the sorrows and sufferings of his people; he is not like those cruell Tyrants, who fasten their Captives to a Post, and then shoot them dead for sport: God doth not willingly, much lesse sportingly, afflict the Children of Men (*Lam.* 3. 33,) yet it pleaseth him to afflict them; yea, as *Job* speakes (*Chap.* 9.) *He laughs at the tryall of the innocent*; that is, He carries himselfe (as to their sense) as if he did not regard what they suffered, though indeed he be infinitely tender of them in all their sufferings; yet because they doe not alwayes understand the language of this laughter, it makes them cry out as if God had forsaken them, and were either really turned an Enemy against them, or at least, did not use them as his Friends; from which neer relation, nothing appeares more remote, then to be set up and shot at as a mark.

Observe.

Thirdly; *Affliction doth not hit the Saints by chance, but by direction.*

There is a great differerence betweene shooting at randome, and shooting at a mark. *God doth now draw his Bow at a venture* (as he who slew *Ahab* did, 1 *Kings* 22. 34.) or shoot at the whole host of mankinde, let the Arrow light where and on whom it will, but he singles out the particular person, whom he intends to hit. Every one of his Arrows goes upon a speciall errand, and touches no breast but that against whom it was sent: And as this speakes the honour of God, who determines as much, upon whom, as what to doe, and chuseth out those at whom he meanes to shoot, as well as the meanes by which he shoots at them; so it should establish our hearts to receive his shot, and in this sense to be like a senseless mark which stirres not from the Arrow, nor withdrawes from the deadly Bullet. It is not onely the grace, but the glory of a Beleever, when he can stand as a But-mark, and take affliction quietly. The Apostle speakes neere this language, and fully this truth (1 *Thes.* 1. 3.) *I would that no man should be moved for these afflictions; for you your selves know that we are appointed thereunto:* As if he had said, I would have you stand as Posts, notwithstanding all these afflictions: Not that he would have them careless, or secure; but couragious, and full of holy undauntednesse: I would have no man flinch, or stirre a foot, no more then a mark that is shot at, Why? *Knowing that wee are appointed thereto:* As a mark is appointed to be shot at, and set up on purpose that the Arrow may be directed against it; so

so the Lord sets up his Saints and Servants on purpose, that he may shoot the Arrows of affliction at them; therefore let us keep our ground, and not be moved. We honour God, yea it is our honour also, when we are unmoveable in active obedience, as the Apostle exhorts (*2 Cor.* 15. 58.) *Wherefore my Brethren be stedfast and unmoveable, alway abounding in the worke of the Lord, for as much as yee know that your labour is not in vaine in the Lord.* But as it is our honour, and Gods honour too, when we are unmoveable in doing the will of God; so it is a greater honour, both to him and us, when we are so in suffering his will, or in passive obedience; when wee stand to it, and move no more in way of cowardise and impatience then a Post when it is shot at. This is the glory of a Christian, and it is his duty; this is the glory of God, and it is his due; though it be put here as an aggravation of the greatnesse of *Job's* affliction, that he was set as a standing mark, yet it is a hightning of our praise, contentedly to be so.

God will make wicked men his *standing mark* to all eternity, against whom he will shoot the Arrowes, the poysoned Arrows of his indignation, which shall drinke up their spirits, and yet their spirits shall not be consumed. God makes his precious Servants and faithfull people, his standing mark for a time, they feele the Arrowes of affliction, and are deeply wounded; as *Job* further prosecutes his sad condition, continuing the Allegory in the next Verse.

Vers. 13. *His Archers compasse me round about, he cleaveth my reynes in sunder.*

רביך *Magni ejus. sed hic quadrare non potest. Licet enim.* רכב *Sig. magnitudinem sive in quantitate continua, sive in discreta, hic tamen indiscreta est accipienda, a multitudine enim sagittarii dicuntur Rabim.*

God hath a Bow, he hath his Arrowes, and his Archers, all ready at a call. The decree of God is his Quiver, his Arrowes are his purposes, and the Instruments which execute them are his Archers; whether rationall or irrationall, whether men, or things, any thing which God useth to afflict man by, is his Archer: *His Archers have compassed mee about:* The word is (*Rabbi*) *His Archers*, from *Rab, great*; so some read it, *His great Ones have compassed me about.* The word *Rab*, doth not onely signifie greatnesse in bulke, or continued quantity, but in number or discreet quantity. Hence *Archers* are called, *Rabbi, great ones*, not from their *magnitude*, but from their *multitude*, because Archers goe in company; two

two at the least, and usually many are a set; or they are called *many*, because every one hath many Arrows, Men carry but one Sword, and one Speare, but they carry many Arrows, therefore the word signifies *many*. His *Archers*, or *many, compasse me round about.* Hence note in prosecution of the same point,

That, *God hath variety of meanes to afflict.*

Hee can make any creature his Archer; and he hath many Quivers full of Arrows. Old *Jacob* sayd of *Joseph* (*Gen.* 49. 23.) *The Archers shot sore at him, and greived him. Joseph* vvas a mark of envy, because God had put so many marks of honour upon him: His owne Brethren were the Archers. *Job* had may Archers shooting at him: I can name you seven eminent Archers that shot at *Job*.

First, Heaven was an Archer, the Heavens shot fire, which burnt up his flocks of sheep.

Secondly, The Ayre was an Archer, that shot winde, and downe fell the House upon his Children.

Thirdly, The Chaldeans and Sabeans were Archers, and they shot spoyling and plundering, they tooke away all his Cattell, and slew his Servants with the edge of the Sword.

Fourthly, The Devill was an Archer, he shot diseases, and wounded his body all over with soares.

Fifthly, The Earth was an Archer, and that shot Wormes, he was cloathed with Wormes, and clods of Earth.

Sixthly, His Wife was an Archer, or an Archeresse, she shot terrible Arrows, evill and bitter words.

Seventhly, His Freinds were Archers, they shot reproofes, and uncomfortable comforts; they peirced him with their salves, and the very meanes that they used to heale him, grieved him more.

All these shot at him, he must needs have many hurts, who was compassed about with so many Archers; *David* felt the anguish of these Arrows (*Psal.* 38. 1.) *O Lord rebuke me not in thy wrath, neither chasten me in thy hot displeasure: For thine arrows stick fast in me, and thy hand presseth me sore: David* was full of Arrows, what those Arrows were, is not determined in the Text. One of the Ancients saith, They were the threatnings of God, with which his conscience was wounded for sin, as for his body and outward estate, they were in a whole skin; 'tis true, judgements or wrath threat-

ned, wound the spirit deeper then judgements or wrath executed wound the outward man; and as the whole word of God, so that part of it especially which consists of threatnings, is as the Apostle speaks (*Heb.* 4. 12.) *Quick and powerfull, and sharper then any two-edged Sword, peircing, even to the dividing asunder of the soule and spirit*, &c. Yet I rather conceive, that *Davids* Arrows were bodily troubles or diseases, already inflicted, the immediate cause of which was the anger of God, and the cause of that was his owne sinne, both which are expressed at the third Verse, *There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin:* When sin stirrs up the anger of God, the anger of God can quickly send his Arrows abroad; nor is there any thing in this World so neere unto us, but hee can make an Arrow, or an Archer of it; *His Archers compasse me round.*

And see what kind of Archers his were, they were no bunglers, they were good *marks men*; like the left handed *Benjamites* (*Judg.* 20. 16.) *They could shoot at a haires breadth and not misse*: For it follows:

Hee cleaveth my reines a sunder.

They are expert Archers who can cleave the reines: The reines are in the middle of the back, he that shoots at a Butt, and hits the middle of it shoots exactly; the whole Butt is not the marke, but the White which is set (according to a Geometricall proportion) in the middle of it. He that hits the mark, hits the middle of the Butt; but he that *cleaves the Pin* (that's the Archers Dialect) which fastens the mark to the Butt, *That's the Archer*, or *That's He* (as they also use to speake at their sport) he wins the prize: An Archer may hit the man, and not his reynes, but to hit his reynes is skilfull archery: *Job's* Archers were thus cunning in their art, *They compasse me about, and cleave my reynes a sunder:* That's the first.

Renes sedes sunt affectus & libidinis vehementissimi. Renum nomen in Hebræo a desiderando dicitur. כִּלְיוֹת *Vulnerare renes est tenuiores affectus configere.*

Further, We may understand it by a metaphor, and so two wayes.

First, The reynes being the seat of desire, as Naturalists speake; some interpret *he cleaveth my reines a sunder*, thus, *He smites me in that which is to me most pleasant and desireable*: and then

then, the seat of affection is put for the thing which we affect. This holds out a profitable truth.

God can wound us in that upon which we most entirely set our affections.

He knowes how to cleave our very reines a sunder, and he often doth it; that which we inordinately love, is usually the mark at which he aymes his Arrow: The readyest way to lose any comfort, is to over-love it (I add that by way of caution, not of direction) And indeed, though it be a great deal of smart to us, yet it may prove a great deal of ease to us, to be wounded in that which we over-love. God in much mercy to those he loves, takes that from them which they love too much, that so they may love him the more, to whom all their love, and more if they had it, is but due: *He cleaves their reines, that their reines may cleave to him.*

Renes occultissima denotant cor intelligit renes consulunt.

Secondly, The reines in a metaphor, signifie that which is most secret, and hidden (*Psal.* 16. 7.) *My reines also instruct me in the night season*; that is, my most inward thoughts instruct me, I have secret communion with my selfe, and my heart reads me *a curtaine Lecture every night*: *My reines instruct mee in the night season.* This metaphoricall interpretation, gives us this plaine Note.

God peirceth into our most retired thoughts, and can punish our most secret sins.

Those sins which lye as much out of sight, as the reines doe, he seeth, and he seeth them as plainely as an Archer doth the White, or marke, which stands open to the eye; for all things are naked and manifest (anatomiz'd, or cut open to the reines of the back, so much the word beares, and so manifest are we) before his eyes with whom we have to doe.

Take it literally, and then to *cleave the reines* is an expression of putting a man to the greatest sorrow, or paine, imaginable; if the back were chyned (as we speake) and cut quite downe, through the reynes, this would be an exquisite torment; the reynes are a very tender part: A deep wound in some other parts of the body, is but a scratch, and such wounding were a kinde of embracing, in comparison of that.

Secondly, To cleave the reynes, is to weaken, because the reynes, or the loynes, are the strength of a man, or of any

creature; *Loe his strength is in his loynes*, saith God of *Behemoth*, which is as some thinke the Elephant (*Job* 40. 16.) And *a man of no loynes, is a man of no strength*, in common language.

Elumbem reddere.

Thirdly, To cleave the reynes, is to give a mortall wound Chyrurgions and Physitians observe, That if the reynes be struck through, there is no helpe for it; cleaving the reynes is much like peircing the heart; this is present death, and that leaves no hope of life, the wound of it is incurable.

Mala immedicabilia indicat.

There is a fourth interpretation, *He cleaveth my reynes*, may note the torture of any acute disease, especially that of *the Stone in the reynes, or kidneys*; which is as it were the cutting of the back asunder; poore Patients under it are often heard so complaining: O 'tis like a sharpe Knife; the Stone is not onely a grinding, but a cutting paine.

I shall onely lay in the consideration of these foure glosses from the literall sense of the word, to a further making out of the first generall Observation, *That God often deales very severely in outward, or present dispensations, with many of his deerest Servants:* He doth that which they may call cleaving of the reines, and that, in the easiest of the foure senses, is a very severe dispensation; much more (which we may suppose) when the paine of all foure meets in one man; as doubtlesse they did in *Job*; *He cleaveth my reines asunder.*

And doth not spare.

חמל *Pepercit, ignovit, propitius fuit. Nullam Domini in me misericordiam, sed omnigenam sævitiam experior.* Merc.

He that doth not spare, useth the utmost extreamity, and shewes no pitty or indulgence: to spare, is both an act, and one of the kinds of mercy: Sparing is opposed to severity, it is a doing lesse against another then we may, and that two wayes.

First, When wee doe lesse then wee can. Wee having power, though no right to doe more then we doe, no nor to doe so much as we doe: Thus a Theefe may be sayd to spare a man, when he doth not take all from him, life and all.

Secondly, When we doe lesse against another then we may, both according to the right of our cause, and the power in our hands: Thus a Magistrate spares a Theefe; or a Creditor his Debtor; when the one exacts not the whole punishment, nor the other the whole Summ due. And in this sense God spareth

spareth the Sons of men; he hath both power and right to punish sinfull man to the utmost, but he spares him: To hold the hand, though but a little, is sparing mercy; but *Job* found not this mercy, *He doth not spare*; as if he had sayd, *The Lord layes on, layes on, and doth not forbeare.*

Hence Observe.

There is mercy in sparing.

There is a five fold mercy of God:

First, *Rewarding mercy*, towards those who have done well.

Secondly, *Pardoning mercy*, which is exercised towards those who have done ill, or towards past sin.

Thirdly, *Preventing mercy*, when he keeps us from evill, whether it be the evill of sin, or of punishment.

Fourthly, *Delivering mercy*, when though he let us fall into the evill of sin or punishment, yet he is pleased to help us up, and takes us out againe.

Fifthly, There is *Sparing mercy*; if while we are in affliction God deales gently with us, this is sparing mercy: As God was not pleased to prevent *Job's* sorrows, nor to deliver him from them, so he did not spare him in them, his hand continued heavy upon him, he had no ease.

There is a fourfold degree of this sparing mercy of God.

First, Not to punish at all: thus God sometimes spares his owne people, *as a Father spares his Son that serveth him* (*Mal.* 3. 17.) Though they faile, yet he passeth it by, and doth not reckon with them for it. The Lord represented himselfe to *Amos*, forming Grasse-hoppers, which either in kinde, or in a figure (shaddowing the *Assyrians*) threatned to devoure the Land; this Vision put the Prophet upon that earnest prayer, *O Lord God forgive, by whom shall Jacob arise, for he is small? The Lord repented for this, it shall not be saith the Lord* (*Amos* 7. 1, 2, 3.) Here was sparing mercy, and this is repeated a second time (*Vers.* 6.) yet in the third Vision of a *Plumbe line* (by which God was noted, taking exact notice of all the unevenesse and crookednesse of that people in that Vision, I say.) as the Prophet suspended prayer, so the Lord being resolved, no longer to suspend their punishment, saith, *I will not passe by them againe any more*: that is, I will spare them no more, which is againe repeated (*Chap.* 8. 2.) where by a Basket of Summer-

mer fruit, the Lord ſhewed their ripeneſſe in ſin, and his readineſſe to puniſh, and not to ſpare.

Secondly it is ſparing mercy, when puniſhment is deferred, or adjourned to a further day; thus the Lord ſpared the old World, a hundred and twenty yeares, *My ſpirit ſhall not alway ſtrive*: It did a long time, he ſpared them many yeares to draw them to repentance, and to leave them inexcuſable, becauſe they repented not.

Thirdly, It is a ſparing mercy, when judgement is moderated: When though God puniſh, yet he doth not puniſh to the full; When though the cloud breake, yet he lets but a few drops fall on us, and doth not powre out ſhowres, or make an inundation to over-whelme us; when though he ſtrike, yet he gives but few ſtrokes; yea, if he abate but one ſtroke, it is ſparing mercy. The Jewes (*2 Cor.* 11. 24.) gave *Paul*, *forty ſtripes, ſave one*; and in this they would be thought to be mercifull, becauſe they might have given him forty by the Law (*Deut.* 25. 3.) therefore to abate one was ſparing mercy. As to puniſh beyond the Law, though it be but a little beyond, is cruelty; ſo to puniſh leſſe, though it be but a little leſſe, is mercy: And this is brought in as an argument of great mercy (*Pſal.* 78. 38.) *But hee being full of compaſſion, forgave their iniquity, and deſtroyed them not: yea many a time turned he his anger away, and did not ſtirr up all his wrath*: They felt his wrath, but God did not ſtirr up all his wrath; they were ſmitten, but not deſtroyed, Juſtice did not make an utter end of them, there was mercy in that. The like read (*Jer.* 30. 11. *Jer.* 46. 28.) *I will not let thee goe altogether unpuniſhed* (Yet I will ſpare thee, though I puniſh thee) *I will correct thee in meaſure, I will not make a full end of thee.* But are not all the corrections of God, yea and his judgements too done in meaſure? All the judgements of God are done in meaſure, as meaſure notes a rule of equity, but not as meaſure notes a rule of equality. Againe, to doe a thing by meaſure doth not alwayes note the rule by which it is done, but the degree in which it is done. And ſo to doe a thing in meaſure is to doe it moderately; as when it is ſayd (*John* 3. 24.) that *God gives not the ſpirit by meaſure to Chriſt*: the meaning is onely this, he gives him the ſpirit abundantly, infinitely, without ſtint or limit: So when it is ſayd, that he corrects man in meaſure, the meaning is onely this, that he corrects him moderately, mercifully, with many ſtints and limits. *It is of the Lords mercy*, (ſaith *Jeremie*, *Lam.* 3. 22.) What? That we are delivered? That we are crowned with comforts? Theſe are of the Lords mercy indeed, but he ſpeaks not of theſe, the mercy hee ſpeakes of, is, *That we are not utterly conſumed*. What kinde of mercy is this? Sparing mercy. Suppoſe God take away many Children, yet if he leave but one, here is ſparing mercy to the Parents: Suppoſe hee take many hundreds, and thouſands of a mans eſtate, yet if he leave him a little to buy Bread, and to ſtand betweene him and Beggery, this is ſparing mercy: Suppoſe we are much conſumed, yet if we are not utterly conſumed, this alſo is ſparing mercy. In the Propheſie of *Daniel*, we read of a goodly Tree. *And behold a watcher and an holy one came downe from Heaven, and cryed aloud Hew downe the Tree and cut off his branches, ſhake off his leaves and ſcatter his fruit*, &c. *Nevertheleſſe leave the ſtumpe of his root in the earth*, &c. Though it was judgement to ſhake off the leaves and fruit, to hew downe the boughs and ſtock, yet it was ſparing mercy to leave the root, that gave hopes it might grow againe, and not be utterly conſumed; 'tis ſparing mercy when any thing is reſerved: But God did not ſpare *Job*, he took all; he did not leave him (as we ſay) *A Shirt to his backe*, nor a ſound patch in his skin: Satans power had no limit put to it, but as to life onely (*Chap.* 2. 6.) *Behold he is in thine hand, but* (or onely) *ſave his life*: There was indeed ſomewhat of ſparing mercy in that, and that was more then Satan would have ſpared, yet it was but ſo much as without which he could not have groaned out this complaint, as to the loſſe of all other comforts, *He doth not ſpare*.

Fourthly, There is a ſparing mercy of God in the very act of afflicting, when hee ſhewes that he is unwilling to afflict, or diſcovers tenderneſſe to them that are afflicted (*Lam.* 3. 12.) *He doth not willingly afflict nor greive the Children of men.* As there are many who will ſerve God in an outward forme of worſhip, whom yet they neither ſerve nor worſhip with their will: So God will afflict ſome, whom he doth not afflict with his will; he doth not give out his Spirit, or take delight in ſmiting, while he ſmites them. Thus the Lord expreſſed himſelfe towards his ancient people the Jewes; he threatens Iſrael,

Iſrael, *That the Aſſyrian ſhall be his King*; that is, the Aſſyrian ſhall carry them Captives to *Babylon* and exerciſe a tyrannicall power over them (*Hoſ.* 11. 5.) *Yea, the Sword ſhall abide on his Cities, and ſhall conſume his branches* (*Verſ.* 6.) Now though God were reſolved to doe this, and did alſo bring it to paſſe; yet he ſaith (*Verſ.*8.) *How ſhall I give thee up Ephraim? How ſhall I deliver thee, Iſrael?* (*ſc:* into the Enemies hand) *How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? Mine heart is turned within me, my repentings are kindled together: I will not execute the fierceneſſe of mine anger, I will not return to deſtroy Ephraim:* that is, I will not deſtroy him wholly, by redoubling evill upon him: I will deſtroy once, but I will not returne to deſtroy, a remnant ſhall be ſaved. The Lord gave up *Ephraim*, but he did not make *Ephraim* as *Admah*, and *Zeboim*, he did not utterly ruine him; and what he did againſt *Ephraim*, he did it with a ſecret conteſt in his owne ſpirit, *How ſhall I doe this?* I doe it not with my heart, and whole minde, my heart is turned within me, while my hand is turned againſt thee; it grieveth me while thou art grieved, while I kindle this fire of affliction in thy borders, the fire of compaſſion kindles in my owne bowels; *My repentings are kindled together*, while I puniſh thee for thine impenitency, and my heart is turned within me, while I muſt correct thee, *for refuſing to returne* (*Verſ.* 5.)

Quam vellem neſcire literas.

Nero being deſired to Signe a Writ for the Execution of an Offender, was ſo pittifull at his firſt entrance upon the Empire (though he proved a Monſter for cruelty after) that he could hardly be perſwaded, or wrought to ſubſcribe it, and when he did it, in doing it he ſayd, *How glad ſhould I be if I could not write my name*; which wiſh occaſioned *Seneca* his Tutor, to Write a Book of *Clemencie*, in which he extolls *Nero*, as the patterne and mirrour of Clemencie: When either God or man, doe acts of ſevereſt Juſtice, with meltings of ſpirit, and tenderneſſe of affection towards thoſe who fall under their hand, thoſe acts of juſtice have a great temperament of ſparing mercy in them.

For as it is in ſinning, when a Beleever falls into a great ſin, yet becauſe his heart cannot goe fully with it, he cannot delight or take pleaſure in it, therefore his may be called *Sparing ſinfullneſſe*: whereas a carnall heart committing onely a little

little ſin, for the matter yet, becauſe he delighteth in it, and is pleaſed with ſin, he doth not ſpare to ſin. Now (I ſay) as it is in ſinning, ſo in puniſhing; he doth not ſpare to puniſh, who doth it with his whole heart, and takes delight in it, though the actuall puniſhment be but little, whereas he whoſe heart retreats while his hand is ſtretched out in greater puniſhments, may be ſayd to ſpare in puniſhing.

Hence, to ſhew that God exacted the utmoſt of his Juſtice upon his Son our Lord Jeſus Chriſt, when hee ſtood in our place; the Apoſtle ſaith (*Rom.* 8. 32.) *He ſpared not his Son.* How did he not ſpare him? He did not ſpare him any of theſe foure wayes. He did not ſpare him, ſo, as not to puniſh him at all; for the Cup could not paſſe from him. He did not ſpare him by deferring the time, but when the houre was come that he muſt ſuffer, he ſuffered in that moment. Nor did he ſpare him in the degree, he ſuffered to the utmoſt for our ſins, God did not abate one drop out of his Cup, not one dram of the weight of his ſorrowes: Yea fourthly, God did not ſpare him, in regard of the affection with which he puniſhed him: The Lord may be ſayd *willingly to affict him for the ſins of the Children of men, though he doth not willingly afflict the Children of men*; *He was pleaſed to bruiſe him* (*Iſa.* 53.) and that ſignifies not onely (*Voluntatem Dei*) that it was the purpoſe and reſolution of God, that his Son ſhould be bruiſed for our ſins; but it ſignifies alſo (*Voluptatem Dei*) the delight, and contentment that the Lord had in bruiſing his Son. He did not ſpare, but gave him up with his heart, to thoſe puniſhments which were due to ſinners. God ſhewed no more relenting towards his Son, when he ſtood ſuffering in the place of ſinners, then he doth to thoſe ſinners who ſtand in their owne place to ſuffer without his Son: Yea, God the Father did not onely not relent, or ſhew any yearning of bowels towards his Son in that ſuffering condition, but (as to ſenſe and preſent apprehenſion) he hardned his heart towards him, which cauſed that grievous out-cry of Chriſt upon the Croſſe, *My God, my God, why haſt thou forſaken me?*

Not that God did really withdraw his love in the leaſt, from his Son, but he did infinitely delight to ſee his Juſtice ſatiſfied; and his Son as a Conquerour, bearing up under the weight of it. Thus the Lord tooke pleaſure in afflicting his

Son, or (as *Job* ſpeaks, *Chap.* 9.) *He laughed at the tryall of that innocent and Holy one:* And indeed, without this, the worke of our redemption had not been accompliſhed by a full ſatisfaction to divine Juſtice; for it would have had ſomewhat of mercy in it towards the Redeemer, as well as it is all mercy towards the redeemed: But as it is all of mercy to us, ſo it was to be nothing at all of mercy to Jeſus Chriſt, that ſinners are redeemed: he was to have no more of his Father then he payd for, and his Father did not ſpare him, but made him pay the utmoſt Farthing, that upon the caſting up of the account betweene himſelfe and ſinfull man appeared a due debt unto his juſtice. *Job* complaines, that he was not ſpared, yet the truth is, that, every man how much ſoever he ſuffers on this ſide Hell, hath ſomewhat of ſparing mercy in his ſufferings.

Secondly, Foraſmuch as *Job* being about to ſhew the extremity of his affliction, tells us, *That God did not ſpare.*

Obſerve.

Sparing mercy is the loweſt degree of mercy: If God deny ſparing mercy, he denies all mercy.

It is argument enough that God ſhewed Chriſt no mercy, when the Apoſtle ſaith, *He did not ſpare him.* That we ſinners might have all mercy, he that ſaved us from our ſins had none. The Angels who ſinned found no mercy, no ſacrifice was provided for them, *God caſt them downe to Hell, and delivered them into chaines of darkneſſe, to be reſerved unto judgement:* All which puniſhments are affirmed by the Apoſtle *Peter*, as the reſult of this Negative, *God ſpared not the Angels* (2 *Pet.* 2. 4.) The ſame Apoſtle tels us alſo in the next Verſe, that, *God ſpared not the old World, but ſaved Noah, the eighth perſon, a Preacher of righteouſneſſe, bringing in the Flood upon the world of the ungodly.* Neither the Angels who apoſtatiz'd from God, nor the old ungodly World had any ſhare in ſparing mercy. *Job* looked upon himſelfe (in reference to preſent peace) as one in their caſe, *He doth not ſpare*, which appeares further in the next clauſe.

He powreth out my Gall upon the ground.

מורה *Fel ab amaritudine.* *Viſcera.* Vulg.

The Originall word which we render *Gall*, ſignifies properly, *bitterneſſe*, becauſe the Gall is ſo. *Peter* ſpeaking to *Simon*

Simon Magus (*Acts* 8. 23.) puts theſe two together, *I perceive that thou art in the Gall of bitterneſſe:* He that continues in ſin, lives in the Gall of ſpirituall bitterneſſe, and he whoſe Gall is powred out, is in, or ready to goe into the gall of corporall death. For as *cleaving of the reines*, implyed the receiving of a deadly wound; ſo powring out the Gall upon the ground, is a proverbiall, ſpeaking preſent death. When the gall is out, the bowels are out; the gall is affixed to the Liver: So that, it is as much as to ſay, He kils me dead, or I am now upon the borders of death it ſelfe: When the gall is indeed powred out, we cannot live; and he who is afflicted to ſuch a height, that he cryes, my gall is powred out, may well be numbred among the dead. The reaſon or originall of this ſpeech was this (as I conceive) becauſe when a wilde Beaſt, or any other (which are fit for mans eating) are taken and ſlaine, it is uſuall when the bowels are pulled out, to cut off, and throw away, or powre out the Gall upon the ground, leſt the overflowing of it ſhould diſreliſh the neighbouring parts: So that *Job* in this doth onely proſecute the former theame of his grievous ſufferings, or that he was (as *Paul* ſpeakes of himſelfe (2 *Cor.* 1. 18.) preſſed out of meaſure, above ſtrength, inſomuch that he deſpaired even of life; which he gives us yet more fully in the next Verſe.

Verſ. 14. *He breaketh me with breach upon breach, and runneth on me like a Giant.*

Job varies into all manner of inventions and allulions, to ſet forth both the conſtancy and extremity of his afflictions. As before he compared himſelfe to *a marke*, againſt which Arrows are ſhot; ſo now to a *Stone wall*, or fortified Tower, againſt which, battering Rams of old, and Cannons in latter ages, are uſually planted to make a breach, that the Souldiery may come up to the aſſault.

פרץ *Vi diſrupit, erupit.* *Poeticè variat orationis modos lugubres.*

He breaketh me with breach upon breach.

Some men are like fortified Cities, which cannot be eaſily entred, yet when the Lord of Hoſts drawes up his Armies and beſiegeth them, he hath Artillery and Ammunition enough to thunder downe their higheſt Towers, and to make breach upon breach in their thickeſt walls. Satan complaines (*Ch.* 1.)

Thou haſt made a hedge about him : Job's hedge was the protection of God; that hedge was ſo ſtrong that Satan could not pull up a ſtake of it, nor make a gap in it, till God gave him leave. But though *Job* (as this ſimilitude implyes) were like a wall or fortified tower, yet God had made breaches in him; God can ſoone breake our eſtates, our ſtrength, our health, our comforts, our peace, our all. And when *Job* ſaith, he breaks me *with breach upon breach*; he meanes a multitude of breaches made together, or continuall breaches, made one after another : *Jeremy* laments (*Chap.* 4. 16.) *My bowels, my bowels, I am pained at the very heart, my heart makes a noyſe in me* : Why doth he thus double upon theſe words, *My bowels, my bowels, my heart, my heart?* The twentieth Verſe gives us an account of that, *Deſtruction upon deſtruction is cryed, for the whole Land is ſpoyled* : Deſtruction upon deſtruction is totall deſtruction. Thus *Sampſon* repeats his Victory over the Philiſtines (*Judg.* 15. 16.) *With the Jaw-bone of an Aſſe heaps upon heaps*; or (as the letter of the Hebrew) *an heap, two heaps*; that is, I have made a great ſlaughter; or as himſelfe explaines it in the cloſe of the Verſe, *I have ſlaine a thouſand men.* We have the Prophet *Ezekiels* threat in the ſame language (*Chap.* 7. 26.) *Miſchiefe ſhall come upon himſelfe, and rumor ſhall be upon rumor* : When the Prophet *Iſaiah* would convince the Jewes of their unteachableneſſe, that whereas (as the Apoſtle ſpeakes, *Heb.* 5. 12.) *They ought to be teachers*; yet they had need to be taught the firſt principles of the Oracles of God, like little Children, who muſt have the ſame precepts and lines often and often inculcated upon them, he gives it us in the forme of this Text (*Iſa.* 28. 10.) *For precept muſt be upon precept, line upon line*; that is, they muſt be continually followed with precepts, they muſt have many, and yet they ſcarſe learne one; or (as others expound that place) the Prophet deſcribes the ſcornefulneſſe of that people who jeered the Meſſengers of God for their frequency in Preaching, with a riming ſcoffe, *Precept upon precept, line upon line, here a little, and there a little*; which ſingle tearms the Prophets had often uſed in their Sermons. Now which way ſoever we take the proper ſenſe of that place; yet the common ſenſe of the words reaches this in *Job* : for *precept upon precept*, ſpeakes there a multitude of precepts, even as here, breach upon

breach ſpeakes a multitude of breaches, or breaches all over. And the Apoſtle *Paul* expreſſeth himſelfe in this ſtraine, while he gives the reaſon of the recovery of *Epaphroditus* from a dangerous ſickneſſe (*Phil.* 2. 27.) *He was ſick* (ſaith *Paul*) *nigh unto death, but God had mercy on him; and not onely on him, but on mee alſo, leaſt I ſhould have ſorrow upon ſorrow*; that is, many ſorrows heaped up together : So then, when *Job* complaines of his breaking with breach upon breach; the plaine meaning is, that he had many, very many breaches : His very wounds were wounded, there was nothing in him, or about him to be ſmitten, but what had been ſmitten already. As if he had ſaid, I am ſo full of breaches and afflictions, that there is no whole ſpace or roome left for a new breach, for another affliction : As he that lyes upon the ground can fall no lower, ſo he that is all broken cannot be broken any more. *Vulnera ipſa vulnerat. Non habet in nobis jam nova plaga locum.*

Job had breach upon breach in his eſtate, his Cattle, and goods were taken away : *Job* had breach upon breach in his Family, moſt of his Servants, and all his Children were deſtroyed : *Job* had breach upon breach in his body, that was ſick and ſoare : *Job* had breach upon breach in his credit, he was called Hypocrite againe and againe : *Job* had breach upon breach in his ſoule, that was filled with feare and terrour from the Lord.

Hence Note.

The beſt Saints on earth are ſubject, not onely to great, but various troubles, to breach upon breach.

God is pleaſed to ſmite them ſundry times, and he ſmites them ſundry wayes : 'Tis no argument that a man ſhall be no more afflicted, becauſe he is afflicted, or that God will not ſmite againe, becauſe he hath ſmitten already. God doth not ſtay his hand by looking upon the number, but upon the effect and fruit of our afflictions : Every Childe of his, whom he corrects, muſt looke for more corrections, till repentance hath had its perfect worke, and every Champion of his whom he tryes, muſt looke for more tryalls, till faith and patience have had their perfect worke. God would not give his Children ſo much as one blow, or one breach, not ſo much as a little finger of theirs ſhould ake, were it not for one of theſe ends, and untill theſe ends be attained, they ſhall have many blowes and breaches, even till the whole head be ſick, and

and the whole heart faint, till from the ſole of the foot, even unto the head, there is no ſoundneſſe in them, but wounds and bruiſes and putrifying ſoares. As the Vine-dreſſer cuts, and cuts, prunes, and prunes the Vine, this day and the next day, becauſe once cutting or pruning will not ſerve to make it fruitfull: So the Lord prunes, and cuts, and pares, and breaks, and breaks, not to deſtroy his people, but to make them (as pleaſant Vines) bring forth abundantly, either the fruits of godly ſorrow for their ſins committed againſt him, or the proofes and experiments of the graces which they have received from him. This latter was *Job's* caſe, and the chiefe cauſe why he was *broken with breach upon breach.* And no ſooner had the Lord by his roaring Cannon, made breaches in him, faire, and aſſaultable, but he preſently takes his advantage, as *Job* ſhewes elegantly (purſuing the Allegory) in the laſt clauſe.

Ut in vineis labor labori, cura curæ, ſemper additur, &c. Sanct.

He runs upon me as a Giant.

כגבור *Sicut fortis potens idem valet Gigas & ἰσχυρὸς.*

When a breach is made in the wall, the beſeigers run up to aſſault and ſtorme the place. *Job* keepes to the Souldiers language, the Lord hath made breach upon breach, and now *He runs upon me as a Giant.* There are three things in this expreſſion.

First, The ſpeed which God made to aſſault him, *He runs.*

Secondly, The ſtrength that God puts forth in aſſaulting him, he runs, not as a Childe, not as a weak man, no nor as the ordinary ſort of ſtrong men; but *as a Giant*, or mighty man, who exceeds other men as *Goliah* did *David*, both in ſtrength and ſtature.

Quando aliquis dicitur aut currere, aut aliquid agere, ſicut Gigas, nihil aliud denotat, quam magno animo & ſtrenuè rem aliquam aggredi. Bold.

Thirdly, Running as a Giant, notes courage as well as ſtrength. A Giant runs fiercely and feareleſly.

David compares the Sun at his riſing, to a Bridegroome comming out of his Chamber, and *to a Giant*, or *ſtrong man* (it is the word of this Text) *who rejoyceth to run a race* (*Pſal.* 19. 5.) Giants are ſwift, and Giants are ſtrong; Some men are ſtrong, but not ſwift of foote, but no man can be ſwift of foot, unleſſe he be competently ſtrong, Giants are both in exceſſe: And therefore *Job* puts both together, *He runs upon me as a Giant.* And yet (I conceive) this running doth rather imply the fierceneſſe of the Giant, then his ſwiftneſſe. Giants are

are dreadfull and terrible to behold; they are called *Nephilim* in the Hebrew, of diverſe Texts, which comming from the root, *Naphal*, *to fall*, ſignifies *fallers*, and that in a twofold ſenſe.

First, Becauſe they Apoſtatiz'd or fell from God, his truth and worſhip, which *Moſes* ſeemes to intimate, while he deſcribes the firſt great perſonall defection of the World (*Gen.* 6. 4.) *There were Giants in the earth in thoſe dayes:* theſe he oppoſeth to the *Sons of God*, in the ſame Verſe, who had alſo greatly corrupted themſelves, ſo that (*Verſ.* 5.) *God ſaw the wickedneſſe of man was great upon the earth:* For the *Sons of God*, they who owned a profeſſion of Religion (being the Poſteritie of *Seth*, they) mingled themſelves with the wicked of the World; as for the Giants, they diſowned God, and were totally departed, or fallen from his obedience, and were therefore as ſome apprehend, called *Nephilim*, or *Fallers.*

Secondly, They were ſo called, becauſe either through the vaſtneſſe of their ſtrength and ſtature, or through the feirceneſſe of their mindes and ſpirits, they were men of violence, great oppreſſors, cauſing others to fall before them: In ſo much that the very name of a Giant was dreadfull. And when thoſe unbeleeving Searchers of *Canaan* brought up an evill report of that Land, the worſt which they could ſay of it to the diſcouragement of their Brethren, was this (*Numb.* 13. 33.) *And there we ſaw the Giants, the Sons of Anak, which came of the Giants: and we were in our owne ſight as Graſſe-hoppers, and ſo we were in theirs.* Men of ſtrength and courage were as much afraid at this ſtory of Giants, as Children are of Bugbeares and Fayries.

So then, when *Job* ſaid, That God did run upon him as a Giant, his intent was onely to ſhew, with how much terrour God was pleaſed to cloath himſelfe, and how much ſtrength he put forth, while he thus contended with him. The truth is, God needs not lay out his ſtrength to afflict man, hee can cruſh the ſtrongeſt of men as a moth, with the touch of his finger. The weakneſſe of God is ſtronger then man; yet God in afflicting his people, will ſometimes perſonate a mighty man, exerciſing his power to the utmoſt, and arming himſelfe from head to foot, while he combates with an enemy: which ſtill confirmes the generall Obſervation, *That God doth not onely*

afflict

afflict such as he loves, but he afflicts them sorely. Doth he not so, when he shakes them in peices? Doth he not so, when he sets them as his mark? When a multitude of skilfull Archers compasse them about; when he cleaves their reines asunder; when he powres out their Gall upon the ground? Doth he not so, when he sets Engines of battery to make breach upon breach, and then runs up as a Giant to the assault? Thus God hath dealt with many precious soules, and thus he dealt (beyond his dealings with many) with his precious Servant *Job*.

And as no man, eyther in his estate or health, either in his credit or comforts, is *so strong a wall*, but God by his *Artillery* can quickly make a breach upon him; so who is able to stand in the breach, or make it good, when God comes up to the assault? *Can thine heart endure, or can thine hands be strong in the dayes that I shall deale with thee?* saith the Lord (*Ezek.* 22. 14.) When the *Lord as a Giant* runs upon man, the *strongest Giant* among the sonnes of men, is but as a *Pigmie*, yea but as a *Pismire*, he is but as the *Chaffe* before the winde, or as the *Potters Vessell* before the Iron Rod. But though *flesh and bloud* cannot stand in the breach when God assaults; yet *Faith and patience* can. *Moses by Faith stood in the breach, and turned away the wrath of God, when he came to destroy Israel* (*Psal.* 106. 23.) *Job* by patience stood in the breaches which God made upon him, when he seemed utterly to destroy him.

For what did *Job* to God, when God did all this to him? Did he oppose? Did he strive with his Maker? The two next Verses shew, that prayers and teares were all the Weapons he used in this holy Warre with God.

JOB,

JOB, Chap. 16. Vers. 15, 16, 17.

I have sowed sack-cloth upon my skin, and d filed my horne in the dust.

My face is foule with weeping, and on my eye-lids is the shadow of death.

Not for any injustice in my hands: also my prayer is pure.

THE former words shewed in what manner *Job* was afflicted; and because the manner of his afflictions did almost exceed words, therefore he strained himselfe to the highest pitch of holy rhetorick, to make his unkind friends sensible of it. And as there he told us what God had done to him, so here he tells what he did, or how he behaved himselfe under the hand of God; he tells us how he took those tearings, and those wounds; how he received those showres of Arrowes from the Almighties Bow. *Eliphaz* taxed *Job* in the fifteenth Chapter, with height and haughtinesse of spirit in his low estate (*Verse* 12,13.) *Why doth thine heart carry thee away? And what doth thine eyes winke at, that thou turnest thy spirit against God, and letteſt such words goe out of thy mouth?* And (*Verse* 25.) He more then intimates that *Job stretched out his hand against God, and strengthned himselfe against the Almighty*. In both passages he is severely charged, not onely with impatience under the hand of God (which is bad enough) but with opposition against the hand of God, which is far worse.

Job refutes these unfriendly censures, and professeth another kind both of spirit and practice in this Text. As if hee had sayd, *I am not so madde as thou takeſt me to be, to runne upon God, or to stretch out my hand against him while he smiteth me, I have learned better, then to shoot the arrowes of blaspemy against God whilst he shoots the arrowes of calamity against me; and if you desire to know what I have been doing, seeing I deny that I have been doing what you suggest: This is the account which I give of my selfe, and of my behaviour.*

Sf Verse 15.

Vers.15. *I have sowed sack-cloth upon my skin, and defiled my horne in the dust.*

That is, I have humbly submitted my selfe to receive, and entertaine those saddest dispensations.

Hence Observe.

That the surest way to confute the censures, and wipe off the aspersions which are cast upon us, is to shew our selves doing contrary to what others are speaking of us.

A practicall answer is the strongest answer; we may speake more for our selves by our hands, then we can doe by our tongues in many cases. The Papists mouthes are stopt (who call us *Solifidians*) when they see Protestants forward in, and zealous for good workes: He that is accused of uncharitablenesse, may best free himselfe from that charge, by giving freely to the poore; and he that is accused of injustice, may soonest doe himselfe right, by shewing that he hath done right to every man. Bare denyals that we have done evill, are nothing; but when our doing of good appeares, who can deny it? The old Philosopher answered him that denyed *motion*, by rising up and walking, not by arguing: *Job* answered *Eliphaz*, who affirmed that he turned his spirit, and stretched out his hand against God, by falling downe and submitting to it. *I have sowed sack cloth upon my skin*, &c.

Hoc affert ut ad misereordiam socios moveat, paenitentiam, &c: suam & humilitatem, quod sese in his afflictionibus non exuberis. Mere.

And this *Job* offers, as to remove, and take away that objection of mis-behaviour towards God; so to move his Freinds to better behaviour, even to compassion, and pity towards him. He was in a sorrowfull case, and he had acted the part of a sorrowfull man; God had layd him low, and hee layd himselfe low; this might have taught them moderation; why should they speake so harshly against him, who had dealt but coursely with himselfe? *Sowing sack-cloth upon his skin*; and seeing he abased himselfe, even *to the defiling of his horne in the dust*, why should they abase him too? It stirrs up pity towards a professed adversary to see him in misery, especially, when he submits unto it, and suffers with patience: Much more should the misery of a professed Friend, he also quietly submitting to it, stirr up the bowels of pity. So then, the scope of this report which *Job* makes of himselfe, was not onely to answer what *Eliphaz* had charged him with, but also

also that he might obtaine from his Friends, a milder answer.

I have sowed sack-cloth upon my skin.

שק *Saccus, vox quæ hic habetur Sak habet eundem sonum in omni fere lingua, quod unum arguit linguam Hebræam omnium esse matrem.*

The word which we render *Sack-cloth*, is of the same sound in the Hebrew, and almost in all other languages; which is observed as an argument of its antiquity, and that it is the mother of all languages. But how did *Job* sow sack-cloth upon his skin? This is a hard peece of Sempstery.

The Roman Historian reports of *cruel Nero*, that when he fled out of the City (fearing the sentence of the displeased Senate which quickely pursued him) and had got into a grove or thicket like a wilde Beast, he commanded those about him to make a trench in the earth, fitted to the dimensions of his body, which he ordered them to line with such peeces of Marble, as were to be had upon the place; thus as it were, preparing his owne Tombe, he wept and often cryed out, *See what a workeman is here now ready to perish.* What that wretch sayd of himselfe, I may say of this holy man in the Text, whom I finde thus buried at his Needle, as if hee were preparing his owne Grave-clothes, or winding-sheet, *What a workeman have wee here ready to perish? Job* looked upon himselfe as a dying man, and behold he is *sowing sack-cloth upon his skin.* When men of of worth dye, they are wrapt in fine linnen, so *Joseph* of *Arimathea* wrapt the body of *Jesus* (*Mar.* 15.46.) And a living man full of soares needs the finest and softest linnen to wrap him in: Sack-cloth is a course stubborne cloth, grievous to a sound body, painefull to those who have never a breach upon their flesh; but for a man (as *Job* describes himselfe) full of breaches, having breach upon breach, his body being broken all over, as if it were but one continued breach, to lap up such a one in sack-cloth, is an extreame addition to his paines and sorrowes. How is it then that *Job* was thus severe to his owne soares? To cleare this, *Sack-cloth* may be taken two wayes.

Qualis artifex pereo.

First, Properly.

Secondly, Improperly.

Properly, so, sack-cloth is that hairy, rough Garment which was very usuall among mourners, whether in times of sorrow for sin or judgement. *Sack-cloth was the Livery of*

both these sorrowes. The King of *Israel* was a close-mourner in sack-cloth (*2 Kings* 6. 30.) *The King rent his clothes as he passed by upon the wall, and the people looked, and behold he had sack-cloth within upon his flesh.* There being a terrible Famine in *Samaria*, that King wore Sackcloth as an embleme of his sorrow, yet he wore it somewhat concealedly, it was *within upon his flesh.* And so (*2 Kings* 20. 31.) when the Servants of *Benhadad* came to *Achab*, they put sack-cloth upon them. And (*2 Kings* 21. 27) *Achab* himselfe when hee heard that sore judgement denounced against him, *humbled himselfe, and put on sack-cloth, and went softly.* In a time of common calamity, the Prophet tells us, *Every head shall be bald, and every beard clipt: upon all the hands shall be cuttings, and upon the loynes sack-cloth* (*Jer.* 48. 37.) And that it was the usuall weare in time of repentance, is taught us in the Prophesie of *Jonah* (3.8.) where Proclamation was made by the King of *Nineveh*, That all should fast and put on sack-cloth. Christ himselfe describing what *Sodome* and *Gomorrah* would have done if the Gospell had been Preached, or the mighty workes done in them which were done in *Bethsaida* and *Corazin*, saith, *They would have repented long agoe in sack-cloth and ashes:* that is, they would have put on sack-cloth, and sate in ashes, in token of deepest humiliation for sinne. Thus sack-cloth properly taken was often used in times of great affliction, whether personall or publique; as also in times of deepest and most professed repentance.

Secondly, Wee may take sack-cloth improperly, and so two wayes.

First, As to *Job's* then present condition, hee was full of sores, and those sores were to him as a course covering of sack-cloth: for he was sore all over: In some extraordinary diseases, a scab puts forth all over the body, like the bark of a tree. *Job's* scabs and sores were like the barke of a tree, or a garment of sack-cloth, hee speakes neere this language (*Chap.* 30. 18.) *By the great force of my disease is my Garment changed:* As if he had sayd, I have another kinde of Garment then I was wont to weare; I was wont to weare the best, and the costlyest Garments; but now, *By the force of my disease, is my Garment changed, it bindeth me about as the colour of my coat:* that is, My sores binde me about as the colour of my Coat.

Thus

כתנך *Cutis vox Arabica non alibi in Scriptura reperitur. Et Gelad propriè significare cutim & crustam quæ plagæ siccæ superducitur.* Rab. Levi.

Thus the Greek Expositors render this Text, affirming, that his skin was discoulored and black, and began to looke like sack-cloth, through the heat and distemper of his inward parts: As health and soundnesse of constitution put out a fresh and lively tincture, so sickneſse and diseases deface and darken the beauty of the body.

Nigrorem na. Eta est cutis mea propter cruciatuum acerbitatem quasi saccus quidam ex vellis contextis effectus. Sanct.

Secondly, Take it again improperly, as to *Job's* then present action; and then, *I sowed sack cloth upon my skin*, is, as if hee had spoken plainely, I have greatly abased, or humbled my selfe, I have been as one who putteth on sack cloth. Such was his posture (*Chap.* 2. 8.) *He tooke a pot-sheard, and scraped his sores, and sate downe among the ashes.* As he who wore sack-cloth did humble himselfe greatly, or at least would be accounted to have done so; so he that is really humbled, and that greatly, may be sayd to have put on sack-cloth. The signe is often put for the thing signified, in reference both to joy and sorrow. White garments and unctions were signes of joy; and therefore when *Solomon* exhorts to joyfulnesse, hee saith, *Let thy garments be alwayes white, and let thy head lack no oyntment* (*Eccles.* 9. 8.) which we may expound either by that which goes before, *Eat thy bread with joy, and drinke thy Wine with a merry heart* (*Verse* 7.) or by that which follows (*Verse* 9.) *Live joyfully with the wife of thy youth:* As to bid a man put on white garments is to bid him rejoyce, so to bid a man put on blacks, or sack-cloth, is to bid him mourn; and he who saith as *Job* here, that he hath done it, saith, That he hath mourned, though he hath not done it. *Job* did not sow sack-cloth upon his skin when he spake thus, but his sorrows did truely speake sack-cloth: Such also is his sense of the next clause; where he professeth,

And I defiled my horne in the dust.

Hornes are proper to a beast, but they are often by a figure or improperly ascribed to man. The *horne* imports two things in figure.

First, Strength, and power.

Secondly, Dignity, and ornament.

It is often put for strength and power; for the strength and power of good men (*1 Sam.* 2. 10.) *Hannah* sings, *Thou shalt exalt the horne* (that is, the strength and power) *of thine annoynted*

noynted. (*Psal.*132. 17.) *There shall he make the horne of David to flourish.* *David* was a type of Christ, and of him this Psalme is expounded (*Luke* 1.69.) *God hath raysed up a horne of salvation for us in the house of his servant David:* A horne of salvation, is, strong salvation, or strength of salvation: God layd helpe for us upon one that is mighty, when he layd helpe for us upon his Son.

The *horne*, notes also the strength and power of wicked men (*Psal*, 75. 5.) *Lift not your hornes on high, speake not with a stiffe neck:* At the tenth Verse of that Psalme, we have both; *All the hornes of the wicked also will I cut off, but the hornes of the righteous shall be exalted.* Those ten Kings, who gave their power and strength to the Antichristian Beast, are shadowed under the title of *Ten hornes* (*Revel.* 17. 12.) Strength and power are expressed by a horne, in allusion to beasts, whose strength to defend themselves, and to hurt others, is in their hornes; and hence it is that the word by which the Greekes expresse *harmelesse*, signifies properly *horneless* (*Phil.* 2. 15.) *That yee may be blameless and harmeless, the Sons of God without rebuke*, &c.

Metaphora ab animalibus ducta, quorum vires fere in cornibus existant.

ἀκέραιος, Est carens cornu.

Secondly, As the horne is put for strength, so for splendour, and dignity: The Texts before alleadged may be so expounded. And againe (*Hab.*3.4.) *His brightnesse was as the light, and he had hornes comming out of his hand, and there was the hiding of his power:* Wee in the Margin put, *bright beames out of his side:* For the Hebrew word which signifies *a horn*, signifies to radiate, and shine forth (*Exod.* 34. 29, 30.) When *Moses* came downe from the Mount; the Text saith, *He wist not that his face did shine.* And when *Aaron*, and all the people of Israel saw *Moses, Behold his face shone:* The Vulgar translates, *The face of Moses was horned, or had hornes upon it:* that is, Beames and rayes of light like hornes appeared, or darted from his countenance, so that the eyes of the beholders were dazled: And the reason why *Moses* is commonly pictured with hornes, is, because this word signifies, both beames, and hornes. So here, *I have defiled my horne in the dust:* that is, My dignity, and excellency; thus the Chaldee expresseth it: as if he had sayd, I have taken off, or layd by all ornaments to put my selfe into the posture of an humble suppliant; *I have defiled my horne in the dust.*

קרן *Radiavit splenduit.*

Quod cornuta esset facies ejus. Vulg.

Inde Moses cornutus pingitur.

Splendorem meum. Chald.

[*Dust*]

[*Dust*] also is taken properly, or improperly; properly, dust is light, small, crumbled earth. Christ chargeth his Disciples (*Mat.* 10.14.) *Whosoever shall not receive you, nor heare your word, when you depart out of that City, shake off the dust of your feet:* That action was emblematicall, and noted one of, or all these three things.

First, That the earth was polluted, where such refusers of the precious Gospell did inhabite, and was therefore to be shaken off as a filthy thing.

Secondly, That they were base and vile as dust, such as God would shake off.

Thirdly, That the dust of the Apostles feet there left, might be as a witnesse (so the other Gospels expresse it) against them, that the Gospel had been Preached there.

Dust also in a proper sense, was used in times of humiliation and sorrow among the Jewes; for then, they either sprinkled dust on their heads, or lay downe in the dust: *Joshua* and the Elders of Israel put dust on their heads (*Josh.* 7. 6.) and *Job* professeth (*Chap.* 42. 6.) *Therefore I abhorre my selfe and repent in dust and ashes:* Which wee may understand either strictly, that he sate downe in the dust, testifying his repentance, or largely, that his was a great and a deep repentance, even like theirs, who are humbled in dust and ashes. That carnall worldly sorrow of the Merchants and Freinds of *Babylon* is thus expressed (*Rev.*18.18, 19.) *And they cast dust on their heads, and cryed, weeping and wayling, saying, Alas, alas, that great City.*

Improperly, dust signifies any very low condition (*Psal.* 113.7. 1 *Sam.* 2. 8.) *He raiseth the poore out of the dust.* And againe (1 *Kings* 16. 2.) *For as much as I exalted thee out of the dust, and made thee a Prince over my people Israel*, &c. To be exalted from the dust, is to be exalted from among the common people to a princely state, as that parallel place tells us (1 *Kings* 14. 7.) All men are but levell with the dust in their naturall constitution, but all Magistrates are above the dust (that is, the common people) by their civill constitution. When *Job* saith, *I have defiled my horne in the dust*; it may be understood either properly, that he did sit downe in dust and ashes as hee speakes (*Chap.* 2.) or improperly, that as God had brought him into a low condition, so he was willing to submit himselfe

ſelfe to a low condition, and to be, not onely as *man* who is duſt in his nature, and muſt returne to duſt, but as becomes *that man* whoſe power and honour, whoſe excellency and greatneſſe is layd in the duſt: *David* imprecates (*Pſalm* 7.5. *If I have done this, if* (as ſome charge and ſuſpect me) *there be iniquity in my hands*, &c. *Let the enemy perſecute my ſoule, and take it; yea, let them tread my life down to the earth, and lay mine honour in the duſt*: that is, Let him totally ruine me, or lay me as low, as low can be. The Church is thus excited to riſe from her Captivity (*Iſa.*52.1,3.) *Awake, and ſhake thy ſelfe from the duſt, ariſe, and ſit downe, O Jeruſalem: looſe thy ſelfe from the bands of thy neck, O Captive daughter of Zion.* To lye in Captivity, is to lye in the duſt; and as to ſhake off the duſt is to returne from Captivity, ſo to defile the horne in the duſt is to lay aſide our dignity.

Job gives yet a further deſcription of his ſelfe-humiliation.

Verſ. 16. *My face is foule with weeping; and on my eye lids is the ſhadow of death.*

As *Job* put on his mourning Garments, ſo he was indeed a mourner, he wept, and he wept plentifully: much eye-water doth not cleanſe but foule the face, *My face is foule with weeping*; or my face is ſwolne, and my cheeks blubbered with weeping, ſaith the Latine Tranſlator.

Facies mea in tumuit a fletu. Vulg.

Note heree thre ſorts of teares ſpoken of in Scripture.

Firſt, There are teares of worldly ſorrow.

Secondly, Teares of godly ſorrow.

Thirdly, Teares of Hypocryſie.

The laſt ſort is applyable to both the former; it reſpects ſometimes worldly ſorrow, and ſometimes godly ſorrow; for both may be feyned: Such were thoſe teares (*Jerem.*41.) when *Iſhmael* had killed *Gedaliah*, the Text ſaith, *Iſhmael went to Mizpeh, and met the men, weeping all along as he went*; as if hee had been greatly troubled for the afflictions of the Land; but they were *Crokadiles teares*. *Iſhmael* wept onely till hee had gotten thoſe men (as a prey) in his power, and then he deſtroyed them. *Iſhmael* was a State-hypocrite, and ſeemed full of compaſſion, that he might get an opportunity to vent his malice.

There

There are many Church-hypocrites, who can foule and disfigure their faces with weeping, as Chriſt reproves the Phariſees (*Matth.* 6.16.) while they have no thought of waſhing or reforming either their hearts or lives. *Job's face was foule with weeping*, but his heart and life were cleane; he needed not ſtraine for teares, or weep by art; how could he reſtraine teares, whoſe troubles were enlarged? The word which we render *foule*, is doubled in the Original, which ſpeakes thus much, that his face double-dirtyed, or double-dyed in his owne teares: Neither yet was this all the argument of his reall ſorrowes; for he had not onely quite wept away his beauty, but he had almoſt wept away his life too, and was even dead with griefe, as it followes in the next words.

פָּנַי חַמְרְמָרָת *Facies mea fædata eſt a* חמר *lutum, hic duplicatur uſurpante ad augendam ſignificationem.*

And on my eye lids is the ſhadow of death.

That is, Mine eyes are darkned, and I look like one that's ready to give up the Ghoſt: As if he had ſayd, *My ſorrow may be ſeene upon my eyes and eye lids, which with extremity of griefe, and multitude of teares are even waſted away and ſunke in my head, as when a man is dead, or dying*: Much weeping weakens the eye-ſight, yea ſome are ſaid to weep out their eyes. *David* gives us that effect of weeping (*Pſal.* 6.7.) *I water my Couch with teares*: that is, I weepe abundantly, then it followes, *Mine eyes are conſumed becauſe of my griefe*: And (*Pſal.*38.10.) *My heart panteth, my ſtrength faileth, as for the light of mine eyes, it is alſo gone from me*: I am even growne blinde with ſorrow, or (as the Church bemoanes her ſad eſtate, *Lament.* 2.11.) *Mine eyes doe faile with teares*. Abundance of teares bring fayling of eyes: and he that uſeth his eyes to much weeping, ſhall have little uſe of them for ſeeing: we may aſſigne the reaſon of it from nature, becauſe continuall powring forth of teares ſpends the ſpirits, and ſo weakneth the viſive power. Novv as death is a totall privation of ſight, ſo they vvhoſe ſight is much impayred, look ſomewhat like the dead: Hence *Job's* complaint, *On my eye-lids is the ſhadow of death.*

Hos geſtus in humiliationibus Orientales etiam Græcos uſurpaſſe teſtatur & ridet Plutarchus in libello de ſuperſtitione.

Shadow of death, notes the cleereſt appearance, the ſtrongeſt ſignes of death: Or this ſhadow of death upon his eye-lids, together with the fouling of his face, in the former clauſe may be an alluſion to ſome faſhions or cuſtomes of Mourners in thoſe times or places. This phraſe (which alſo

Denſiſſima caligo eſt oculis meis offuſa. Merc.

often occurrs in other Scriptures) vvas opened (*Chap.*3.5.) thither I referr the Reader.

Thus vve have *Job's* behaviour in his affliction by a tvvofold act, and a tvvofold effect of it.

The firſt act vvas, *Sowing ſack-cloth on his fleſh.*
The ſecond vvas, *Defiling his horne in the duſt.*
The firſt effect vvas, *Foulneſſe upon his face.*
The ſecond vvas, *Death upon his eyes.*

Hence Obſerve.

Firſt, *They are moſt ſenſible of the hand of God, who are moſt ſubmiſſive to it.*

As *Job's* afflictions vvere great, ſo vvas his ſorrovv, and ſo vvas his ſubmiſſion: *Sorrow is not contrary to patience*; *Job* vvas the moſt patient, and the moſt ſorrovvfull man in the World. There is an immoderate ſorrovv inconſiſtent vvith patience, but great ſorrovv is not only conſiſtent vvith patience, but an argument of it; and unleſſe vve have ſome ſorrovv, vve are not patient at all: hovv can he be called patient, vvho either feels not, or ſlights his affliction. It is as ill a ſymptome of a diſeaſed ſoule to be unſenſible of judgements, as to be unſenſible of mercies. Unleſſe wee feele the rod, wee cannot heare the voyce of the rod, nor receive inſtruction by it. To be as a Trunk, or a Stone, under correction, is not to be patient under it, but to deſpiſe it: *Humble your ſelves under the mighty hand of God*, is the adviſe of the Spirit, by the Apoſtle (1*Pet.*5.6.) As God humbles us for ſin, or for the tryall of grace, ſo they who have grace receive power to humble themſelves; and to humble our ſelves, is not onely an act, but an high act of grace; both the grace of God toward us, and the graces of God in us are exalted when we are low in our owne eyes.

Secondly, From the manner of this ſorrowfull humiliation, *He ſowed ſack-cloth upon his skin, and defiled his horne in the duſt.* Obſerve.

That as God letteth out viſible tokens of his afflicting hand upon us, ſo we ſhould let out viſible tokens of our humiliation under his hand.

As we are viſibly afflicted, ſo we ſhould be viſibly affected. We may make our humblings ſeene, though we muſt not doe it to be ſeene. As *the light* of our active obedience, *ſhould ſo ſhine before men, that they may ſee our good works, and glorifie our Father*

Father which is in Heaven (*Matth.* 5. 16.) So alſo ſhould the light of our paſſive obedience ſhine before men, that they may ſee our holy ſufferings, and glorifie our Father which is in Heaven. It is as great a ſin to boaſt of our poverty, as it is to boaſt of our riches, and as great a vanity to be proud of a croſſe, as to be proud of a Crowne; yet it is an honour to God, when men ſee that we are not aſhamed either of poverty or of a croſſe. The croſſe ſhould be carryed upon our ſhoulders, not put up in our pockets: God loves to ſee us owne our troubles as well as our comforts; and as he will condemne thoſe who wrap the Talent of their gifts and abilities in a Napkin, and hide it from the uſe of others; ſo he doth not approve thoſe who wrap up their croſſes and afflictions in a Napkin, and hide them from the ſight of others: eſpecially conſidering, that even theſe alſo are Talents for which we ſtand accountable, how we have uſed them, both for our owne good, and the good of others. *I have ſurely heard Ephraim bemoaning himſelfe thus* (ſaith the Lord) *Thou haſt chaſtiſed me, and I was chaſtiſed* (*Jer.* 31. 18.) *Ephraims* outward moanes were as muſick in the eares of God; *Ephraim* did not murmure againſt God, but he bemoaned himſelfe; *Ephraim* was not angry at his chaſtiſement, but *Ephraim* mourned being chaſtiſed; God heard this fully, in hearing he heard it, or, it pleaſed him to heare it. It is our duty to teſtifie our ſorrow by the ſaddeſt notes of a troubled ſpirit, and it is a delight to God when we doe ſo; not that he delights in our ſorrows; but he delights in the witneſſe which we beare to his wiſedome, righteouſneſſe, and faithfulneſſe, in ſending thoſe ſorrowes. *I heard Ephraim bemoane himſelfe.* Will an offender that looks for mercy come before the Judge in rich apparrell, or in ſome affected dreſſe? Comes he not rather in his Priſon cloths, puts he not on the garments of heavineſſe? The Meſſengers of *Benhadad*, put duſt on their heads, and ropes about their necks, and ſack-cloth on their loynes, when they came to mediate for the life of their Maſter. And thus the Lord ſpeakes to the Iſraelites (*Exod.* 33. 5.) when they had ſinned, and he was wroth, *Put off your Ornaments that I may know what to doe with you:* Ornaments are uncomely when God is threatning judgements: It is time for us to lay by our bravery, when God is about to make us naked. Sack-cloth ſowed

upon the skin, and our horne in the dust, are the best ensignes of an afflicted state. The Prophets counsell indeed is (*Joel* 2. 13.) *Rend your hearts and not your garments.* (Rending the garments may be taken, not onely strictly for that act, but largely for all outward actings of sorrow) Yet when he saith, *Rent not*, this is not a prohibition of, but a caution about the outward acting of their sorrow. *Not*, in Scripture, is not alwayes totally negative, it is often directive and comparative: So in this place, *Rend your hearts and not your garments*, is, *your hearts*, rather then *your garments*: or be sure to rend your hearts, as well as your garments: The one must be done, the other ought not to be left undone. See more of this (*Chap.* 1. *Vers.* 20.) upon those words, *Then Job rent his Mantle.*

Thirdly, Observe.

Great sorrow produceth great effects, and leaveth such impressions as testifie where it is.

The Apostle saith of the sorrow of the World, *That it worketh death* (2 *Cor.* 7. 10.). The sorrow of the World may be taken two wayes.

First, For the sorrow of carnall worldly men, whose sorrow for sin is only a vexing of their hearts, not a breaking or humbling of their hearts; which being seperate both from true faith for the pardon of sin, and from any reall purpose of leaving their sin, *worketh death*, both temporall death, often wearing out their naturall life lingringly, and sometime destroying their naturall life violently, as in *Judas*, as also hastning them on to eternall death, of which it selfe is a foretaste, or beginning.

Secondly, This sorrow of the World, is a sorrow for the losse of, or disappoyntments about worldly things. This also worketh both those deaths in meer worldly men; and when it is excessive (as under a temptation it may be) in a godly man, it may be sayd to work the death of the body in him; yea great and continued sorrow, though it be not excessive, worketh towards this death in a godly man, drying his bones, and drawing out his spirits, as is cleare in *Job*, on whose eye-lids the very shadow of death sate, while he wept and sorrowed. 'Tis hard to dissemble a little griefe, but a great deale cannot be hid: As godly sorrow manifests it selfe in excellent effects upon the soule, of which the Apostle numbers

bers up seven at the eleventh Verse of that Chapter, *For this selfe same thing that yee sorrowed after a godly sort, what carefulnesse it wrought in you; yea what clearing of your selves*, &c. Now I say, as godly sorrow manifests it selfe in manifold effects upon the soul, so doth the sorrow of the World set its marks upon the body: As a good mans heart is made clean by weeping the teares of godly sorrow, so every mans face is made foule by weeping the teares of worldly sorrow; and as godly sorrow worketh repentance unto salvation and life eternall, so the sorrow of the world worketh an entrance to temporall death; yea, we may say that godly sorrow doth sometimes worke temporall death; *Paul* was afrayd left the incestuous person while he was repenting, might be *Swallowed up with over much sorrow* (2 *Cor.* 2. 7.) which as we are to understand cheifely of a swallowing up in the gulfe of despaire, so we may take in that also as a consequent of the other, a swallowing of him up in the Grave of death; as if he had sayd, The poore man may both despaire and dye under this burden, if you let it lye too long upon him. As soone as *Heman* had sayd (in his desertion) *My soule is full of troubles*, he presently adds, *And my life draweth nigh unto the Grave, I am counted with them that goe downe to the pit, free among the dead* (*Psal.* 88. 3,4,5.) To which he subjoynes (*v.* 9.) *Mine eye mourneth by reason of affliction*, and then expostulates (*Vers.* 10.) *Wilt thou shew wonders to the dead? Shall the dead arise and praise thee?* As if he had sayd, *These sorrows will bring me to my Grave*, or in the language of *Job*, *on my eye-lids is the shadow of death.*

Till we enjoy a life beyond the reach of all sorrows, we shall not be beyond the reach of death. Hence that promise (*Revel.* 21. 4.) *God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more paine:* And as that life which hath no death in it, shall have no sorrow in it, so that life which is a continuall death (the life of the damned) is nothing else but sorrow. *There shall be weeping and wayling, and gnashing of teeth, for evermore* (Mat. 13. 42.) Their eyes shall ever weep, their faces shall ever be foule with weeping, and on their eye-lids the shadow of death shall dwell for ever.

Fourthly, The hand of God being heavy upon *Job*, *he defiled*

filed his horne in the duſt, and fouled his face with weeping; he regarded neyther the beauty of his face, nor the dignity of his condition, all was nothing to him.

Learne from it.

Great afflictions take off our reſpect to the World, and all worldly things.

What is honour? What is Gold or Silver? What is a goodly Houſe? What is a beautifull Wife, and pleaſant Children? What are fine cloathes, or a faire face in a day of ſorrow, or in the approaches of death? Spirituals are higheſt prized when we are loweſt: Grace ſhines cleereſt in worldly darkneſſe; but the light of worldly enjoyments is darkneſſe to us, and that which ſome eſteeme as a Sun, is but a Cloud to us in the day of diſtreſſe: That is beſt which is good to us in our worſt eſtate. The favour of God, the pardon of ſin, the fruites of the Spirit, are alwayes pleaſant to the Saints, but then moſt, when the yeares, or times are upon them, of which they not onely ſay with the Preacher (*Eccleſ.* 12. 1.) Wee have no pleaſure in them, but, we have much paine and trouble in them. The face of the new creature is never foul with weeping, nor is the horne of our ſalvation defiled, when wee lye in the duſt, or on the dunghill.

Job having (according to his manner) accurately deſcribed his calamities, and ſhewed with what deep ſenſe, and ſelf-abaſement he had entertained them; he paſſeth to a refutation of that inference which his Freinds drew, and had often preſſed upon him, from thoſe premiſes of his affliction. *Eliphaz* ſuggeſted him impious and unjuſt, becauſe hee was thus ſmitten. *Job* plainly denyes it (*Verſ.* 17.) I have not received theſe wounds in my body and eſtate, *for any injuſtice in my hands*, no, nor for any impiety in my heart, *alſo my prayer is pure*. This Verſe takes off both parts of that generall aſſertion, as to *Job's* perſonall condition (*Chap.* 15. *Verſ.* 34.) *The Congregation of Hypocrites ſhall be deſolate, fire ſhall conſume the Tabernacles of bribery.* There *Eliphaz* cloſely hinted that *Job* was an Unjuſt man, and an Hypocrite: *Job* anſwers, no, my Tabernacle is not the Tabernacle of bribery, *There is no injuſtice in my hands*; my Congregation, or thoſe with whom I joyned in worſhip, were not a Congregation of Hypocrites, *my prayer is pure*: As if he had ſayd, *Though it be a truth, that the Congregation*

gregation of Hypocrites ſhall be deſolate, yet it doth not follow, that every man is an Hypocrite, whoſe Congregation is made deſolate, for mine is deſolate, and yet I know my prayer is pure: And though fire ſhall conſume the Tabernacles of bribery, yet every man is not guilty of bribery, whoſe Tabernacle is conſumed with fire, for ſo is mine, and yet I avouch it, there is no injuſtice in my hands.

Verſ. 17. *Not for any* [*injuſtice*] *in my hands.*

חמס *Propriè rapina violentia injuria.*

The word that we tranſlate *injuſtice*, ſignifies rapine, violence, or wrong done by violence, any open tyrannicall oppreſſion. The Harpie being a ravenous Foule, hath his name from this root in Hebrew (as alſo in the Greek from one of the ſame importance) becauſe he doth not ſubtlely ſurprize his prey, but openly aſſault it. It ſignifies alſo violence mingled with ſcorne and contempt; as is obſerved upon that of the Prophet (*Ezek.* 22. 26.) *Her Prieſts have violated my Laws*: The Prieſts did not goe behinde the door, they made an open breach upon the Law of God; they did not ſin ſecretly, as if they had been afrayd to be ſeen, but avowedly and before the Sun. Hence ſome have rendred that Text, *Her Prieſts have contemned my Laws*; noting eyther that it was a violation with contempt; or that Lawes which are once contemned cannot be long unviolated. Thus *Job* profeſſeth, there is no ſuch injuſtice in my hand; *Job* did not diſclaime all faylings in doing juſtice, but all intendments of doing injuſtice, he did not peremptorily deny that there was no injuſtice in his hand ariſing from miſtakes of the Law, but none from contempt of the Law, *Not for any injuſtice,*

In my [*hand.*]

Injuſtice is aſcribed to the *hand*, not becauſe injuſtice is alwayes, though uſually it be done with the hand; with the hand men take away, and with that men detaine the right of others. *David* ſpeaks thus (*2 Chron.* 12. 17.) *Seing there is no wrong in mine hand*; that is, I have done no wrong. The hand is the great inſtrument of action, moſt injuſtice is done by the hand, though much be done by the tongue; and a Judge who gives an unjuſt ſentence with his tongue, may be ſayd to have injuſtice in his hands. Beſides, he may be ſayd to have injuſtice in his hands, who keeps any thing in his hands which was

gotten

gotten by injustice; he also may be sayd to eate injustice, who feeds upon what he got unjustly (*Prov.* 4. 17.) *They eat the Bread of wickednesse, and drinke the Wine of violence:* that is, they eat Bread, and drink Wine, gotten by wickednesse and violence. *Job* disclaimes injustice in all these notions, *There is no injustice in my hands*; as if he had sayd, *I have not gotten wealth by injustice, nor enricht my selfe by making others poore, I have not been as an Harpie, to scratch and teare from others to feed my selfe:* Hee gives a full account of this (*Chap.* 29. and *Chap.* 30.) wiping off those aspersions of injustice, by a large narrative of his proceedings in that publick capacity, as a Magistrate; the breviate of which is summed up in this negative, *There is no injustice in my hand.*

Further, Injustice may be taken two wayes.

Either strictly, for the act of a Magistrate perverting the Law, and going besides the rules of righteousnesse.

Or largely, for any wrong that one neighbour in a private capacity, doth another.

To doe justice is every ones duty as well as the Magistrates: we use to say, *Every man is either a Foole or a Physitian*; we may say, *Every one is either a doer of justice, or a dishonest man:* For though to doe justice is cheifely the Magistrates work, yet no man (who hath any thing to doe in the World) can live as he ought, without doing justice: In this large sense also we may expound *Job's* disclaimer of injustice; as if he had sayd, *I have not willingly fayled in any of those duties which the Law of love towards my neighbour calls for, and obliges me unto: There is no injustice in my hands.*

Also my prayer is pure.

Prayer is taken two wayes, as injustice is.

Eyther largely, for the whole worship of God, *My house shall be called the house of prayer* (*Matth.* 21. 13.) that is, All kinde of publick worship shall be performed, and tendered to me there: Prayer being so principall a part of worship, may well comprehend all the parts of worship; that which is chiefe in any kinde, often denominates all the rest. So *Love* is put for all the duties of the Law, and *Faith* for all the duties, yea, and for all the Doctrines of the Gospel, though in both, many other duties and Doctrines are contained.

Strictly

Strictly, Prayer is that part or worship which consists in calling upon God: *Prayer is the making knowne of our desires, or the opening of our hearts to God. It is the ascent of our soules to God. David* being about to pray, saith, *Unto thee O Lord doe I lift up my soule.* In this place we may take prayer in both the notions of it, *My prayer,*

Is pure.

The word signifies shining, bright, glorious; a gracious prayer shines so bright that there is a glory in it; *My prayer is pure. Zophar* charged *Job* for saying, *My Doctrine is pure* (*Chap.* 12. 4.) Now *Job* himselfe saith, *My prayer is pure.* The truth of Doctrine is the purity of it, and the sincerity of prayer is the purity of it: *Job* did not boast his prayer pure without infirmity, but he did professe it pure without hypocrisie. Yet besides this casting out of hypocrisie, there are divers ingredients to be taken in towards the composition of a pure prayer, of which I shall touch more distinctly by and by. We read in the Institutes of the Ceremonial Law of pure Myrrhe, of pure Frankincense, of pure Oyle, of pure Incense, all which concurred to pure worship among the Jewes, and typed out all pure worship, both among Jewes and Gentiles; of the latter the Lord saith (*Mal.* 1. 11.) *From the rising of the Sun unto the going downe of the same, my name shall be called upon among the Gentiles, and in every place Incense shall be offered unto my name, and a pure offering.* This pure offering *Job* intends when he saith, *My prayer is pure.*

Under these two, *There is no injustice in my hand, and my prayer is pure: Job* conteins the whole duty of man, both to God and to man: Here is Justice comprehending the dutyes of the second Table, and Prayer comprehending the dutyes of the first Table: Thus *Job* was compleat in all the will of God, and had respect to all his Commandements. And thus he verified Gods testimony of him (*Chap.* 1. 1.) and approved himselfe to be *A man perfect and upright, fearing God, and eschewing evill,* which is the whole duty of man.

His duobus membris utramque tabulam complectitur. Merc.

From the words in generall, Observe.

First, *Man hath great support in bearing afflictions, from the witnesse which his heart gives of his owne integrity.*

'Tis matter of wonder that ever *Job* should beare so many

burdens, and endure breach upon breach, till wee remember that though he had many breaches upon his body and estate, yet he had none upon his conscience: Indeed his spirit had breaches by way of tryall and temptation from God but it had none by way of disobedience against God. *The spirit of a man*, saith *Solomon*, *will sustaine his infirmities* (*Prov.* 18. 14.) There are two sorts of infirmities.

First, Sinfull infirmities, such are impatience, doubtings, deadnesse of heart, and vanity of thoughts.

Secondly, Penall, or painefull infirmities, such as are poverty, sickenesse, diseases, or any outward crosse whatsoever.

These latter are the infirmities which *Solomon* meanes; and these the spirit of a man will sustaine, even while his flesh or body sinks under them: Yet here spirit is not taken meerely in opposition to bodily, or materiall flesh (though the spirit under that Physicall notion is able to beare much more then the body can) but as spirit is opposed to spirituall and sinfull flesh; that is, to a carnall corrupt minde: The spirit of a man furnished with grace, supported with the favour of God, and the testimony of a good conscience, will sustaine all his infirmities; that is, cause him to beare with much, not onely patience, but courage and cheerfulnes the heaviest burdens of affliction, which eyther the wisedome of God doth, or the malice of man can lay upon him. Holinesse makes the weake strong, and the strong like Giants, to endure all shocks of trouble and hardship. A whole skin feeles no smart, though you bath it with brine; and if a man have a sound conscience, if his spirit be not galled and raw, he is able to stand at any time, and sometimes to rejoyce in the saltest waters of worldly sorrow. For though he be not (as was shewed before) senslesse of, or without outward smart; yet having no inward smart (which is the worst smart) he is above it: The paines and wants of the body are almost lost, and swallowed up in the comforts and enjoyments of the minde. A vvounded spirit vvho can beare? A spirit unvvounded vvhat can it not beare? He that hath no injustice in his hands, hath much peace in his heart, and vvhile our prayer is pure, our spirits vvill not be much troubled in any of our troubles.

Secondly,

Secondly, Observe.

It is possible to live without any knowne sin.

Job knew of no injustice in his hand, nor was he conscious of any impurity in his prayer. The Apostle *John* writes to Saints of all ages and Statures, under the title of *His little Children, not to sin* (1 *Iohn* 2. 1.) And in that he doth not only admonish them of what they ought not to doe, but of what they might attaine not to doe: For though, *he that saith he hath no sin, deceives himselfe*, and sins in saying so (1 *Ioh.* 1. 9.) yet it may be sayd of some without sin, and they (in *Job's* case) may say it of themselves without sin, that *they sin not*. The best Saints have, and know they have sin in their natures, and sin in their lives, yea, and sometimes they fall into great sins; yet such a degree of holinesse is attaineable in this life, that a man may be sayd, *not to sin*: For then (in a Gospel sense) we are sayd not to sin, when we cast off and are free from all grosse and scandalous sins, and doe both carefully avoyd and make conscience of the least and the most secret sin. *Zacharie* and *Elizabeth* (*Luke* 1. 16.) *were both righteous before God, walking in all the Commandements and Ordinances of the Lord blamelesse*; that is, They did not live in any open or knowne sin; they lived so, that no man could blame them, or bring any just complaint against them, eyther in matters of morality, which seeme to be meant in the vvord *Commandement*, or in matters of worship, which seeme to be meant by the word *Ordinance*. And vvhen I speak of not living in any knovvn sin, I meane not onely, that Saints may rise so high as not to live in any sin vvhich the World takes notice of; but they may, yea and often do arrive at that height of holinesse, not to live in any sin knowne to themselves; if once a true Believer discovers sin, he cannot owne it, much lesse live in it, be it injustice or wrong towards men, be it any fayling in the worship and service of God, he will not suffer it to lodge with him. He that hath grace in his heart, cannot live with injustice in his hand; there is an inconsistence between these two, a life of grace, and to live in sin. Sin may be much alive in him that hath grace, but he cannot live in sin; he may be often tempted to the act of it, and sometimes possibly overtaken with it, yet he cannot live in it: He cannot keep injustice in his hand, nor frame an impure prayer in his heart. A good man

may doe an act of injuſtice, but he continues not unjuſt; he reſtores what he hath taken unjuſtly from men, and repents before the Lord; but uſually he is not conſcious to himſelfe of doing unjuſtly towards men. If a *Laban* (one with whom he hath had converſe and dealing twenty yeares together) ſhould come and ſearch his houſe, he is able to ſay to him as honeſt *Jacob* did to his Uncle *Laban* (*Gen.* 31. 37.) *Whereas thou haſt ſearched all my ſtuffe, what haſt thou found of all thy houſehold ſtuffe, ſet it here before my brethren and thy brethren, that they may judge betwixt us both:* As if he had ſayd, Is there any injuſtice in my hand? Let it come to tryall. Or as upright *Samuel* to all Iſrael (1 *Sam.* 12. 3.) *Behold, here I am, witneſſe againſt me before the Lord, and before his annoynted, whoſe Ox have I taken? Or whoſe Aſſe have I taken? Or whom have I defrauded? Whom have I oppreſſed? Samuel* had been long a Judge, yet he knew of no injuſtice in his hand, neither did any man know of any, and therefore all acquit him from the leaſt blemiſh of unfaithfulneſſe in his office (*Verſ.* 4.) *Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought* (as a bribe) *of any mans hand. And he ſayd unto them* (*Verſ.* 5.) *The Lord is witneſſe againſt you, and his annoynted is witneſſe this day, that yee have not found ought* (that is, ought gotten unjuſtly) *in my hand:* That man hath reacht the perfection of Juſtice, who neyther takes out of the hand of others violently, nor of the hand of others covetouſly to byas his ſpirit when he ſits in Judgment. Such a perfect Juſticer was *Samuel*, all Iſrael could not finde ought (ſo come by) in his hand: He might ſay (and he did ſay as much in effect) with *Job*, *Not for any injuſtice in my hand.*

And as a Beleever may arrive at ſuch a blameleſſe walking towards men, that they cannot ſay, *He hath ſinned*; ſo at ſuch a holy walking before God, that God himſelfe will not ſay, *He hath ſinned.* And this God will not ſay, when he ſees a ſoule labouring (as *Paul* was once praying that the *Coloſſians* might) *to walk worthy of the Lord, unto all pleaſing, being fruitfull in every good worke* (*Col.* 1. 10.) And when he ſees, that his prayer is pure, and his worſhip tendered with a perfect or ſincere heart.

When a ſoul doth not willingly neglect any duty towards God, God will ſay he hath performed all duty; and though there

there may be many failings in prayer, yet God will ſay, that mans prayer is pure. So then, we grant that no man lives and ſins not, yet we affirme, that no godly man lives in ſin; and that ſome godly men are ſo far from living in any ſin, that others cannot tax them, nor can they tax themſelves of acting any groſſe ſins; yea, though the beſt of Saints here know they ſin, and know their ſins, yet they may be ſaid not to commit knowvne ſins; that is, not to ſin knowvingly: He is not properly ſaid to ſin knowvingly, vvho knowves he ſins, but he vvho ſins againſt his knowvledge.

Thirdly, Obſerve.

Holineſſe conſiſts in a compleat uniformity, or in conformity to the whole will of God.

Job drawvs the picture of a holy man, in all his limbs and lineaments; equity and purity containe all: Some are *Firſt Table Chriſtians*, others are *Second Table Chriſtians.* Some are zealous for prayer, who are extreame cold in doing juſtice; ſome are extreame honeſt and juſt to men, righteous in all their dealings, but they care not for prayer, nor have they any delight in communion with God: The Law of God is one entire thing, and ſo muſt mans obedience be, *He that offends in one point is guilty of all* (*Jam.* 2. 10.) For though, he that commits adultery, cannot properly be ſayd to breake that Law, *Thou ſhalt doe no murder*; yet whoſoever commits adultery, may properly be ſaid to break the whole Law: the reaſon is given by that Apoſtle, in the next Verſe: *For he that ſayd, Doe not commit adultery, ſayd alſo, Doe not kill; now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſour of the Law.* He that breaks any one linke of a chaine, breaks the chaine, though he breake not a ſecond linke: 'tis ſo here, the whole Law is Copulative: and as in this ſenſe, the Law is one, ſo the *Law-maker is altogether one:* This the Apoſtle *James* hints, as the reaſon of it, *For he that ſayd, doe not commit adultery, ſayd alſo, doe not kill:* As if he had ſayd, There is one and the ſame Legiſlative power commanding all, and therefore, if yee tranſgreſſe one, yee tranſgreſſe all. And how can there be a ſtate of holineſſe, without an equall reſpect to both Tables of the Law, ſeeing the breach of any one Law of either Table, is, though not formally, yet reductively, a breach of every Law in both Tables. And therefore

'tis

'tis the ayme of a Beleever to fulfill both Tables of the Law, though he faile in every Law of both: he gives up his will wholly to God, yea, he may be said to loſe his will in the will of God, and this is his doing the whole will of God. And indeed wee doe nothing, unleſſe wee be found doing all.

Obſerve.

Fourthly, *We may without hypocriſie make report of our owne integrity.*

Non ad jactantiam ſed ad divinæ veritatis aſſertionem commemorat.

Job doth it here, and had done it before, and we finde holy men doing it often in Scripture; *I* (ſaith *Paul*, 2 *Tim.* 4.7.) *have fought a good fight, I have finiſhed my courſe, I have kept the Faith*: This he ſpeakes of himſelfe, but not for himſelfe; not out of vaine-glory, or a deſire of eſteeme with men, as the Phariſees, but that others might be encouraged by his example, and that God might have the glory of his free and powerfull grace, enabling him to give and hold out ſuch an example. Other paſſages in this Book have led me to this Note before, and therefore I onely mention it here.

More particularly, Obſerve.

Injuſtice towards men, and impurities in the worſhip of God, are great and provoking ſins.

Job diſclaimes th ſe by name: it is as if *Job* had ſaid, Were there injuſtice in my hands, or were I falſe in the worſhip of God, it were no wonder though all theſe judgements ſhould ſeize upon me; yea, though my burden were heavier, I had no reaſon to complaine; I muſt thanke my ſelfe: Injuſtice and falſe worſhip will certainely bring breach upon breach; they break not onely ſingle perſons, but Kingdomes and Nations. Oppreſſion and Superſtition are Kingdome-ſhaking ſins; much more will they ſhake the walls and foundations of a private Houſe, or Family.

Againe Obſerve.

If God afflict where there is no injuſtice, how juſtly doth he deſtroy thoſe who are unjuſt?

Shall they complain who are beaten for their faults, when ſome are beaten who have no fault? The Apoſtle *Peter* argues (1 Pet. 4. 18) *If the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinners appeare?* I may alſo argue, if the righteous be not ſaved (from outward afflictions) if the godly are ſmitten

ſmitten, how ſhall the ungodly and ſinners eſcape unſmitten? Many are ſmitten, not for any injuſtice in their hand (there is ſome other end, and that a juſt one, why they are ſmitten) nor is God unjuſt in ſmiting them. Now, if juſt ones are (without any injuſtice) thus ſmitten; how juſt is it with God to ſmite thoſe who are unjuſt? The repenting Theefe rebuked him that blaſphemed, and ſpake evill of Chriſt, upon this conſideration, *Doſt thou not feare God, ſeeing thou art in the ſame condemnation? and we juſtly; for we receive the due reward of our deeds*: This man and we are in the ſame condemnation, but not in the ſame fault; we are all condemned to dye, but we juſtly, and he unjuſtly, *This man hath done nothing amiſſe*, but we have done much amiſſe (*Luk.* 22. 40, 41.) Now as this Theefe was patient under his owne juſt ſufferings, ſeeing another ſuffer who was juſt: So when we heare that the Lord afflicts thoſe who have done no evill, how ought ſuch to lay their hands upon their mouths, who are afflicted for the evill which they have done. *We know* (ſaith the Apoſtle, *Rom.* 3. 19.) *that whatſoever the Law ſaith* (in a way of threatning) *it ſaith to them who are under the Law* (that is, who are not onely under it, as having heard the precept of the Law, but are under it alſo, as having by ſin deſerved the penalty of it) *that every mouth may be ſtopped, and all the World become guilty before God*; or, *ſubject to the judgement of God*, not having a word to object why ſentence ſhould not be executed, becauſe they have tranſgreſſed.

My prayer is pure.

Taking prayer either for the worſhip of God in generall, or for that ſpeciall duty of calling upon the name of God: Note from it,

That,

Onely pure prayer is acceptable prayer.

Cain brought an offering to God, as well as *Abel*; *But unto Cain and his offering God had not reſpect* (*Gen.* 4. 5.) It is not what we doe, but how we doe it, which is acceptable to God.

Pure prayer is pleaſing to the pure God, and no other can pleaſe him. Heathens have told us, that their Gods require pure worſhippers, and pure worſhip: The impure ſpirit imitates God, he will be worſhipped, and he will have (according

ding to mans opinion) a pure worſhip; how much more doth the holy God require pure worſhip?

Omnis præfacio factorum, eos, quibus non ſunt puræ manus ſacris arcet, Liv. lib. 41.

But what is it which denominates *prayer pure*, or when is prayer pure?

Prayer is pure:

Præcipuum eſt non admittere in animum mala conſilia, puras ad cælum manus tollere. Sen. lib. 3. Nat. Qu.

First, When it is directed to a right object, when we pray to God, and to God onely: It is the ſole priviledge of God to receive prayer; *O thou that heareſt prayer, to thee ſhall all fleſh come:* There is but one hearer of prayer, and that is God. *Daniel* withſtood the Decree of the King, when he forbad him to make his prayers to God; he would rather be caſt to the Lyons, then not to pray, or pray to any beſides God: therefore he opened his window (to let them ſee his reſolucion) and prayed to God thrice a day openly. We may Petition living men, but we muſt pray onely to *the living God.* All men (except ſuch as have ſinned unto death) are to be prayed for, but no man muſt be prayed unto: Neither Saint, nor Angell, nor any creature, are the object of prayer, but God alone.

Secondly, Pure prayer muſt be right in the matter of it, as well as the object; if we pray for that which is unlawfull, our prayer muſt needs be unlawfull; as it is a ſin to doe any thing which God commands not, ſo it is a ſin to aske any thing which God allows not. God hath ſet ſpeciall bounds to three things.

First, To our Faith, he teacheth us what to beleeve.

Secondly, To our Actions, he teacheth us what to doe.

Thirdly, To our Prayers, he teacheth us what to deſire.

We may make enlarged prayers, but we are not left at large in prayer. *The ſquare or rule of prayer, is the will of God* (1 *John* 5.14.) *And this is the confidence that we have in him, if we aske any thing according to his will, he heareth us.* The will of God is the rule, not onely of things to be done by us, but of things which we are to aske God, to doe for us: As man naturally would rather doe, ſo he would rather have his owne will, then the will of God. Man would faine be his owne carver, but God will not let him: it pleaſes man better to goe two mile upon his owne errand, then one upon Gods errand; and it pleaſes man better to have any one thing of his owne chuſing, then two of Gods chuſing; but it ſhould not.

The

The will of God under a threefold revelation is the rule and matter of prayer.

First, The will of God in commandements; whatſoever God hath charged upon us to doe, wee may pray for power and ſtrength to doe it, or that it may be done.

Secondly, The will of God in promiſes; what God hath ſayd he will give, we may pray to receive.

Thirdly, The will of God in Propheſies; what God hath foreſhewed ſhall come to paſſe, we muſt pray that it may come to paſſe. The prayer of man gives birth to the Propheſies of God. *Thus ſaith the Lord, I will yet for this be enquired of by the Houſe of Iſrael, to doe it for them* (*Ezek.* 36.37.) God is a ſure pay-maſter, yet he expects we ſhould ſue him, before he payes. *Daniel* found by Books, that the time drew nigh, for the deliverance of the *Jewes* out of *Babylon*; and *then* (ſaith he) *I ſet my face unto the Lord God, to ſeek by prayer and ſupplications, with faſting, ſack-cloth, and aſhes* (*Dan.* 9.1, 2.) The manifeſtation of the will of God in a Propheſie, is a ſtrong ground of prayer: Thus the matter of prayer, is the will of God under one of thoſe three manifeſtations, a Command, a Promiſe, or a Propheſie.

A third thing in pure prayer, is the forme of it. There is a twofold forme of prayer.

First, The internall, or eſſentiall forme.

Secondly, The externall, or accidentall forme of prayer.

The externall forme, is that habit of words and expreſſions with which we cloath our deſires, when we preſent them unto God: This forme varies, not onely according to the ſeverall occaſions and emergencies of this life, which call us to the duty of prayer, but alſo according to the ſeverall gifts and abilities of thoſe who pray. We are free as to this forme, from all tyes and preſcriptions, except this, that wee utter our mindes to God ſoberly, gravely, ſpiritually, with an eye to thoſe formes and patternes of wholeſome words delivered to us in the word of God; and eſpecially to that part of the word which Chriſt gave both as a compendium, and a copie of holy prayer.

But as for the eſſentiall and internall forme of prayer, that is unchangeable, and muſt ever be one and the ſame: Namely, *That we pray in the Name of Chriſt.* One of the Ancients was

much delighted in reading *Tullies Hortenſius*, yet this at laſt abated the edge of his delight in it, *That he did not finde the name of Chriſt in it.* As the Name of Chriſt is the greateſt ornament of all Books where it is; ſo *the Name of Chriſt is the eſſence of all prayers; and that is no prayer, where his Name is not.* (*Joh.* 14.13.) *Whatſoever yee aske in my Name, I will doe it, that the Father may be glorified in the Son: whatſoever yee doe, doe all in the Name of Chriſt, giving thanks to God, through him* (*Col.* 3. 17.) To pray in the Name of Chriſt, is more then to name Chriſt in prayer: *It is eaſie to name Chriſt in prayer, but it is a hard thing to pray in the Name of Chriſt.* To pray in the Name of Chriſt, is,

Auguſt. lib. 3. *Confeſſ. cap* 4.

Firſt, To looke up to Chriſt, as having purchaſed us this priviledge, that we may pray; for it is by the bloud of Chriſt that we draw neere to God, and that a Throne of grace is open for us.

Secondly, To pray in the Name of Chriſt, is to pray in the ſtrength of Chriſt.

Thirdly, To pray in the Name of Chriſt, is to pray in the vertue of the preſent mediation of Chriſt, which carries this acknowledgement in it, *That what we aske on earth, Chriſt obtaines in Heaven.*

To pray thus is no eaſie matter, and unleſſe we pray thus, we doe not pray at all. (*Joh.* 16. 23, 24.) *In that day yee ſhall aske me nothing: Verily I ſay unto you, whatſoever yee ſhall aske the Father in my Name, he will give it you. Hitherto have yee asked nothing in my Name, aske and yee ſhall receive, that your joy may be full.* But how doe theſe parts of the Text conſiſt? Why doth Chriſt tell them, that they ſhall aske nothing in that day, and yet promiſe, that what they aske hee will give? There is a twofold asking.

Firſt, By way of Queſtion.

Secondly, By way of Petition.

The former, is asking, that we may know, or be informed in what we doubt; the latter, is asking, that we may receive and be ſupplyed with what wee want. Now, when Chriſt ſaith, *In that day yee ſhall aske me nothing:* he had a little before promiſed ſuch a manifeſtation of the minde of God to them, by the Spirit, that they ſhould not need to come and aske him; as if he had ſaid, *Now yee put queſtions* (as we read they did) *about many things, yee underſtand little of the myſtery of the Goſpel; but*

but in that day yee ſhall have ſo cleere a revelation about the things of Heaven, that yee ſhall not need to propoſe your doubts, and deſire reſolution, for you ſhall be able to reſolve your ſelves by the light within you. This the Apoſtle *John* (1 *Epiſt.* 2. 20.) tels the Saints, *But yee have an unction from the holy One, and yee know all things:* And againe (*Verſ.* 27.) *But the annoynting which yee have received of him, abideth in you: and yee need not that any man ſhould teach you: but as the ſame annoynting teacheth you all things, and is truth, and is no lye; and even as it hath taught, yee ſhall abide in him.* Theſe Scriptures are both a cleere expoſition, and an illuſtrious verification of that promiſe of Chriſt, *In that day yee ſhall aske me nothing:* that is, After my reſurrection.

But when he ſaith, *Whatſoever yee aske the Father in my Name, he will give it:* the meaning is, Your prayers ſhall be heard, while you keepe cloſe to this eſſentiall forme, *Asking in my Name.* Beſides this eſſentiall forme of prayer, there is alſo another forme, which we may call in a quallified ſenſe, eſſentiall: As when the matter we pray about is ſpirituall, and abſolutely neceſſary to ſalvation, then to pray in an abſolute forme. If it be temporall, and outward, or if it be of a ſpirituall nature, yet ſuch as is onely neceſſary to the well-being of a Beleever, as ſpirituall gifts, yea, and the degrees of grace are, then to pray in a conditionall forme, as ſubmitting it to the will of God, not onely for the time, and manner, and meanes, and meaſure wherein, or by which we ſhall receive thoſe things, but alſo ſubmitting the very things themſelves to his good pleaſure, whether we ſhall receive them at all, or no. Nor doth conditionall prayer hinder Faith, but looks to the rule. We may pray without doubting, though we pray with a condition; and when we are fulleſt of ſubmiſſion, wee may be fulleſt of confidence; yea, without ſubmiſſion in thoſe caſes, there can be no true confidence.

Fourthly, Prayer is pure, when the end which we ayme at is pure: The end denominates every action, as to the quality or goodneſſe of it. The great end of prayer, as of all other actions, and without which, neither thoſe, nor this, can be called *pure*, is, *the glory of God. Hallowed be thy name*, is the firſt prayer, and that hath influence into all our prayers: we muſt pray for all, that God may be glorified, and pray for nothing that our luſts may be ſatisfied. Though wee may pray

that our wants may be supplyed (that may be an end) yet never that our lusts may be satisfied (*James* 4. 3.) *Yee aske and receive not, because yee aske amisse:* Where was the fault which the Apostle found, and specified in those prayers? Not in the object, they prayed to God; not in the matter, they prayed for things lawfull; not in the forme, they prayed in the Name of Christ; but the fault was in the end, yee aske amisse, *that yee may bestow it on your lusts.* It is possible for a man to pray, not onely for evill things, but for good things, and not onely for outward good things, but for spirituall good things, to bestow upon his lusts; some pray for spirituall gifts, to bestow them on their lusts, pride, vaineglory, and covetousnesse; yea, it is possible for a man to pray for grace, to bestow it on his lust (so Hypocrites doe) though it be possible for any man, who indeed receives grace, to bestow it upon his lust: Let your end be pure, that your prayers may be pure also.

Fifthly, Prayer is pure when it is mingled with, *and put up in Faith. By Faith Abel offered a more excellent sacrifice then Cain* (*Heb.* 11. 4.) *and without Faith it is impossible to please God* (*Vers.* 6.) Prayer is our comming to God, *He that comes to God, must beleeve that God is, and that he is a rewarder of them that diligently seek him.* Faith takes hold of Christ, by whom onely our prayers are purified; and therefore there can be no pure prayer without Faith. As God purifies our hearts by faith, so our prayers are purified by Faith. Faith doth not onely take hold of God for the granting of our prayer, in which sense 'tis said (*Jam.* 1. 6.) *If any one aske, let him aske in Faith*; that is, That he shall receive: but Faith takes hold of Christ for the purifying of our prayer, that so it may come up with acceptance before God. *Hee is of purer eyes then to behold evill, he cannot looke on iniquitie* (to approve of it, or to like it, *Hab.* 1. 13.) Seeing then there is much iniquity in our holy things, we must doe all by our High Priest, who (as the typicall High Priest did for the Children of Israel (*Exod.* 28. 38.) beares the iniquity of our holy things, that we (as they) may be accepted before the Lord.

Sixthly, *That, and onely that, is pure prayer, which is breathed in, and breathed out, by the Spirit of God. Edifie your selves in your most holy Faith, pray in the holy Ghost* (*Jude, Vers.* 20.) Or, *praying*

praying by the holy Ghost (as some translate) that is, by the strength and helpe of the holy Ghost. We cannot make pure prayer with our owne breath, parts, and gifts; the holy Spirit breathes holy prayer into, and draws it out of our hearts: As we know not what to beleeve or doe aright, till the Spirit teacheth us; so we *know not what we should pray for as we ought, but the Spirit it selfe maketh intercession for us* (*Rom.* 8. 26.) The Spirit maketh intercession, not as Christ doth; the Spirit doth not mediate between God and us; but as it is the office of Christ to intercede for us with God, so it is the office of the holy Ghost to make those intercessions in us, which we put up to God; So that the Spirit is said to make intercession for us, because the intercessions and prayers which we make, are made by the Spirit; the Spirit formes them in us. As some duller Schollers in a Schoole, who cannot make their Exercises, get their exercises made for them by those that are more pregnant; so the Spirit makes intercession for us. We are dull, and low, and straitned, wee cannot make a prayer, the Spirit makes them for us in our hearts: Hence it is said in the beginning of the Verse, *The Spirit also helpeth our infirmities:* The Greek word signifieth to helpe, as a Nurse helpeth a little Childe to goe, or as a weake decrepid old man is upholden by a staffe, or rather (as the composition of the word implyes) *The Spirit helpeth together:* And then it is a Metaphor taken from those who lift a weight, or a peece of Timber (too heavy for one) together: The Spirit lends us his hand in this duty, and they who have received grace, act also with the Spirit: Thus, the *Spirit helpeth together:* The Spirit and a Beleever are both at it, to carry on this praying worke; yet all that strength which we put to the worke flowes from the Spirit; who as he raiseth us when wee are quite fallen, so he assists us when we are raised, and then we make good worke, pure worke of it in prayer.

συναντιλαμβανεται, *particula* συν, *ad nos laborantes refertur, quorum tamen vis omnis ab eo spiritu proficiscitur, qui sicut nos penitus collapsos erexit ita etiam erectos regit; ideoque dicitur ipse vicissim onus attollere ne sub eo fatiscamus.* Bez. in Epist. ad Rom.

Lastly, *That is a pure prayer which comes from a pure person:* And there is a double purity of the person necessary to a pure prayer.

First, There is the purity of his state; he must be a converted, and regenerated person, otherwise his prayer is abominable, though he should be right in as many of the forementioned requisites, as it is possible for an unregenerate man to be; as

as ſuppoſe he not onely prayeth to God, and for ſuch things, as are agreeable to the will of God, but alſo (as he thinks) for the glory of God; yet the mans prayer is impure, becauſe himſelfe is impure: God hath reſpect to the perſon, before he hath reſpect to his ſupplication. (*Prov.* 15. 8.) *The prayer of the wicked is an abomination to God; but the prayer of the upright is his delight*: And againe, *He that turnes away his eare from hearing the Law, even his prayer ſhall be abomination* (*Prov.* 28. 9.)

Secondly, As there muſt be purity of ſtate, before there can be a pure prayer; ſo alſo purity of life, that is, he muſt be renewed in purity, not lying or continuing in any ſin (*1 Tim.* 2. 8.) *I will that men pray every where, lifting up holy hands without wrath and doubtings. Holy hands*, note the purity of our actions, as a *holy heart* notes the puritie of our ſtate: To lift up the hands is to pray, the ſigne being put for the thing ſignified: The meaning is, let your prayers be holy. Firſt, *without wrath* to men; come not to ſeeke the favour of God, with anger and revenge in thy heart againſt man: Secondly, pray *without doubting*; that reſpects God, and is oppoſed to Faith: As if the Apoſtle had ſayd, Pray both in actuall Faith and Love. Yet the Greek word (διαλογισμὸν) there uſed, is rendered by ſome, Diſceptation, or wrangling; as if the Apoſtle had in that ſpecified one effect of wrath. 'Tis expounded alſo by others, for any internall diſtraction, or diſtemper of the minde; for the minde of man is often carried away from God in prayer, and maintaines ſecret Dialogiſmes, diſcourſes, and conferences, in, and with it ſelfe, when it ſhould be wholly taken up with God.

‖ The covetous mans heart talkes of Gold, and the voluptuous mans heart talkes of pleaſures, when hee ſeemes to pray: yea, theſe Fowles will often come downe upon the Sacrifice of an *Abraham*, onely as ſoone as he eſpies them, he drives them away; yet by theſe interruptions in prayer, as well as by any ſinfull action unrepented of, before, prayer, the holineſſe of prayer, or the lifting up of holy hands in prayer, is hindred and defaced, even in thoſe, whoſe perſons are holy. *David* was a man that was pure in ſtate, he was a converted perſon; yet he ſaith (*Pſal.* 66. 18.) *If I regard iniquity in my heart, the Lord will not heare my prayers.* Though I am

am pure in ſtate, yet if I am impure in life, the eare of God will ſhut againſt my ſuites (*Iſa.* 1. 14, 15.) God rejects the prayers of his owne people, becauſe their hands were full of bloud, and hence his counſell, *Waſh you, make you cleane, put away the evill of your doings from before mine eyes*, &c. *Come now let us reaſon together, ſaith the Lord* (*Verſ.* 18.) As if he had ſaid, while I ſee your ſins, I cannot heare your prayers; while your iniquities are before mine eyes, your ſupplications cannot enter into mine eare, nor will I anſwer them. How can any ſoule expect with Faith, that God ſhould doe what he requeſts, when hee will not doe what God commands? Or that God ſhould fulfill our deſires, while wee in any thing neglect his rules?

As the prayer of an unholy perſon is turned into ſinne, ſo the ſin of a holy perſon may cauſe the Lord to turne away his prayer: Then take that counſell of the Apoſtle, writing to, and of Saints (*Heb.* 10. 22.) *Let us draw nigh to God with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with pure water*: There is a twofold evill conſcience.

Firſt, That which lives in any knowne ſinne unrepented of.

Secondly, That which is unquiet and unſetled about the pardon of thoſe ſins which we have repented of.

We ſhould get both theſe evill conſciences, but eſpecially the firſt, cured and removed by the ſprinkling of the bloud of Chriſt, before we draw nigh to God in prayer: as alſo *our bodies waſhed in pure water*, which is either an alluſion to the old Ceremonies among the Jewes, who before they came to worſhip at the Tabernacle, purged themſelves with diverſe outward waſhings, leading them to the conſideration of that morall puritie, both of heart and life, in which God is to be worſhipped; or it is an alluſion to Baptiſme in ſpeciall, in which there is an externall waſhing of the body, ſignifying the waſhing of the ſoule by the bloud of Chriſt, and by the effectuall working of the Spirit; The ſum of all is, unleſſe the perſon be pure, his prayer is not pure. Theſe are the ingredients which conſtitute pure prayer; all theſe met in *Job*, and therefore he concluded, not onely confidently, but truely, *My prayer is pure.*

And

And as theſe are the ingredients of prayer, ſo they are all neceſſary ingredients; ſo neceſſary that if any one of them be wanting, the whole prayer is impure: They are neceſſary by a double neceſſity.

Firſt, As commanded by God in prayer.

Secondly, As meanes without which man cannot attaine his end in prayer.

The generall end of prayer, is, that prayer may be heard, accepted, and anſwered; God heares, accepts, anſwers, no one prayer, without ſome concurrence of all theſe. The Incenſe of the Ceremoniall Law was a ſhadow of prayer, which is ſo great a duty of the morall Law: But if this Incenſe had not been made exactly according to the will of God, both for the matter and the manner of the compoſition, preſcribed (*Exod.* 30. 34, 35, 36.) If after it had been thus made, it had not alſo been offered according to thoſe rules given (*Levit.* 16. 12, 13.) it had been *an abomination to the Lord*; or as the Prophet *Iſaiah* ſpeaks (*Chap.* 66. 3.) *Such a burning of Incenſe had been but as the bleſſing of an Idol.* We may conclude alſo, That, if prayer be either compoſed, or preſented in any other way then God himſelfe hath directed, it is not onely turned away, but turned into ſin. *That man hath ſpoken a great word, who can ſay* (in *Job's* ſenſe) *My prayer is pure.*

Thus *Job* juſtifies the prayer he made to God, and maintaines his juſtice towards men, *There is no injuſtice in my hands, alſo my prayer is pure:* A high profeſſion, yet in the next words he goes higher, and makes both an imprecation againſt himſelfe if it were not thus with him, and an appeale to God for his teſtimony, that it was thus with him.

JOB,

JOB, Chap. 16. Verſ. 18, 19.

O Earth cover thou not my blood, and let my cry have no place.

Alſo now, behold my witneſſe is in Heaven, and my record is on high.

JOB having (with much confidence) aſſerted the integrity of his heart, and the righteouſneſſe of his way, both towards God and Man, confirmes what he had thus confidently aſſerted, By a double Argument.

Firſt, By a vehement imprecation (*Verſ.* 18.) *O earth, cover not thou my blood, and let my cry have no place.*

Secondly, By a free appeale, an appeale to God himſelfe (*Verſ.* 19.) *Alſo now behold my witneſſe is in Heaven, and my record is on high:* He ſhewes the neceſſity of this appeale (*Verſ.* 20.) *My Friends ſcorne me:* therefore I am conſtrained to goe to God. When men have done us wrong, and will not doe us right, it is both time and duty to appeale to God. Upon this ground *Job* appeales, and he concludes (according to our tranſlation) his appeale, with a paſſionate, yet holy wiſh (*Verſ.* 21.) *O that one might plead for a man with God, as a man pleadeth for his Neighbour.* The reaſon both of his appeal and wiſh, is given us further (*Verſ.* 22.) he looked on himſelfe, as a man ſtanding upon the very confines of death, the Grave was ready for him; therefore he begges, that this buſineſſe might be diſpatched, and his integrity cleared before hee dyed. Hee was loath to goe out of the World, like a Candle, burne downe to the Socket, with an ill ſavour. He that hath lived unſtained in his reputation, cannot well beare it, to dye with a blot; and therefore he will be diligent by all due meanes to maintaine the credit which he hath got, and to recover what he hath loſt: This was the reaſon of *Job's* importunity diſcovered in theſe two Verſes, now further to be opened.

Eſt juramenti deprecatorii forma, quo aſſeverat nullius ſibi iniquitatis conſcium eſſe. Aben. Ezra.

Vers. 18. *O Earth, cover not thou my blood, and let my cry have no place.*

There are two branches of this imprecation, or rather these make two distinct imprecations.

The first in these words, *O earth, cover not thou my blood.*

The second in these, *Let my cry have no place.*

Job engages all upon the truth of what he had sayd, being willing that his worst might be seen, and his best not heard, if he had not spoken truth.

O earth, cover not thou my blood.

Poeticum sane & patheticum in dolore aut re alia gravissima, res mutas mortuasve, omni sensu audituque carentes testes & auditores compellare.

Job speaks pathetically, or, as some render him, Poetically, while he bespeakes the earth, and makes the inanimate creature his hearer. The Sacred Pen-men doe often turne their speech to the Heavens, and to the Earth: Thus *Moses* (*Deut.* 32. 2.) in the Preface of his Sermon, his last Sermon to that people, *Give eare O yee Heavens, and I will speake, and hear O Earth the words of my mouth.* So the Prophet *Isaiah* (*Chap.* 1. 2.) *Heare O Heavens, and give eare O Earth, I have nourished, and brought up Children, and they have rebelled against me*: God speaks to that which hath no eares, to heare, either to reprove those who have eares, but heare not; or to raise up and provoke their attention in hearing. Thus *Job, O earth, &c.* as if the earth were able to take his complaint, and return an answer; as if the earth were able to make inquisition, and bring in a verdict about his blood.

O earth [*cover*] *not thou my blood.*

כסה *texit, operuit, abscondit.*

The word signifies not onely common, but a twofold metaphoricall covering.

First, Covering by way of dissimulation; to dissemble a matter, is to cover a matter: In that sense *Solomon* speakes (*Prov.* 12. 16.) *A fooles wrath is presently knowne, but a prudent man covereth shame*: that is, he dissembleth his wrath, or his anger, he will not let it alway break forth, for that would be a shame to him.

Secondly, The word signifies to cover by forgetfulnesse: That which is not remembred, is hid or couered. (*Eccles.* 6. 4.) *He commeth in with vanity* (speaking of man) *and departeth*

teth in darknesse, and his name shall be covered with darknesse: that is, He shall be forgotten, hee shall be as if he had not beene. And thus it is applyed to the pardon of sinne (*Psal.* 32. 1.) Sin is vailed with the worthinesse and obedience of Christ, as with a Garment, and is to God as a thing forgotten, or out of minde, when once It is forgiven: In both these senses *Job* seemes to bespeake the earth, *O earth, cover not my blood*: that is, if thou hast any of my blood, do not dissemble it, bring it forth, be not as if thou knewest of no such matter. As simulation makes that to be, which is not, so dissimulation makes that not to be, which is.

Sanguis terræ tegitur quando facinus dissimulatur, nec vindictam exposcit.

Againe, Cover not my blood; that is, Forget it not, if thou hast such a record upon thy Fyle, let it be continued and remembred, that the Generations to come may judge how I have been dealt with by this present age, or how I have dealt in it.

O earth, cover not my [*blood.*]

But what is his [*blood*] which he would not have covered? His blood may be taken two wayes.

First, Passively, for his sufferings and grievous afflictions, which were even to blood: The Apostle tels the Hebrews, *Ye have not resisted to blood, striving against sin* (*Heb.* 12. 4.) There is a threefold strife against sin.

First against sin already acting and moving in our selves.

Secondly, There is a striving against that sin which others move us to act, whether by promises, or by threatnings.

Thirdly, There is a striving against that sinne which others act.

The Apostle (as I conceive) intends one of, or both the latter sorts of striving against sin, which is indeed a striving against sinners; and in this strife he saith, *Yee have not resisted unto blood*; yee have (I grant) resisted, to the losse of your goods, yea, and to the losse of your credit and reputation in the World (*Chap.* 10. 33, 34.) but know, yee are not come to the heat of the Battell, till your bodies bleed: ye have lost no blood yet, *striving against sin*. *Job* resisted, or rather submitted to blood; he had lost blood, in the great fight of affliction which he endured; hee was wounded all over. Now, say some, he cryes, *O earth, cover not my blood*; that is, These my

Ne tegas sanguinem meum. i. e. injuriam mihi latam qua innocens pereo. Merc.

my bloody sufferings, what I have endured, let it be remembred. But we cannot well accommodate this interpretation to the Text: For, first, there may be as much vanity in desiring the evills we have suffered, as the good wee have done should be knowne: we must let God alone to erect the monument of our sufferings; that must be none of our care.

Secondly, Wee cannot so much as suspect that *Job* would maintaine the memory of his sufferings against God; yet it was he who smote *Job*, though by the hand of Satan, and wicked men: This *Job* had acknowledged more then once, with much humble submission, and therefore hee doth not desire that his blood might be forth-comming in a way of contestation with him. Further, If we looke onely to those instruments of his affliction, who had indeed done him wrong: Surely the spirit of this good man, as it was farr from meditating revenge, so his scope and businesse here, was rather to bring himselfe to a tryall then them, rather to have his owne innocency cleered, then their guilt proved: And therefore we have called these wordes, an imprecation upon himselfe, in case he were guilty, not an accusation of their guiltinesse. In pursuance of which generall sense, we must expound blood under another notion. And therefore,

Secondly, Blood may be taken actively, and so it falls under a threefold consideration.

First, Blood is put for the generall sinfulnesse or corruption of mans nature, as also for any particular sin, as it is wrapt up in mans naturall corruption. One of the Ancients interprets *Davids* prayer (*Psalm.* 51. 14.) *Deliver me from blood, or bloods*, or (as we render) *from blood-guiltinesse, O God*; not of that speciall sin, or not of that onely, the death of *Uriah*, but of all sin, which (saith he) therefore beares that title, because it flowes from the polluted nature of man, which the Scripture calls flesh and blood. That of the Prophet is more proper to this poine (*Ezek.* 16. 6.) *When thou wast in thy blood, I sayd unto thee live*: that is, When thou wast wrapt in, and defiled with thy sin and misery, then I had pity on thee and spake life into thee. Every foule tumbles in blood till it is sprinkled with blood; our blood is our filthinesse, and the blood of Christ is our holinesse, freeing us at once from the guilt, and from the staine of sin. This corruption of nature,

Augustine.

nature, together with that issue of it, the transgressions of life may be called blood for two reasons.

First, Because it deserves death, and is a state of death, wee are dead in sin, and *the wages of sin is death*; and as any kinde of death may be expressed by blood, so a violent death is the pouring out of blood.

Secondly, It may be called blood, because sin is expiated by blood, and *without shedding of blood there is no remission*; no not of the least sin.

Secondly, *Blood* signifies some notorious sin or sins. Great sins are not onely bloody sins, but (in Scripture language) blood. (*Isai.* 1. 15.) *When yee make many prayers, I will not heare*: Why? *For your hands are full of blood*; that is, of great and foule crimes: For should we take blood there, for any sin, according to the former interpretation, then whose prayer shall be heard? Who is it that sins not, yea, who is not full of sin? So that by *hands full of blood*, he meanes hands stained with great sins; or with sins, if small in themselves, yet, (which greatens the least sin) loved and unrepented of (*Ezek.* 9. 9.) *Thus saith the Lord, the iniquity of the House of Israel, and Judah, is exceeding great, and the Land is full of blood*; that is, Of all kinde of wickednesse (*Ezek.* 24. 7.) *For her blood is in the middest of her, she set it upon the top of a rocke, shee powred it not upon the ground, to cover it with dust*: Which words describe, as the sin of *Jerusalem*, so her impudence in sinning. *Her blood was in the midst of her*, it was not cast behinde the doore, or put into a corner, *Shee set it upon a rocke*, and not onely so, but upon *the top of a Rock*, as if she not onely cared not who saw it, but had taken care that all might see it, *Shee poured it not upon the ground, to cover it with dust*: In which wordes the Prophet alludes to that Law (*Levit.* 17. 13.) commanding that the blood of a beast should be poured out, and covered with dust. And againe (*Hosea* 4. 2.) *By swearing, and killing, and stealing, and committing adultery; they breake out, and blood toucheth blood*; that, is one wickednesse is heaped upon another. There is an aggregation, or a combination of many sins together, their sins are so thicke set, that there is not the least space, either of time or place betweene them; they sin continually, and they sin contiguously, sinne toucheth sinne.

Sanguinis nomine intelligitur peccatum gravissimum, ac detestandum facinus.

Aggregant peccata, peccatis. Chald.

Thirdly,

Thirdly, By *blood* in this active ſenſe, we may underſtand thoſe ſpeciall ſins which draw blood; the ſin of oppreſſion, and the ſin of murder. The Scriptures laſt cited, include theſe principally, though not theſe alone, or not theſe excluſively to other ſins. Sins of cruelty are often called blood by name, and ſuch are named bloody men, who commit ſuch ſins (*Pſal.* 55. 24.) *Blood thirſty and deceitfull men ſhall not live out halfe their dayes*; that is, Murderers, and Oppreſſors ſhall not. When *Shimei* curſed *David*, he ſayd, *Goe thou bloody man, thou Son of Belial* (2 *Sam.* 16. 7, 8.) He calls him bloody man, in reference to that particular act, with which *David* had ſtained his hands, *The murder of Uriah* (*Hab.* 2.12.) *Woe to him that buildeth a Tower with blood, that ſtabliſheth a City with iniquity*; that is, By the iniquity of Oppreſſion: Hee builds with blood, who to ſet his owne neſt on high, throwes down the right, or takes away the lives of others. Under this third, as alſo the ſecond notion of blood, wee may beſt interpret *Job's* imprecation, *O earth, cover not thou my blood:* that is, The oppreſſions and cruelties which I have committed, if I have committed any. Some conceive that *Job* referrs to the ſtory of *Cain* and *Abel* (*Gen.* 4. 10.) The earth would not cover *Cain* blood; that is, the blood of *Abel* which *Cain* had ſpilt. *Eliphaz* told *Job* before in a third perſon, that his Tabernacle was a *Tabernacle of bribery*; as much as to ſay, That hee had done wrong in his place, and had been a grinder of the faces of the poore. Now ſaith *Job*, *O earth, cover not my blood*, if I have been an oppreſſour, if I have dranke the blood of the poore, or am guilty of ſuch like abominations, I deſire that the earth would not cover, or diſſemble it, but let it be publiſhed to my ſhame, and brought forth to my judgement. Maſter *Broughtons* note is full to this ſenſe, *If there be any injury in my hands, let the earth reveale it.* And the Tygurine, *O earth doe not conceale my capitall crimes.*

Si quam cædem maleficiumvè quod objicitis patravi, illud revelet & teſtificetur terra. Jun.

O Tellus ne celes ſcelera mea capitalia. Tygur.

The ſecond branch of the imprecation falls croſſe to this; for in this *Job* prayes, that his evill deeds might be diſcovered, in that he prayes that his very prayers (which were his beſt deeds) might not be accepted, if he had either been, or done as was ſuſpected.

And

And let my cry have no place.

The word ſignifies a loud cry, a greevous cry, the cry of a man extreamly preſſed; yea, even utterly oppreſt: This cry is expounded three wayes.

Firſt, For the very cry of griefe, or for a cry cauſed meerly by griefe. *Let my cry have no place*; that is, Let not my paines and ſorrowes, my groanes and ſighes, in midſt of all theſe evils be regarded, either by God or Men, if I have done ſuch evils as I am accuſed of. 'Tis a great affliction which puts a man to his cry, whether to God or Man; but it is a greater affliction to cry and not to be heard, neither by God nor Man: The cry of a poore man is then ſayd to have no place with a Judge, when he will not heare it, or take notice of it.

Secondly, Others expound this for the cry of ſin. Great ſins are called a cry, not onely becauſe they make others cry, but becauſe themſelves are very clamorous and crying. Sin hath a tongue to ſpeake, and it hath teeth to bite: every ſin ſpeakes, but ſome ſins have a loud voice they cry, *The blood of thy Brother which thou haſt ſpilt, cryes unto me* (ſaith God to *Caine*, *Gen.*4.10.) The ſin of *Sodome* cryed up to Heaven (*Gen.* 18.20.) Oppreſſion cauſeth a cry; ſo here, *Let my cry*, that is, my crying ſins, or the cry of my ſins, *have no place*; that is, none to hide, or ſhelter themſelves in: And then this clauſe of the imprecation is of the ſame ſenſe with the former, *O earth, cover not thou my blood.*

Clamat quia innocens effuſus eſt, & dicitur interpellare dominum, non proſicutione Eloquii ſed indignitate commiſſi. Ambroſ.

Thirdly, By this cry we may underſtand *Job's* prayer, and that of two ſorts: Firſt, Prayers, Petitions, or complaints to men; let not any Freind regard my cry. Secondly, Prayers to God; for as there are crying ſins, ſo there are crying prayers, *The Lord ſayd to Moſes, Wherefore cryeſt thou unto me* (*Exod.* 14. 15.) *Aſa* cryed unto the Lord (2 *Chron.* 14.) The *Ninevites* were commanded to cry mightily to God (*Jonh* 3. 8.) and Chriſt himſelfe prayed with ſtrong cryes (*Heb.* 5, 7.) As there are two thing eſpecially which make ſins crying ſins.

Firſt, When they are earneſtly committed.

Secondly, When they are conſtantly committed.

So two things make prayers crying prayers,

Firſt,

First, When we pray with earneſtneſſe.

Secondly, When we pray with continuance, or perſeverance.

We finde *David* often crying to God in prayer; ſo that, when *Job* ſaith, *Let my cry have no place*, his meaning is, *Let not God heare my moſt earneſt prayer*: A dreadfull imprecation! When we who have no helpe on earth, ſhall wiſh that wee may have none in Heaven neither; what can wee wiſh worſe to our ſelves then this?

Ne in Cælum efferatur ſuſcipiaturve clamor meus ſi ſim ejuſmodi. Jun.

From the words in generall, Obſerve.

It is lawfull to uſe imprecations.

Job did not ſinne in this; There are imprecations of two ſorts.

First, Upon others, when we wiſh them evill, or curſe them; this in ſome rare caſes may be done, *David* uſeth imprecations againſt the incorrigible enemies of the Church, and ſo may we; but in reference to perſonall injuries, the Goſpell-rule is, *Bleſſe them that curſe you, pray for them that deſpitefully uſe you* (*Mat.* 5. 44.)

Secondly, Upon our ſelves; ſuch are the imprecations intended in this point. *Job* cals downe miſchiefe upon his owne head, in both parts of the Verſe, *Let all my ſins be diſcovered, let all my prayers be refuſed, if ever I have done this thing.* Imprecations, or wiſhes of evill upon our ſelves may proceed upon a double ground.

First, For the aſſuring of what we promiſe, or engage our ſelves to doe: As to ſay, *I will doe ſuch a thing, or I promiſe to doe it; if I doe it not, I wiſh evill may befall me:* This is to put our ſelves under a curſe, which we doe at leaſt implicitely in taking any promiſſory Oath. There are two ſorts of Oaths.

First, Aſſertory Oaths, when we affirme ſuch a thing to be true.

Secondly, Promiſſory Oaths, when wee promiſe to doe ſuch a thing, calling God to witneſſe, and laying our ſelves under a penalty, if wee doe it not. This is expreſſed in ſome, and implyed in all ſolemne Oaths and Covenants. The preſent point extends not to this ſort of imprecations.

Secondly, Imprecations of penall evills may be uſed for the ſtronger denyall, or diſavowing of any ſinfull evill, of which we are ſuſpected, or with which we are directly charged. To this ſort of imprecations the preſent point is confined: This was *Job's* caſe, he was deeply charged to have done wickedly, and he as deeply denied that he had done ſo. Thus *David* imprecates evill upon himſelfe (*Pſal.* 7. 3, 4, 5.) The title of the Pſalme ſhewes the occaſion of it. *Shiggaion of David* (that is, *Davids* variable, or delightfull ſong, or *Davids* ſolace) *Concerning the words of Cuſh the Benjamite:* that is, either of *Saul* himſelfe, whoſe ill diſpoſition towards him, he cloſely taxeth under the word *Cuſh*, which ſignifies a Blackmoore, or Æthiopian; or it may deſigne ſome of *Sauls* Courtiers, who had done ill offices to *David*, and accuſed him of a conſpiracy, to take away *Sauls* life, as appeares (1 *Sam.* 24. 9.) *And David ſayd to Saul, Wherefore heareſt thou mens words, ſaying, Behold David ſeeketh thy hurt.* Now *David* compoſed this Pſalme in his owne vindication, and feares not to call downe vengeance upon his owne head, if he were guilty. *O Lord my God, if I have done this, if there be iniquity in my hands* (that is, this iniquity, if I have done this) *If I have rewarded evill to him that was at peace with me* (What then? Hee imprecates) *Let mine enemy perſecute my ſoule and take it, yea let him tread my life downe to the earth, and lay mine honour in the duſt.* *David* laies all at ſtake, ſoule, and life, and honour, in the higeſt actings of holineſſe towards God, and integrity towards man. He that is in *Davids* caſe, and hath *Davids* conſcience, may doe the like and feare no hurt. The Woman ſuſpected of Adultery was by the Law (*Num.* 5.) to imprecate, and wiſh evill on her ſelfe, if ſhee did not ſpeake true in denying it: For the Prieſt was commanded to bring the Woman, and to put the offering on her head, and then to give her the water of jealouſie to drinke, ſaying, *This water which cauſeth the curſe, ſhall goe into thy bowels, to make thy belly to ſwel, and thy thigh to rot*; and the Woman was to anſwer; *Amen, Amen:* As if ſhe had ſayd, *I pray God this miſery may come upon me, In caſe I have been falſe, or unfaithfull to my Husband.* Thus the Woman confirmed the curſe, and tooke it upon her ſelfe, if ſhee were defiled: or teſtified her faith in God, that he would cleare her innocency, ſhe being not defiled; and therefore the word *Amen* was doubled.

And here it will not be impertinent to remember how the ſuperſtitious heart of man hath in times of former ignorance and

and darkneſſe invented and adventured upon wayes of tryall in doubtfull caſes, with ſome reſemblance to (poſſibly in imitation of) this appointment of God among the Jewes.

Verſteg: Reſtitut. of decayed Intel. in Antiq. Chap. 3.

The old Saxons had their *Ordeal*, which word ſignifies, *Due part*, or *Dome* and *Judgement*: There were foure ſorts of *Ordeal*, by which when manifeſt proofes were wanting, they attempted (or indeed tempted God) to finde out whether the party accuſed were guilty, or guiltleſſe.

The firſt was by *combat*, in which the perſon accuſing offered with the perill of his life at any weapon, to prove his accuſation: and if the perſon accuſed did refuſe the challenge, or did either yeeld, or was ſlaine in the fight, he was without further evidence adjudged culpable.

The ſecond was by *Fire*, in which the perſons accuſed were to take red hot Iron in their bare hands, or to go bare-foot and blindfold where red hot Irons were layd, and if they did either ſtep between them, or ſtepping upon them, felt no harme; this was a declaration of innocency.

The third tryall was made by *Hot boyling water*, into which if the perſon ſuſpected thruſting his naked Arme, found no evil effects, he was pronounced guiltleſſe.

The fourth was *by cold water*, into which perſons accuſed, having a coard tyed about them, were caſt, and if they ſunke to the bottme, and continued a little there, till they were drawne up, they were held faultleſſe; all theſe tryals were made with prayer and invocation upon the name of God, that the truth might be made knowne.

Theſe cuſtomes drew their firſt breath from Paganiſme, and were continued by ſome who profeſſed Chriſtianity, till clearer light convinced them of their vanity, and unwarrantable boldneſſe with the name of God.

Now, as all imprecations uſed with theſe or the like Ceremonies and circumſtances invented by man are wicked and unlawfull; ſo thoſe which are in themſelves lawfull, are uſed by moſt, unlawfully. And therefore I ſhall give ſome rules, and bounds, beyond which we may not paſſe, without ſinfull preſumption.

First, *An imprecation muſt be uſed onely in very great, ſerious, and weighty matters:* Woe to thoſe who wiſh evill on, or curſe themſelves about trifles; ſome have been heard to wiſh themſelves

ſelves *Hanged, yea Damned*, upon ſmall occaſions.

Secondly, It is not enough that the matter be great, and ſerious, unleſſe it be done with ſerious deliberation, and ſelfe-examination, as alſo with higheſt reverence of God, who knowes our hearts, and will judge both our wayes and words.

Thirdly, It muſt be done with a deſire to honour God; as much as to exonerate our ſelves; *David* knew Gods Name was blaſphemed by thoſe who misjudged him, *Her's a man that would be thought ſo holy, and religious before God; ſee how perfidious and diſloyall he is to his King.* When *David* ſaw the honour of God concerned in him; he was bold to ſay, *Lord if I have done this thing, let him perſecute my life and take it*; he hath perſecuted my life, but he could not take it hitherto; but let him take it, if this be ſo.

Fourthly, Be ſure that you are cleare in the matter, and that you imprecate in truth; God is an avenger of falſhood, much more of ſtudied falſhood. It is hard to deprecate his wrath when we have ſpoken falſly, ſurely then he will poure out his wrath upon their heads, who imprecate it, to cover their falſhood. The Jewes accuſed Chriſt falſly, and as earneſtly prayed judgement againſt him, crying out to the Judge *Let him be crucified*; But when they ſaw they could not prevaile with importunity, and that *Pilate* (who was doubtfull of the juſtice of their clamour) tooke water, and waſhed his hands, and ſaid, *Behold I am free from the blood of this man*; then in arage they imprecate, *Let his blood be upon us and upon our Children* (*Matth.* 27. 25.) As if they had ſayd, Be not thou ſo ſcrupulous to condemne him, if thou thinkeſt him innocent, let the vengeance of his innocent blood, fall upon us and our poſterity. When a man is accuſed rightly, and the Judge reſts unſatisfied, the accuſer may ſay to ſatisfie the Judge, *Let his blood be upon my head*; I have ſpoke my conſcience, and the truth. The Jewes accuſed Chriſt falſly, yet called for his blood upon their heads; therefore God gave them their wicked wiſh, and they lye under the weight of this imprecation to this very day. They prayed that the blood of Chriſt might be upon them, and it is upon them. As God poures the blood of Chriſt upon ſome in mercy, ſo upon others in wrath. The blood of Chriſt is upon Beleevers, to waſh and cleanſe them from

from their sins, but the blood of Christ hath been upon the Jewes to condemne and scatter them, as a vile people all the World over for their sin: The Lord hath been most exact in answering this cry, even in the very place where they made it. The History of the Jewes reports that about thirty eight yeares after this dreadfull curse upon themselves, *Herod* called the Jewes together, and demanded a summ of Money of them for making a *water course*, which they refusing to give, he sent for Souldiers to come secretly armed, who slew great multitudes of them in that place, where they cryed, *Let his blood be upon us, &c.* At another time *Florus*, who was Generall of the Common Souldiers, made a second, and that a more bloody massacre of them there. And when *Jerusalem* was taken by *Vespasian*, the blood of Christ was powred upon the heads of many hundred thousands, who were slaine by Fire and Sword, Famine and Pestilence; besides more then seven thousand of them, who were led Captive; And the story informes us further, that *Cæsar* sold the younger and common sort of those Captives at that contemptible rate of *thirty a penny*; as they or their Fathers sold Christ for *thirty pence*, so by the just judgement of God thirty of them were sold for a penny. There was never any people in the World who tasted more justly, or more deeply of that cup of self-curing then the Jews have done; yet many persons have tasted deeply of it too besides the Jewes. This sinne hath so much, not only of wickednesse, but boldnesse in it, that God never lets it goe altogether unpunished, though (being repented of) it may be pardoned. Master *Perkins*, *in his Booke of the right government of the tongue*, touching upon this point, tels us of certaine English Souldiers in the time of King *Edward* the sixth, who were cast upon the French shore by a storme; in which streesse they went to prayer, that they might be delivered; but one Souldier in stead of praying, cryed out, *Gallowes take thy right, or claime thy due*; and when he came home he was hanged indeed. Master *Fox*, *in his Books of Acts, and Monuments*, hath a notable example to this purpose, of one *John Peters*, *Keeper of Newgate*, who was wont at every ordinary thing he spoke (whether it were true or false, it made (with him) no greater matter) to averr it with this imprecation, if it be not so, *I pray God I may rot before I dye*; and

and so it came to passe. I might give many such instances of rash imprecations which God hath followed with severest vengeance; I shall add one more which is fresh in the memory of many yet living, of a *Gentleman of quality, a Knight, that suffered at the Tower hill, about the death of Sir Thomas Overburie*, who confessed it was just with God that he should undergoe that ignominious death; for oft in Gaming (sayd he) I have used this wish, *I pray God I be hanged if it be not so.* I will conclude this point with a neerer instance, *A woman who accidentally came into the Congregation while this word was Preached, did afterwards by writing certifie me, that she being convinced in conscience of her sin in wishing evill upon her selfe, thereby to cover a sin, which shee had committed, but denyed, did feel the sad effects of it according to her wish, begging earnest prayers, that it might be forgiven her, and that God would be entreated to take off his hand.* Sir Gervaise Ellowayes.

Let those wretches heare and feare, and doe no more so presumptuously, who feare not to wish, *The Devill take them*, and *God damne them*, lest indeed God let the Devill loose upon them, and take them at their word. And here it may be observed, that such as are most guilty, are most apt to impreeate vengeance upon themselves, that they may appear guiltlesse. They have no way left to perswade others, that they are good, or have not done evill, but by wishing evill to themselves. Such is the stupidity of a misled conscience, that when it is deepest in sin, it dares defie Gods justice to gain an opinion among men, of its owne innocency.

O earth, Cover not thou my blood.

More particularly Observe,

Great sins, bloody sins, especially this sin of shedding innocent blood shal not passe undiscovered.

God will give a tongue to the earth, he will make speechlesse creatures speake, rather then blood shall be concealed. Blood may be concealed a long time, but blood shall not alwayes be concealed (*Gen.* 4. 9.) *What hast thou done? The voyce of thy Brothers blood cryeth to me from the ground:* The blood had no voyce, and the ground was silent; blood hath no more voice of its owne, then water hath, or then a Fish that lives in the water hath; these did not speake formally: but the Lord speakes thus to shew that he will certainely bring bloody

bloody sins, chiefely the sin of blood, to light. The justice of God in all ages hath sent out his Writ of enquirie after bloody men, and for the blood of the innocent (*Psalme 9. 12.*) *When he maketh inquisition for blood, he remembreth them, he forgetteth not the cry of the poore.*

But doth not the Lord make inquisition for all sin? Or is there any sin that God doth not inquire after?

Surely no, there was never any sin committed in the World, but the Lord hath inquired after it, sin shal not be lost, *God* will finde it out, and keep it upon record: But when it is sayd, *God makes inquisition for blood*, it argues the greatnesse of that sin: For *while that act of God which extendeth to every sin, is appropriated to some one particular sin; it is an argument that God takes speciall notice of it, or that it is a very provoking sin:* Though God makes inquisition for all sin, yet as if he would let all other sins passe unsought, and un-enquired after, it is sayd onely of this sin, that he *makes inquisition* for it. Wee finde not the like expression about any other particular sin in all the Book of God; though it a be truth, that hee enquires for all sin.

Thirdly, Observe.

O earth, cover not thou my blood.

Innocency fears no discovery.

Come who will, Angels from Heaven, Devils from Hell, Men on Earth, let all creatures be summoned into one Jury of grand Inquest, an innocent person will neither run nor hide his head for it: He whose heart beares witnesse with him, feares no witnesse that can be brought against him. While conscience acquits, the matter is not much who accuseth, or condemnes: He that is righteous knowes that all his sins are covered by the free grace of God in the righteousnesse of Jesus Christ; and he knowes that he hath not covered his sin as *Adam* by excuses, nor sewed the Fig-leaves of carnall reasonings together, to hide his nakednesse; he knowes also that he lives not in any knowne sin, nor hath wickedly departed from the Lord. Now because in all these respects he knowes nothing by himselfe, therefore he cares not who knows him; he cals not for Masks, or Visors, for Curtains, or coverings, to obscure or disguise himselfe, or his actions under, either from

from the sight of God or man, but is willing to stand forth in the open light, For though the best of men may have done some act, which is not fit for the open light, yet considering the whole frame of their hearts and lives towards God, together with what hath past between God and their soules about that act; they are not afraid that the worst act which ever they have done should stand forth in the open light; and as for those crimes which men uncharitably charge upon them, every honest heart speakes boldly the sense of this first part of *Job's* imprecation, *O earth, cover not thou my blood.*

From the second branch of *Job's* imprecation, *Let my cry have no place.*

Observe.

Not to have prayer heard and accepted by God, is the greatest misery that can befall man.

God is the last refuge of a distressed soule, and the meanes by which we make God our refuge, or flye to him for refuge, is beleeving, and fervent prayer: Prayer is a duty, and yet it is a priviledge, it is a priviledge, not onely to receive an answer of prayer, but to put up our requests in prayer; he therefore that askes a stop upon his owne prayers, hath at once asked a stop upon all his mercies; he cannot looke to be relieved, who tells God he doth not look to be heard; and when prayer hath no place of acceptance in Heaven, wee can have no place of contentment on the Earth: Upon this account wee may conclude:

That,

Man cannot bespeake any thing worse for himselfe, then not to be heard when he speakes to God. As it is one of the highest honours done to God that men make prayers to him, so it is one of the deepest afflictions of man, for God not to heare his prayers: Such was *Sauls* condition (*2 Sam. 28.*) *God doth not answer me, neither by dreames, nor by Urim, nor by Prophets:* He could get no answer from God, his cry had no place: This troubled him more then the invasion of the Philistims. *I am sore distressed* (saith he) *the Philistims make Warr upon me, and God is departed from me.* When trouble comes, and God goes away, man is in a wofull estate. Wee have no promise to receive unlesse we aske, and though we doe aske, wee cannot receive, unlesse our prayer be received: God receives the

the prayer of man, before man receives any thing from God in prayer. All our treasure lies in Heaven, our comfort is in Heaven, our protection is in Heaven; and prayer is the messenger which we send to Heaven in the name of Christ for all things, or, for whatsoever else we need on earth. Now if prayer cannot get in, if God will not hear prayer, if he send back our messenger without audience, what can we receive?

The sinfulnesse of man appeares in nothing, more then in this, That he calleth not upon God (*Psalm* 14. 4.) *Have all the workers of iniquity no knowledge? Who eat up my people as they eat bread, and call not upon the Lord*: Now as the sinne of mon appeares exceedingly in not calling upon God, so the wrath of God appeares exceedingly in not hearing man when he calls (*Prov.* 1. 20.) *Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not finde me. God will powre out wrath upon the Families that call not upon his name* (*Jer.* 10. 25.) but he powres out most wrath upon those Families whom he heares not, when they call upon his name. All our mercies are shut out at once, when prayer is shut out: nor shall that person have any place or roome in Gods heart, whose *cry hath no place in his eare.*

Holy *Job* was sensible enough of this, nor durst he have imprecated, that his cry should have no place, but that (being conscious of no evill) hee was assured that his cry had place; and therefore as in the sincerity of his soule he made that imprecation, so in the confidence of his soule, he proceeds to make his *Appeale* to God in the next words.

Vers. 19. *Also now, Behold my witnesse is in Heaven, and my record is on high.*

As if he had sayd, *I feare no evidence that can be brought against me one earth, and I rejoyce in the witnesse I have in Heaven: though I have none to testifie for me here, yet I have one that will testifie for me above: My witnesse is in Heaven, and my record is on high.*

Utitur testificatione cæli postquam terræ testimonium produxit. Eugub.

Some conceive, that as *Job* had spoken to the earth before, so now he speakes to Heaven, *O earth, cover not my blood: O Heaven witnesse for me.* But he saith not my witnesse is Heaven, but my witnesse is in Heaven; nor doth he call the Heavens to

to witnesse for him, but he cals him who is in Heaven to witnesse, and that is God.

There are two branches of this appeale, and they both intend the same thing, *My witnesse is in Heaven, and my record is on high.* The words *witnesse and record*, are of the same signification, though they differ in the letter: The one is properly an Hebrew word, and the other Syriack: When *Jacob* and *Laban* were in that conteſt (*Gen.* 31. 47.) *Jacob* tooke a Stone, and set up a Pillar for a witnesse, *And Jacob sayd to his Brethren, Gather stones, and they made an heape, and they did eate there upon the heape, and Laban called it Jegar sahadatha, that is, a heap of witnesses* (as it is in the Margin) *but Jacob called it Galeed, or Gilead: Jacob* speaking the pure Hebrew, and *Laban* the Syriack language, they take in both the words of *Jo'bs* appeale, *My witnesse is in Heaven, my record is on high.*

Hem bis dicit conscientiæ suæ integræ declarandæ causa. Lavat.

שׂהד *Synonymum est* עד Hieron in Trad.

Job speakes the same thing twice, to shew how strongly he beleeved that the Lord would be witnesse for him, *My witnesse is in Heaven, my record is on high.*

Est forma juramenti, quo deum invocat innocentiæ suæ testem atque conscientiæ speculatorem. Cajet.

Heaven and *high* are the same, as *witnesse* and *record* are. And when he saith, *on high*, or in the high place; he useth not the word *Bamoth* by which those *high places* are expressed, wherein the false gods were worshipped, or the true God falsely: *Job* puts that word into his appeale, which belongs properly to God, and signifies in Scripture, the place of his glorious residence. *Job's record* was not onely *on high*, but (*Bemerumim*, the Hebrew is Plurall) *in the heights*; Some translate it in the Superlative, not (*in excelsis*) *on high*, but (*in altissimis*) *in the highests*: As if he had sayd, *My witnesse is above all witnesses*, and therefore he is a witnesse above all exception. And *Job* did well, for his purpose, to say his record was on high; not onely because of the dignity of that which is high, but for the advantage which he hath, who is on high, or in the highest to be a witnesse. God is sayd to be a witnesse in Heaven, or on high, to shew how easily he can observe and take notice of those things which are below: God hath eyes infinitely pure and piercing, he beholds all things, and he beholds them from on high as from a watch-tower, which renders the object more obvious to the eye: The sight is soone intercepted upon a levell: but, *The Lord* (saith *David*, *Psal.* 14. 2.) *looked downe from Heaven upon the children of men, to see*

במרומים *In excelsis, malimin altissimis, quia excelsa vocantur quæ Ebræis* במות *in quibus sacrificabant idolis. Cæterum* מרום *proprie de Deo usurpatur & de cælo, de Deo in singulari numero, de cælo in utroque.* Drus. *Dicitur Deus testis in excelsis propter locum aptissimum ad contemplandum tanquam in sublimi specula quicquid agitur.* Pined.

if there were any that did underſtand and ſeeke God : If but one had ſought God, God had found him out ; but the report which he makes upon that ſurvey, tels us, *They are all gone aſide, they are altogether become filthy, there is none that doth good, no not one* (*Verſ.* 3.)

Further he ſaith, *My witneſſe is in Heaven, or on high*, implying, that he was ſuch a witneſſe as was able to protect him ; a witneſſe who is above all feare, and who needs no favour. Some witneſſes are not onely men of no eſtate, but of no conſcience, *Such underlings will be hirelings* upon Oath againſt the truth, and are ready to teſtifie any thing for hope of gaine, or for feare of a frown, *My witneſſe* (ſaith *Job*) *is in Heaven, my record is on high* ; ſuch a witneſſe he is as cannot be corrupted by gifts, ſuch as hath no need of any mans gifts, ſeeing he gives to all men life and breath, and all things.

Hence Obſerve

Firſt, *That as God is the Judge of all men, ſo he is their witneſſe.*

God is the Judge of all the earth, and God is the witneſſe of all the earth too (*Jer.* 29. 23.) *Becauſe they have committed villanie in Iſrael, and have commited adultery with their neighbours Wives, and have ſpoken lying words in my Name, that I have not commanded them ; even I know, and am a witneſſe ſaith the Lord :* He ſaith not, I know, and am Judge; but I know, and am witneſſe.

Let no man hope to eſcape the judgement of God, becauſe there is none to witneſſe againſt him : for if God hath not the witneſſe of man, if our ſin be a ſecret to all the World, yet God hath alwayes two witneſſes.

Firſt, *Our owne conſcience.*

Secondly, *Himſelfe.*

An earthly Judge muſt not be a witneſſe; his dutie is to give ſentence, not to give evidence ; hee muſt determine according to what is alledged, and proved upon teſtimony given ; but he cannot give teſtimony ; he cannot be Judge and Party too : But God is ſo *tranſcendently Soveraigne*, that he is both Judge and Partie, he pronounceth ſentence, and gives in evidence; Chriſt is called, *The faithfull, and the true witneſſe* (*Revel.* 3. 14.) And yet, *All judgement is given into his hand* (*Joh.* 5. 22. 27.) God judgeth upon his owne knowledge, not

not upon the knowledge of others, and therefore as there can be no fayling in, ſo no avoyding of, his judgement.

Secondly, Obſerve.

It is lawfull to appeale to God, or to take God to witneſſe.

An Oath is the calling of God to witneſſe, and whenſoever we appeale to God, or call him to witneſſe, it is an Oath. The Apoſtle *Paul* tooke an Oath, when he ſayd (*Rom.* 1. 9.) *God is my witneſſe, whom I ſerve with my ſpirit in the Goſpel of his Son, that without ceaſing I make mention of you in my prayers.* Thus in higheſt holineſſe he ſware that he prayed for the Romans ſpirituall good, while he was abſent from them, and had never ſo much as ſeene them; and that he paſſionately deſired to be preſent with them, and ſee them, that hee might *impart unto them ſome ſpirituall gift :* Becauſe being a meere ſtranger, he had not yet made his actions a witneſſe of his love to them, and becauſe no man can be an unerring witneſſe of anothers mans heart, or of the moving of his affections, therefore he calls God to witneſſe, who alone knowes the heart, and can tell how much we love eyther himſelfe, or one another.

He ſpeakes as much (though in another caſe) to the *Corinthians* (2 *Cor.* 1. 23.) *Moreover I call God for a record upon my ſoule, that to ſpare you, I came not as yet unto Corinth.* As if he had ſayd, By this my earneſt adjuration, I aſſure you, that the reaſon why I have deferred my comming to you, was not from any levitie of minde, or change of purpoſe in me, but onely becauſe I was unwilling to uſe ſuch ſeverity as the diſtempers among you call for, and would have preſſed mee unto being preſent. We finde him in the ſame tenour of ſpeech towards the *Philippians* (*Chap.* 1. 8.) *For God is my record, how greatly I long after you all in the bowels of Chriſt* ; that is, I call God to witneſſe, I love you : And againe (1 *Theſ.* 2. 5.) *Neither at any time uſed wee flattering words, as you know, nor a cloak of covetouſneſſe, God is witneſſe :* As if he had ſayd, Had I *uſed flattering words*, you might witneſſe it ; and that I have not uſed a *cloake of covetouſneſſe, God is witneſſe.* I might have worne a cloak of covetouſneſſe ſo cloſely, that you could not have ſeene it, but God could; he can judge through the darkeſt clouds, and ſee through the thickeſt cloaks and coverings, but I appeale to him whether I have put on ſuch a cloake,

or no. As *Paul* by Oath purged himſelfe from covetouſneſſe of ſpirit; ſo *Abraham* proteſted by Oath againſt all covetous practices (*Gen.* 14. 22.) *I have lifted up mine hand to the moſt high God, the poſſeſſour of Heaven and Earth, that I will not take any thing that is thine.* This geſture of lifting up the hand when an Oath is taken, is there put for an Oath it ſelfe; by which *Abraham* appealed to God as a witneſſe of his ſincere intentions in taking up thoſe Armes for the reſcue of his Nephew *Lot*, and that as he had overcome his Enemies, ſo he had overcome covetouſneſſe, which was, of the two, the farre more noble victory.

This calling of God to witneſſe, is of two ſorts.

Firſt, When wee are called by others, who have lawfull power, to teſtifie the truth; ſuch is ſwearing before a Magiſtrate.

Secondly, When we offer it our ſelves, for the removall of ſuch jealouſies as are caſt upon us, and wee have no other way left, to free, or vindicate our ſelves from.

This latter was the occaſion of *Job's* Oath, as alſo of thoſe alledged concerning *Paul* and *Abraham*: but whether it be an Oath of the one ſort, or of the other, both meet in this, that God is appealed to, and called to witneſſe by ſuch as uſe them: and ſeeing he is a jealous God, who will not hold them guiltleſſe that take his name in vaine: I ſhall adde ſome cautions for the bounding and directing of our practice.

Firſt, We may call God to witneſſe in weighty matters, and unleſſe the matter be weighty, either in it ſelfe, or in the conſequents of it, wee may not; *God is my witneſſe, and God is my Judge*, are not for common, much leſſe for vaine things. There are two things in every Oath or appeale to God which ſhew this.

Firſt, An Oath is for confirmation (*Heb.* 6. 16.) vaine things are not worthy the mentioning, much leſſe are they worthy the confirming: we ought not to ſtrive at all about them, much leſſe ought we to ſweare about them, which is *an end of all ſtrife.*

Secondly, In every Oath or appeale to God, there is an invocation of the Name of God; but the Name of God muſt not be taken in vaine, which it cannot but be, when it is taken into our mouthes about a vaine thing.

Secondly,

Secondly, We may call God to witneſſe when men give a wrong witneſſe of us, or will not give a right witneſſe for us; but if we can have teſtimony upon earth, wee muſt not goe to Heaven for it; God muſt be our laſt reſort. *Job* found none on earth to witneſſe for him, and his afflictions were looked upon as ſufficient witneſſes againſt him, and therefore he was neceſſitated to make his addreſſe to God.

Thirdly, When the matter is not onely ſuch as others will not teſtifie, when they might, but ſuch as no man can teſtifie (none being privy to it, but onely God and our owne ſoules) then wee have a juſt ground of appeale to God; who will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the heart: *Job's* ſincerity was ſuſpected; and that is ſuch a ſecret as man hath no acceſſe unto, and therefore can give no witneſſe to it: Who is ſincere, and who is an hypocrite, is reſolved only by the teſtimony of God, and of our owne ſoules.

Fourthly, We muſt be ſure to call God to witneſſe in truth, *Thou ſhalt ſweare the Lord liveth in truth, in righteouſneſſe, and in judgement* (*Jer.* 4. 2.) *Unleſſe we have a witneſſe within us, wee muſt not call God to witneſſe who is above us.* God is ready to witneſſe with our conſciences; but woe to thoſe who call God to witneſſe againſt their conſciences. Holy *Paul called God to record upon his ſoule* (2 *Cor.* 1. 23.) that is, He did as it were (which is alſo done in every Oath) engage, or pawne his ſoule and ſalvation upon it, that he ſpake the truth: When our ſoules beare record with us, we may venture to call God to record upon our ſoules. But ſome, when they have no witneſſe from their ſoules, yea when their ſoules witneſſe againſt them, will yet venture to call God to record upon their ſoules. They will needs be tryed by God, who dare not abide the juſt tryall of men; ſuch would make God (who cannot lye) witneſſe to a lye: They uſe the glorious God as ſome doe, a ſort of miſcreants, called *Knights of the Poſt*, who for a Fee, will not onely ſay, but ſweare what you will. This is higheſt prophanation of the name of God: For as he that beleeves not the truth of God, makes him a lyar; ſo alſo doth he that appeales to God for the witneſſe of an untruth.

More particularly, *My witneſſe is in Heaven, my record is on high.*

high. Job speakes this, not onely becauſe he wanted the witneſſe of men, but becauſe of the high eſteeme he had of the witneſſe of God.

Hence Obſerve.

The witneſſe of God is the moſt deſireable witneſſe.

The witneſſe wee have on earth is nothing worth, unleſſe we have a witneſſe in Heaven: If wee have not the inward witneſſe of our owne conſcience it is little advantage though we have a thouſand outward witneſſes: conſcience is more than a thouſand witneſſes, but God is more then ten thouſand conſciences: Therefore never reſt in any witneſſe, till you have the witneſſe of God. *We labour* (ſaith the Apoſtle, (*2 Cor.* 5. 9.) and that word ſignifies not onely an earneſt, or an induſtrious, but an ambitious labour) *that whether preſent or abſent, we may be accepted of him*: As if he had ſayd, *Poſſibly we might gaine acceptation and applauſe among men*, would wee but ſtudy to pleaſe and apply our ſelves to them; but the favour of men will not ſerve our turne, nor can we ſit downe and reſt our ſelves under their ſhadow. *Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord*, was *Davids* prayer (*Pſal.* 19. 14.) *David* could not beare it, that a word, or a thought of his ſhould miſſe acceptation with God: It did not ſatisfie him that his actions were well witneſſed unto by men on earth, unleſſe his very thoughts were witneſſed to by the Lord in Heaven.

Some, as it is ſayd of thoſe Rulers (*John* 12. 42.) *Love the praiſe of men more then the praiſe of God*: So long as they have a *record here below*, they little regard his *record who is on high*. There is no greater argument of a carnall minde, then this. He that loves the praiſe or teſtimony of men as much as he loves the praiſe or teſtimony of God, doth indeed love it more: Seeing there is nothing more unequall then an equall partition of our eſteeme betweene God ann Man. Where our obligation unto two is unequall, wee can never be diſcharged by paying each of them an equall ſumme. We have cauſe to bleſſe God when we have witneſſe among men, but the witneſſe of men ſhould be of no price with us in compariſon of the witneſſe of God: Not onely may wee have recourſe to the witneſſe of God, when we cannot obtaine the witneſſe of men; but wee muſt preferre the ſingle witneſſe of God

God before a throng of humane witneſſes; and when we have enough on earth, yet ſay with *Job*, *My witnes is in Heaven*. The witneſſe of the men of this world, or of evill men (while we keepe a good conſcience) is a mercy. But as the witneſſe of good men is more deſireable, than the witneſſe of all other men, and the witneſſe of a good conſcience is more deſireable than the witneſſe of good men: ſo the witneſſe of God is more deſireable than (without which we cannot have it, and with which we ſhall have it) the witneſſe of a good conſcience.

For as the teſtimony of God againſt us, is more terrible than that of our owne hearts (*1 Joh.* 3. 20.) *If our hearts condemne us, God is greater than our hearts, and knoweth all things*; and therefore knoweth more evill by us, and every evill more than our owne hearts doe: ſo the teſtimony of God for us is more comfortable, than that of our owne hearts. If our hearts acquit us, God is greater than our hearts, and knowing all things, he knoweth more good by us, and every good more than our owne hearts doe; who can expreſſe or tell how pleaſant it is to receive this teſtimony from God, that wee pleaſe God. *Behold* (ſaith *David*, *Pſal.* 133. 1.) *how good and pleaſant a thing it is for Brethren to dwell together in unitie*: But O how good and pleaſant a thing it is for God and man to dwell together in unitie; for man to be alwayes giving witneſſe to God, that he is good and gracious, and for God to be alwayes giving witneſſe to man, that he is upright, and righteous. When conſcience ſpeaks us fair, we have peace and a continuall feaſt, but when God ſpeaks us faire, and gives us an *euge* from Heaven, *Well done good and faithfull Servants*, wee have peace which paſſeth all underſtanding, and not onely a joyfull feaſt, but a feaſt of joyes, which are unſpeakeable, and full of glory. Yea when wee are at the fulleſt Tables of this world, this is the ſauce in our diſh, and the ſugar in our cup: *Goe thy way* (ſaith the Preacher, *Eccl.* 9. 7.) *eate thy bread with joy, and drinke thy wine with a merry heart*; (why? what's the matter now?) *For now God accepteth thy workes. Thou haſt a witneſſe in Heaven.*

Thirdly, Obſerve;

A good man dares appeale and put his cauſe to God.

A wicked man will ſometimes appeale, and put his cauſe to God out of preſumption, and impudence: but a good man appeales to God in faith, and holy confidence. As

As it is an act of grace or favour in God to receive an appeale from man: ſo it is an act not onely of grace, but of courage in man, to make an appeale to God. It is an *act of grace*, as it is a part of the worſhip of God, but it is an *act of courage*, or as I may call it, *a daring worke*, as it is a putting our ſelves under the juſtice of God, yea an implicit imprecating of the vengeance of God, in caſe wee ſpeake untrue: Thus to appeale or ſweare, is a *daring worke*, and ſuch as no man durſt doe (if he knew what he did) but in a good cauſe. It is a fearefull thing thus to fall into the hands of the living God. Some have ventured upon falſe oathes, and appeales to God, onely for feare of men. Such ſay commonly, *They had rather truſt God with their ſoules* (by ſwearing falſely) *than man with their eſtates, lives, or liberties by confeſſing the truth.* Which is not onely as if a man ſhould flee from a Lyon, and a Beare ſhould meet, but infinitely more than if a man for feare of the biting of a Whippet or of the ſtinging of a Bee, ſhould willingly offer himſelfe to the mouth of a Lyon, and to the ſting of a Serpent. To ſweare is not only to ſet our naked breaſts before the Cannons mouth, but with our owne mouthes to give fire to it, if we utter falſhood.

Fourthly, Obſerve.

It is the joy and comfort of an upright heart, that there is a God in heaven who knowes his heart, and beares witneſſe of all his wayes.

It is the terrour of wicked men to thinke that there is a witneſſe in Heaven, and a record on high. Hypocrites may pretend they rejoyce, that God is their witneſſe, but its onely a joy of the tongue, or from the teeth outwards, or to ſerve their turne: but an upright heart rejoyceth indeed at this, he riſeth every morning, and walks all the day long, and at night lyes downe and reſts upon this thought, *God is my record, God is my witneſſe, he hath ſearched me, and knowne me, he knoweth my down-ſitting and my up-riſing, hee underſtands my thoughts a farre off, he compaſſeth my path, and my lying downe, and is acquainted with all my wayes.* In the mid'ſt of all the clamours, miſapprehenſions and miſ-judgings of men, it is an aboundant refreſhing and conſolation to the Saints, that there ſits one in heaven, who as he knowes them fully, ſo he judgeth all men rightly, and will render to every man according to his workes.

Laſtly,

Laſtly, conſider the place into which *Job's* faith aſcended while he ſpeakes of God. *My witneſſe is in Heaven, my record is on high.* Who is in Heaven, who is on high? you may know whom he means when he ſaith, *He that is in Heaven, he that is on high*, though his name be not expreſt. There are Angels in Heaven, but they are nothing compared to God; there are the ſoules of juſt men departed, and made perfect, in heaven, but they are nothing compared to God: there's no name in heaven but God, God is all in all in heaven, and he ſhould take up all our hearts and thoughts while we are on earth, eſpecially when we diſcourſe of heaven.

Hence Obſerve.

Though God be every where, yet he is eſpecially in Heaven.

God is upon the earth, yea God is in hell, *If I make my Bed in hell thou art there* (*Pſal.* 139. 8.) yet when *Job* acts faith upon God, he ſaith not, I have a witneſſe on earth, but my witneſſe is in heaven (*Pſal.* 2. 4.) *He that ſitteth in heaven ſhall laugh, the Lord ſhall have them in deriſion.* God doth not ſit as circumſcribed in heaven, but there the Scripture deſcribes him ſitting (*Pſal.* 123. 1.) *Unto thee lift I up mine eyes, O thou that dwelleſt in the Heavens.* Chriſt teacheth us to pray (*Matth.* 6.) *Our father which art in heaven*, and when he himſelf prayed, *He lift up his eyes to Heaven, and ſaid Father the houre is come, glorifie thy Sonne, &c.* (*John* 17. 1.) Jeſus Chriſt ſpeaks to God as in that place, and he ſpeaks of heaven as of a place, as of a ſpeciall and diſtinct place, to which he lifted up his eyes, when he prayed to his Father.

There is *a new Divinity*, which tells us, *that Heaven is every place, and every place is Heaven:* But why did Chriſt aſcend, *why was he carryed up* (*Luke* 24 51.) when he went to Heaven? If Heaven be every where, there's no need of aſcending to get into Heaven, and we may as properly deſcend into Heaven as aſcend up to Heaven, if Heaven be every where.

Peter Martyr lying upon his death bed, and having many Freinds about him, diſcourſed ſweetly of Heaven and heavenly things: *Bullenger* ſtanding by, alledged that of the Apoſtle (*Phil.* 3. 20.) *Our converſation is in Heaven*: True ſayd the ſick man, it is in Heaven, but not in the Heaven of *Brentius*, which is no where. He that makes Heaven every where, makes it no where: Though God be in all places, and whereſoever God

Non in cælo Brentij quod nuſquam eſt. Vit. P. Mart.

God is, Heaven is, yet there is more in Heaven, then is common to all places. That's Heaven properly, where the glory of God shines most, and where there is the speciall revealings of his honour and power; therefore it is called, *The habitation of his holinesse, and of his glory (Isa. 63. 15.)* Heaven is (as we may speake) the place of *Gods glorious residence*: This Heaven is not every where, for though God be every where, yet he doth not manifest himselfe equally every where. God hath built Heaven (as that great Monarch, *Dan.* 4. 3.) spake boastingly of *Babylon, for the house of his Kingdome, and for the honour of his Majesty.* A meere Naturalist hath told us, That this principle is stampt upon the nature of man, that God hath his dwelling place on high, or in Heaven. Heaven is so proper to God, that God is often (by a Metonimy) called Heaven in the holy Scriptures. *Thy Kingdome* (saith *Daniel* to *Nebuchadnezzar*, *Dan.* 4. 26.) *shall be sure unto thee, after that thou shalt have knowne, that the Heavens doe rule:* that is, When thou shalt be humbled and brought to this acknowledgement that the God whose Throne and dwelling place is in Heaven, sits also upon all earthly Thrones, and is King in all the Kingdomes of Men. Christ puts the Question to the Jewes (*Matth.* 21. 25.) *The baptisme of John, Whence was it, from Heaven, or of men?* That is, Was it from God, or from Men? Was it a humane invention, or a Divine institution? The Prodigall Son cryes out, *Father I have sinned against Heaven, and in thy sight:* that is, Both against my earthly, and heavenly Father. Some, because these and the like Scriptures call God Heaven; and because it is sayd after the resurrection (when all the Saints shall be gathered into Heaven) *That God shall be all in all*; upon these mistakes, I say, they have run into that grosse errour, *That Heaven is God.* But when the Scripture calls Heaven the habitation of God, the Throne of God, the City of God, the building of God, an house not made with hands; it cannot be but a perverting of Scripture and a throwing up of reason, to call it God, or to say that God and Heaven are the same. Nor doth it at all follow, that God is Heaven, because *God shall be all in all* to us in Heaven. *Paul* was not teaching the *Corinthians* there what Heaven is, but wherein the happinesse of the Saints shall consist, when they shall all be called up to Heaven, after the generall resurrection from

Quasi a natura insitam fuisse opinionem Deum in cœlo habitare asserit Aristoteles. lib. 1. *de* Anima cap. 3.

from the dead: Then Christ shall resigne up his Kingdome (as Mediator) to his Father, then *God shall be all in all*, in All: that is, There will be no more need of a Mediator betweene God and Man; there will be no more need of preaching, nor of making prayers, nor of using Seals. All the glasses through which we saw God, and the outward Ordinances, in which we enjoyed God in this life shall be layd aside, when we see him face to face: and then God will be King, and Teacher, light and life, glory and happinesse, to his Saints, immediately, and for ever.

'Tis granted, That Heaven is nothing to us without God, yet God is something, yea he is infinitely more then Heaven. *Solomon* bespeaks God thus in his prayer at the dedication of the Temple (*1 Kings* 8. 27.) *Behold the Heaven, and the Heaven of Heavens cannot contain thee; how much lesse this House that I have builded:* If Heaven, even the Heaven of Heavens cannot containe God, then, it is not God. That which doth containe a thing, is not the thing contained, much lesse is that which cannot containe a thing, the thing which it cannot containe.

Again, that which *Job* calls heaven in one part of the verse, he calls high in the other, *My witnesse is in Heaven, my record is on high.* God dwels in the *high and holy place* (*Isa.* 57. 15.) And Christ after he had finished the work of mans redemption is said, *To sit downe on the right hand of the Majesty on high* (*Heb.* 1. 3.) This high place is the highest place, all that we call Heaven is high, but all that we call Heaven is not alike high. Heaven is a building of three Stories. The aire is called heaven: The fowles of the aire are said to *flye above the Earth in the Firmament of Heaven* (*Gen.* 1. 20.) The Clouds are call'd Heaven (*Lev.* 2. 19.) *I will make your Heaven as Iron, and your Earth as Brasse:* that is, I will make the clouds which are soft like Spunges hard like Iron, they shall not yeeld a drop of water, to refresh the wearyed Earth.

The second Story is the starrie Heaven, where the Sun and Moon move, and where those other glorious lights are set like golden studs to adorne, comfort, and direct the World. *His going forth is from the end of Heaven, and his circuit unto the ends of it* (*Psal.* 19. 6.)

The third is called, *The habitation of God, the heaven of heavens,*

vens, the third Heaven, the highest Heaven. The Apostle saith of Christ, that *He ascended farr above all Heavens* (*Ephes.* 4. 10.) And yet he then ascended into Heaven; the meaning is, Christ ascended above all the visible heavens, into that, which is invisible to us who are on earth. This Heaven *Job* pointed at while he said, *My record is on high.* Take foure deductions from it.

First, If Heaven be highest, then there is nothing but serenity in Heaven: The highest places in a civill sense, are full of stormes, and so are high places in a naturall sense, but the highest places in nature are free from clouds, stormes, and vapours. Naturalists tell us of *Olympus*, a very high Mountaine, lifting up its head beyond the middle Region, whither no breath of winde ever comes: you may draw Letters and Figures in the Sand, and come many yeares after, and finde them no more stirred, then if they had been written in Marble; and if the highest places in nature are alwayes serene, how serene is the high place of glory? When you are once in Heaven, you are beyond, not onely proper, but figurative stormes and winds for ever.

Secondly, Heaven is high, therefore it is a pure place. Every thing in nature, the more high it is, the more pure it is. Earth is the lowest, and the grossest of the Elements, the Water next to that, is more grosse then the Ayre; the Ayre is more grosse then the Fire, which Philosophers call the highest of the Elements; The higher we goe, the more purity wee finde; and when we are (*in altissimis*) at the highest, there is nothing but purity, perfect purity; there is not the least mixture of drosse, nor the least spot of dirt in Heaven: Heaven is all pure, and none shall come thither but such as are pure. Pure persons are fit for a pure place and onely they are fit: No unclean thing shall enter there, and he that hath this hope (of entring there) purifies himselfe, not onely as Heaven is pure, but as God is pure, in whose sight Heaven it selfe is impure (*Chap.* 15. 15.)

Thirdly, Heaven is high, *Then Heaven is a safe place.* High places are secure places; the high places of the earth are so accounted; and when God promises safety to his people, he tels them they shall dwell on high, while they are here below. (*Isa.* 33. 16.) *He shall dwell on high, his place of defence shall be*

be the munition of rocks; and I will cause thee to ride upon the high places of the earth (*Isa.* 58. 14.) When those builders of the Tower of *Babell* thought to make themselves safe, they sayd, *Let us build a Tower whose top may reach to Heaven:* If there should come another flood, they hoped to be dry, and to get above the danger. Once in Heaven, and we are out of Gunshot; not onely beyond the reach of man, but of Devils too: They who are got into that high place, shall neyther feele, nor feare the Destroyer any more.

Fourthly, Heaven is a high place, then it is a large and capacious place: As a Spherical, or round Figure, is the most capacious, so the utmost round of that Figure is the most capacious round; in Heaven there is roome enough; though we are crouded here, yet there we shall not. We may call Heaven (as *Isaac* did the Well, about which there was no contention between his Herdmen, and the Herdmen of *Gerar*) *Rehoboth, roome* (*Gen.* 26. 22.) In Heaven we shall not contend for roome; Christ assures us that in his Fathers house are many mansions (*John* 14. 2.) He had sayd before to his Disciples (*Chap.* 13. 33.) *Whither I goe yee cannot come:* And when *Peter*, troubled at this speech, put the Question (*Vers.* 36.) *Lord whither goest thou? Jesus answered him, Whither I goe thou canst not follow me now, but thou shalt follow me afterwards.* Christ perceived his Disciples more plunged in their spirits with this answer and promise to *Peter:* and therefore adds a prohibition of their feares, at the beginning of this Chapter. *Let not your hearts be troubled, yee beleeve in God, beleeve also in me, in my Fathers house are many mansions:* As if he had sayd, *Doe not thinke that I told you, yee cannot follow me now, and that Peter shall follow me afterwards, as if the place I goe to, were onely large enough for me and Peter; for beleeve me, there are many mansions; I tell you not how many, neyther can they be told, but there are enow, not onely for my selfe and Peter, but for you all; yea, for all those, who eyther have, or shall beleeve on my Name; if it were not so, I would have told you, I would not delude you with vaine hopes, I am well acquainted with all the roomes in my Fathers house: and though when I came into the World for your sakes, there was no roome in the Inn for me to be borne in, but a Stable among Beasts, yet I will take care that when you come to my Fathers house, you shall not be straitned for Quarters, I who am your Redeemer, will*

also

alſo be your Harbinger, I goe to prepare a place for you, and I am certaine my Fathers houſe will hold all his houſhold.

Tophet is prepared of old, it is deep and large (*Iſa.* 30. 33.) Hell is large enough for a Priſon; there's roome for all the Children of diſobedience to lye bound for ever: But Heaven is large, as a Pallace, or as a Paradiſe; there's room enough for all the heyres of promiſe, to walk at liberty for ever.

JOB, Chap. 16. Verſ. 20, 21, 22.

My Freinds ſcorne me: but mine eye powreth out teares unto God.

O that one might plead for a man with God, as a man pleadeth for his neighbour.

When a few yeares are come, then I ſhall goe the way whence I ſhall not returne.

JOB having ſtrongly aſſerted his owne integrity, at the ſeventeenth Verſe of this Chapter; and thereupon as ſtrongly imprecated the heavieſt vengeance upon his owne head, in caſe he had not ſpoken truth (*Verſ.* 18.) Having alſo made his appeale to Heaven, calling God to witneſſe that it was truth which he had ſpoken (*Verſ.* 19.) Here at the twentieth Verſe, he gives us a reaſon why he made that appeale; and the reaſon was, he found no comfort in the creature, he had no hope of helpe on earth, and therefore he reſorts to Heaven.

מליצי רעי. *Verbum.* הליץ *in hiphil ſignificat Eloqui, facundum eſſe, ſumitur etiam pro illudere, quia id non ſine ſermonis venuſtate fieri ſolet.* Merc. *Colloquutores mei.* Vatabl. *Rhetores.* Pagn. *Cum amici mei Rhetorica oratione contra me agunt, manantibus lachrymis Dei opem imploro.* Tygur.

Verſ. 20. *My Friends ſcorne me: but mine eye powreth out teares to God.*

There is ſome variety in the Tranſlation, but the ſenſe of all meets in one, *My Friends ſcorne me*, or, *Scorners are my Friends:* The word ſignifies to deride, or ſcorne, not in a rude homely way, but to doe it with quaintneſſe of ſpeech, or in refined language, to doe it wittily, and cunnigly, cloſe and home. Hence the word ſignifies a *Rhetoritian*, or *an Orator*, and is ſo tranſlated here, by diverſe of the Learned, *My friends play the Rhetoritians*, they ſpeake eloquently, they compoſe fine orations, and ſet ſpeeches againſt me; but alas! I onely ſpeak teares.

Yet further, it ſignifies *to interpret* (*Gen.* 42. 23.) *Joſeph* ſpake unto his Brethren *by an Interpreter*, it's this word. That's the interlineall reading of this Text, *My Friends are Interpreters*, or rather (for that muſt be the meaning) *Mi interpreters*; they put wrong expoſitions upon all my ſpeeches, and corrupt my Text with their unfreindly gloſſes. *Interpretes ſocii mei.* Mont.

We read in the ordinary acception of the word, *My freinds ſcorne me*, or, *My freinds are ſcorners:* As if *Job* had ſayd, *Theſe my freinds, whoſe profeſſion and relation call them to adminiſter ſerious, and wholeſome counſell to my troubled minde, even they breake forth into ſcorne; they powre the Vinegar of their ſharpeſt cenſures, into my already wrankled wounds, in ſtead of the ſuppling, ſkinning Oyle of comfort and conſolation; and therefore mine eye is preſſed to powre out tears to God: Who can forbeare weeping, while he is but reporting my ſufferings? How then ſhould I who ſuffer? My freinds ſcorne me*, &c. — *Quis talia fando temperet a lacrymis.*

Hence Obſerve.

The beſt of freinds may prove unfreindly.

Men are but men, and ſo they act: There is no repoſe, eyther upon the wiſedome, or ſtrength, or affection of the creature, they are all mutable, and may doe that which is moſt oppoſite, both to their profeſſion and relation: A Freind, a Scorner! What more unſutable? And that may be a ſecond Note.

Scorne is wholly oppoſite to the Law of Love.

He departs farr enough from the rules of freindſhip, who doth not pitty and aſſiſt his afflicted Freind; how farr is hee gone from it, who ſcornes and derides his Freind in affliction?

Thirdly, Conſidering the Perſon who was thus ſcorned; *Job*, a man beloved of God, the great *Favorite* of that Age to the King of Heaven.

Hence Obſerve.

They who are highly approved, and honoured of God, may fall under the contempt, and ſcorne of men.

As they who are applauded and flattered, yea adored by men, may be the ſcorne and contempt of God. What Chriſt ſpeakes of things is true of perſons (*Luke* 16. 15.) *That which*

which is highly esteemed amongst men is abomination in the sight of God: So they who are highly esteemed of God are often an abomination to men; God seeth not as man seeth, no not as good men see; God and good men are not alwayes of an opinion, eyther about things or persons: and as the worst of men finde some to flatter and applaud them, so the best of men finde some to undervalue and deride them, and they sometimes finde good men doing so. There is no judging eyther of men or of matters, by what is sayd of them: In this sense all men are, or may be lyars, carrying a false report in their mouths: Should we judge concludingly of men by the opinion of man, how base and contemptible would many precious soules appeare to us? And how precious would many appeare to us, who are onely worthy to be contemned?

κατ' ὄψιν *Secundum vultum vel faciem.* Christ gives the rule (*John* 7. 24.) *Judge not according to appearance* (or by the face) *but judge righteous judgement:* We must not judge eyther of things or persons, till they appeare, nor may we judge of them by appearances, especially not by those appearances which the tongues of men put upon them. The Greek, in that Text of *John*, saith, *Judge not according to the face:* For though the face in its naturall frame be the *Index or discovery of the minde*; yet as a man may artificially set his face to a look altogether unlike his minde; so others may set a face upon the wayes and actions of a man altogether unlike both the man and his actions. He that had judged *Job* by the face which God had put upon his outward condition, or by that which Satan and his Freinds put upon his wayes and actions, must have judg'd him eyther an Hypocrite, serving God onely to serve his owne turne, or else prophane, casting off the service of God. All the *morally illfavoured faces* in the World are of one of these two features or complexions; the opinions that went abroad of *Job* made him appear like both, and yet he was a man most beautifull in the eye of God; a man that had receiv'd the fairest Letters commendatory under Gods owne hand, that ever man had to that day, *My Freinds scorne me:* What then?

But mine eye powreth out teares unto God.

As before he had appealed to God; so now *his eye powreth out teares unto God.*

The

The Hebrew is, *Mine eye powreth out:* the word signifies to flow forth like water, and so to wast in flowing forth; his eyes were as a Fountaine, which flowes continually, yet retaines a perpetuall stock of water; but his strength abated and his spirits issued with those waters. *Mine eye powreth out*, wee add the word *Teares*, because teares are the onely eye *waters*, or all the waters which flow from the eye, *Mine eye powreth out teares.*

דלף *Stillare seu distillare instar aquarum & stillando quasi attenuari.*

The word signifieth sometimes onely to drop, either as a Limbeck drops downe the water which is raised up by the heat into fumes, or as the Eaves of a house drop in a time of raine; so, mine eye distilleth or droppeth teares. *Job* had a heate within him which might well cause those distellations and showres without him, which might well cause those droppings.

Translatio est a stillicidijs.

This distilling, dropping, or powring out of teares, was the powring out of his sorrowes, and there was more in it then silent sorrow, there was a voice in his sorrowes, or a voice of mourning was mingled with his weeping; yea, this word implyes speaking, in many places of the old Testament, where to drop is to Prophesie, and Prophecying is a vocall act (*Micha* 2. 6.) *Prophesie yee not say they to them that Prophesie*; the word is, *Dropp not:* Both are expressed (*Amos* 7. 16.) Prophesie not against Israel, and drop not thy word against the house of *Isaac.* So (*Ezek.* 21. 2.) *Dropp thy words towards the holy places, and prophesie against the Land of Israel.* And the reason of it is, because words fall into the eare of the hearers as drops of raine upon the dry and thirsty ground, both to soften and make fruitfull. *Job's* teares preacht; the dropping of his eye was a kinde of prophecying: Teares are not words formally, but they are virtually. Weeping is inarticulate speaking: And though God (by reason of his infinite, and unchangeable happinesse) never spake that language, yet hee understands it fully. *There are* (saith the Apostle, arguing against speaking in an unknowne tongue) *it may be; so many kinds of voyces in the World, and none of them are without signification* (1 Cor. 14. 10.) The voice of teares is very significant, yet God onely knowes the speciall signification of it, man knowes onely the generall, that it signifies sorrow. Possibly words went with *Job's* teares; but if not, yet his teares had

Phrasis Hebraica stillare *sæpe pro loqui sumitur.*

the force of words: Weeping speakes, though the weeper speak not: *Mine eye powreth out* (or speaketh) *teares.*

There are seven or eight sorts of teares spoken of in Scripture, and every one speakes.

First, Teares of worldly sorrow; *Esau* had enow of them, he found store of teares when he lost the blessing: He for one morsell of meat sold his birthright, but he could not purchase it againe, with floods of sorrow, *For he found no place of repentance*; that is, he could not prevayle with his Father *Isaac* to change his minde, *though he sought it carefully with teares* (*Heb.* 12.17.) *Esaus* teares spake his hunger after that which he had sold to buy off hunger, or to pay a debt to nature.

Secondly, There are the teares of repentance and godly sorrow; such were those of *Mary* (*Luke* 7.38.) who wept *and washed Christs feet with her teares, and wiped them with the haire of her head*: She had been a sinner, such a sinner as bore away the name from all the sinners in the City: and shee mourned so for sin, that she bare away the name from all the mourners in the City: *Maries* teares spake her tender respect to Christ who saveth sinners, and her abhorrence of her selfe for sin.

Thirdly, There are teares of craft and wicked dissimulation (*Jer.* 41.6.) *Ishmael* goes forth to meet the men that came towards *Jerusalem, weeping all along as he went*: his were made teares, he shed teares that he might shed blood, and weep himselfe into an opportunity of doing mischiefe unsuspected. *Ishmaels* teares spake treachery, but because those plain-hearted men could not interpret them, they perished.

Fourthly, There are teares of love unfeigned and strong affection: Thus *David and Jonathan kissed one another, and wept one with another, untill David exceeded* (1 *Sam.* 20.41.) When *Jesus Christ wept* at the Sepulchre of *Lazarus*, *The Jewes sayd, Behold how he loved him* (*Iohn* 11.35, 36.) They saw his heart at his eyes: These teares spake mutual and reall endearments.

Fifthly, There are the teares of holy prayers, and fervent desires, *Jacob wept and made supplication* (*Hosea* 12.4.) He cryed and prayed: The voyce of his teares was lowder then the voice of his supplication; and his prayers were (in this sense) even drowned in teares: *Jacobs* teares spake the fervency

vency of his spirit, and his faith in prayer: the Angel understood them so, and he prevayled.

Sixthly, There are teares of compassion for the miseries of others, *Weep with them that weep*, is the Apostles rule (*Rom.* 12.15.) When *Nehemiah* heard the report of *Jerusalems* ruine and of the sad condition of his Brethren there, *He sate downe and wept* (*Nehem.* 1.4.) his teares spake pity to his Countrymen, and zeale for God.

Seventhly, there are the teares of *passion*, in reference to our owne afflictions: Such teares speake humane frailty, or the common infirmity of the flesh.

Eighthly, There are the teares of damnation: Hypocrites and their associates in Hell are described, *Weeping and wailing and gnashing of teeth for evermore*: Their teares speake despaire, or misery without hope of remedy.

The teares which *Job* powred forth, were of the seventh sort, teares of passion, or sorrow, caused by the afflicting hand of God, but especially by the unkindnesses of his Friends; *My friends scorne me, but mine eye powreth out teares unto God.* *Job* knew that as God had a Book for his prayers, so a Bottle for his teares; yea, he knew teares should be heard as well as prayers. Teares are powerfull Orators: God reads our heart in those lines which teares draw on our faces. One of the Ancient Philosophers hath adjudged weeping unworthy a man, and tells us it is onely for Women and Children to weepe: But as there are teares of effeminate and childish pusillanimity, so there are teares of heroicall and holy importunity. To weep for feare of sufferings from man, is indeed below man, but to weep to God when we suffer; either under the hand of God or man, doth well become the best of men; not to weep to God when we either suffer or have sinned, proceeds not from courage, but from sullennesse, and is not the argument of a noble spirit, but of a hard heart. Who so courragious as *David*? who feared not a Lion nor a Beare, who would not be afraid though an Hoast of men encamped againft him, and though he walked in the valley of the shadow of death; yet how often do we read him weeping and crying to God (*Psal.* 39. 12.) *Hold not thy peace* (saith he) *at my teares*: *David* in that case, could not hold his peace from crying to God, and he was perswaded that God would not hold his

Lachryma a viris claris auferenda sunt mulieribus autem relinquenda Plar. de rep. Dial 3.

his peace at his cry; he expected to have his teares answered: He did not say, Hold not thy peace at my words, or at my prayer, but as importing that his very teares had a voyce and language in them, he desired that they might be answered. *David* did not weep for fear of men, but in faith to God. And so did *Job: Mine eye powreth out teares unto God:* God was the object of his teares, as much as of his prayers. God is above, and yet our teares fall into his bosome: these waters ascend; this raine doth not fall but rise; these showres doe not come from the Clouds, but they pierce the Clouds. As the heate of the Sun drawes the water upward, so doth the heate of Gods love. Some of the Ancients use strange Hyperbolies about the power and motion of teares, I will not stay upon them, we may say too much of them; but thus much we may safely say, that from a heart rightly affected, and touched with the sense, either of sin, or suffering, they have much weight in them, and are pressing upon God: *Mine eye powreth out teares unto God.*

From the connexion of this latter part of the Verse with the former:

Observe.

When we are scorned by men, it is good for us to mourne to God.

My Freinds scorne me, now, I weep and pray: It is best for us to apply our selves to God when we live in the embraces of men, when all men speak well of us and applaud us, what is all this, if we have not the good word and the good will of God? unlesse we have an applause in Heaven, it will doe us no good to have the true applause, much lesse the flatteries of men on earth. Suppose they speake right, and give us but our due, yet we must not rest in that, but goe to God. The good word of God is better to us infinitely, then the best word of the best men; to him let us have recourse when we have the greatest favour, and fairest Quarter in the World; but when the World scornes, and rejects us, then is a speciall season for us to hasten into the presence of God; wee should live neerest and closest to God, when men cast us off, or throw us out of their societies and affections.

There is a twofold recourse to God, whereof the first is from choice, the second from necessity. It is best to make our recourse

recourse to God upon choise, but he will not refuse us if necessity drive us to him, God is most worthy to be our choyce, but he is willing to be our refuge; yet he is indeed a refuge to those onely in evill times, who have made him their choyce in the best times. When all goes well with us in the World, we should not thinke our selves well till we enjoy God: *It is good for me to draw neere to God,* saith *David* (*Psal.* 73. 28.) It is good for me to doe it in good times, in the best times, this I make my election: And when *David* saith, *It is good,* he meanes, *it is best*; that positive beares the sense of a Superlative: and therefore he had sayd a little before (*Verse* 25.) *Whom have I in Heaven but thee, and there is none upon earth that I desire besides thee:* But in an evill time, God is both the choyce and the refuge of his people. He is our refuge properly to whom we come when others cast us off, and he is our choyce to whom we come, when others call for us, and seem ambitious to be kinde unto us. It is not thank-worthy to make God barely a refuge, to come to him because wee can goe no where else; wee should thinke our selves no where till we are in his presence wheresoever we are, and that we have nothing till we have him; whatsoever we have. Not to preferr the least of God before all the World, is not onely un-ingenuous in us, but sinfull against, and dishonourable unto God. *Job* who here wept to God in his low estate, had often rejoyced in God in his best estate, and preferred him before his chiefest joy: They may confidently weep to God in sad times, who have delighted themselves with God in comfortable times.

Secondly, Observe.

Liberty of addresse to God, when men scorne and reject us, is the great priviledge of the Saints.

Every man cannot do this; can the men of the world powre out teares to God when they are scorned by the world? can they powre out prayers to God, when they are ill intreated by the world? Can they goe into the imbraces of God, when they are cast out by men? they cannot. They can vexe themselves when they are vexed by others, and perhaps vexe those that vexe them; they can be angry when they are scorned, and perhaps scorne their scorners, but how to spread their condition before God, or to powre out tears to him they know not:

they

they who can doe th is are honoured by God, when scorned by men, and God will powre out comforts into their bosomes who can powre their teares into his, they can never be at any losse, who finde out God to weep to.

Job having thus given the reason of his appeale to Heaven, enforceth it farther with a strong wish, according to our translation, which is also confirmed by the concurring vote of divers other translations.

Vers. 21. *O that one might plead for a man with God, as a man pleadeth for his Neighbour.*

ויוכח לגבר

Utinam disputare posset vir cum deo ut filius hominis sodali suo. Pagn. *Optat ex æquari hæc duo, hominis cum deo, et hominis cum homine disceptationem.* Merc. *Certe hic aliquid subauditur ut, si quis det viro, vel ut faciat ac concedat Deus sc. hoc viro* Merc.

The Summe of his desire may be drawne up into this *Briefe, that he might argue his case as freely with God, as men of the same ranke and degree, argue out their cases with one another.* Some expound it as a correction of his boldnesse in appealing to God. As if he had sayd, *I have indeed called God to witnesse, but what am I, or what is my Fathers house, that God should descend to my concernments? The infinite distance which is between the Creator and the creature, seems to forbid and check my motion, bidding me keep within my owne line or sphearе, and meddle with my equals; But O that I might speake with God, as man with man, or man for man, I doubt not but I should carry the day, and prove my selfe innocent*; not that *Job* intended a controversie with God, or would stand upon his defence with the most high.

I have before shew'd how far this was from the temper of his broken spirit. All that he intends by the proposall of this desire, is the gaining of an opportunity to set himselfe right in the opinion of men, by that impartiall decision of his cause, which he was well assured God would give upon the whole matter in question betweene him and his friends, if once he would be pleased to vouchsafe him a free and familiar hearing of it. As if he had further sayd, *I have not appealed to Heaven, because I am unwilling to have my condition knowne on earth, that men should see the worst of me; for my desire is that I might plead before God, as a man for his Neighbour, and that I might be layd open in open Court, by the evidence of witnesses, and a full examination of my cause.* Taking these explications of the text, in the form of a wish; the scope of it seems to be the same with what he spake before (*Ch. 9. 33,34,35.*) *God is not a man as I am, that I should answer him, and we should come together in judgement, neither is there any Dayes-man betwixt*

Utinam mihi concederetur causam meam adversum vos apud Dei Tribunal disceptare sicut agere homines cum hominibus consueverunt. Bez.

betwixt us, &c. In which words, as in these before us, while *Job* lifts up the Majesty of God, and humbleth himselfe, as unworthy to have to doe with God, yet he discovers the vehement longings of his soule, to receive a judgement or determination from God in this suit or controversie, which had depended so long between him and his friends.

The Observations which arise from this reading and sence of the Text, are of the same straine, with those formerly given upon that, and some other passages, where *Job* knowing his own uprightnes and integrity, declares not only willingnesse, but extreame earnestnesse to have his cause tryed at the Bar, and before the Tribunall of God, who both saw his ways, and searched his heart: who as he had justified him from all guilt in reference to himselfe, by not imputing sinne unto him, so he would justifie him against the sinnes, which men imputed to him, by saying he was not at all guilty.

These points having been more then once hinted already, I shall not insist upon them here.

Secondly, The words are rendred as noting the designe which *Job* had in *powring out teares to God*, and then the connection between this and the former Verse stands thus; *I powre out teares to God, that he would be pleased to plead the cause of a man with God, as the Sonne of man pleads the cause of his friend.* Mr *Broughton* joynes fully with this, *Unto the puissant doth mine eye drop, that he would decide the cause for earthly-wight before the puissant, as the Sonne of Adam doth with his Neighbour.*

Apud Deum stillat oculus meus ut disceptet causam viri cum deo, sicut filius hominis causam amici sui. Jun.

Our translation carries the sence of a wish; that a man might have liberty to plead with God, as man with man; this carries the sence of a wish, that God would plead the cause of a man with God; as a man pleads the cause of his friend; which is indeed to desire God to be his advocat. How God is an advocat with God, wil appear further in the prosecution of the text

Ad Deum stillat oculus meus ut judicet viro cum Deo, & filium hominis respectu proximi sui. Coc.

A third reading keepes to this dependance upon the former verse, and to the same scope of this, yet varyes the translation, Thus, *Mine eye powreth out teares to God, that he would judge for a man with God (and that he would judge) the Son man in respect of his Neighbour.*

The first reading makes the latter branch of the words a description of the manner how *Job* desired to plead with God even as man doth with man. The second makes it a description

cription of the manner how *Job* deſired God to plead the cauſe of man with God, even as man pleades with man; This third makes it a ſecond diſtinct deſire, and the whole verſe to conſiſt of two diſtinct deſires.

Firſt, *That God would judge for a man with God.*

Secondly, *That God would judge the Sonne of man in reſpect of his Neighbour.*

In the former he petitions for mercy with God, in the latter for right againſt man; or in the former he ſues for a judgement of acceptation for himſelfe, and in the latter for a judgement of reproof, and redargution upon his friends.

This difference is grounded upon the different conſtruction of the words in the originall. For the word which is rendred to plead or judge, is conſtrued with, or governes (as Gramarians ſpeake) the *Dative caſe* in the firſt, and the *Accuſative caſe* in the latter clauſe of the Verſe.

Hence the former is rendred,

That he would judge or plead for a man with God, which notes favour and a benigne defence or patronage of his cauſe with God, ſo this is uſed by the Prophet (*Iſai.* 11. 4.) *He ſhall reprove* (argue, judge or plead) *with equity for the meeke of the earth*; that is, he ſhall reprove or plead in favour of the meek; or on their ſide, he ſhall undertake their cauſe, and make their defence for them. And thus at laſt God did judge or plead for *Job*, giving ſentence in his behalfe, and caſting the ſcales on his ſide againſt his friends, and therefore the latter clauſe is rendred, thus.

That he would judge the Son of man in reſpect of his Neighbor; that is, that he would reprehend and reprove him for the wrongs which he hath done to, and for the uncharitable cenſures which he hath layd upon his Neighbour. The meaning of the whole verſe according to this tranſlation, may be repreſented and paraleld in that prayer of *David* (*Pſal.* 35. 1, 2, 3.) *Plead my cauſe O Lord with them that ſtrive with me; fight againſt them that fight againſt me, &c. ſay unto my ſoule, I am thy ſalvation.* Thus *Job* as *David*, deſires the Lord to ſpeake a word of comfort to him, and to tell his enemies, or his uncomfortable friends *their owne.*

I ſhall onely leave one obſervation vpon this expoſition.

When Chriſt comes graciouſly to aſſert the innocency of his owne people;

people, he will ſeverely rebuke thoſe who have done them wrong. *Laban* had given *Jacob* hard uſage, while he was a Servant in his Houſe, and when he was gone, *Laban* purſued him with hard thoughts, but God pleaded for *Jacob*, and rebuked *Laban* (*Gen.* 31. 42.) the Prophet foretels, *That the mountaine of the Lords houſe ſhall be eſtabliſhed in the top of the mountaines*, that is, he will not onely deliver, but advance his oppreſſed Church, *The houſe of the God of Jacob*, (*Iſai.* 21. 2, 3.) and when he doth this, *He ſhall judge among the Nations, and ſhall rebuke many people* (Verſ. 4.) Some have obſerved the ſame difference in theſe latter words of *Iſaiah*, which hath been noted in the Text of *Job*, and render it thus, *He ſhall judge among the Nations*, that is, the Heathen Nations, who have vexed his Church, *And he ſhall rebuke or plead* (it is the ſame word in the Grammaticall conſtruction, as here in *Job*) *For*, (or in the behalfe) *of many people*; that is, for many of his owne people, who have been oppoſed by thoſe Nations; the effect whereof wee have in the next words, *And they ſhall beate their ſwords into plow-ſhares*; that is, God will ſo judge thoſe Nations, that his people ſhall not need to ſtand upon their guard, or learne warre any more; becauſe their enemies ſhall either be turned to them, or be totally over-turned Woe to the Nations, when God ſtands up for his people, he will certainly ruine *Babylon*, when he undertakes the controverſie, and pleads the cauſe of *Zion*. Yea the day haſtens when he will *Convince all that are ungodly, of all the hard ſpeeches which ungodly ſinners have ſpoken againſt him* (*Jude verſ.* 15.) that is, againſt his people, for his ſake.

Fourthly, Beſides theſe three expoſitions of the Text, I finde another which is more litterall, and yet more ſpirituall then any of the three: and it is that which our late learned Annotators have given us, *Mine eye powres out teares unto God.*

And he will plead for a man with God, and the Sonne of man for his friend, The minde of which tranſlation is this, *He*, that is, Chriſt Jeſus the Mediatour between God and man *will plead for a man*, that is, for me; he ſpeakes in the third perſon for modeſties ſake, though he meanes himſelfe; he will plead for me, (though you plead never ſo much againſt me) for me (I ſay) he will plead *with God*, that is, with God his Father: the Hebrew word here uſed for God, is in the ſingular number, E-

loah, or *Elohim*, and ſo it is in the cloſe of the former Verſe, *Mine eye powreth out teares, to (Eloah) God, and he will plead with God*, which more then intimates a diſtinct *perſonalitie* or ſubſiſtence in the divine nature, *One*, who is, and is called God acting towards *another*, who is, and is called God, though God be but one or (uniſſimus) One-moſt in nature. *Job* weepes to God the Sonne, in aſſurance that he will plead for him with God the Father, *He will plead for a man with God.*

And the Son of man, that is, Jeſus Chriſt, whom he called God before, he cals now, *The Sonne of man*, this Title is frequently attributed unto Chriſt in the New-Teſtament (*Matth.* 8. 20.) *The Foxes have holes, &c. but the Sonne of man hath not where to lay his head*, ſo (*Matth.* 10. 23. 11. 19. 12. 8. &c.) Jeſus Chriſt is called *the Sonne of man*,

Firſt, to ſhew the truth of his *humane nature*, he being lineally deſcended from *David*, according to the fleſh, and is therefore ſtyled, *The Sonne of David.*

Secondly, to ſhew the depth of his abaſement, Chriſt humbled yea emptied, and nothing'd himſelfe, when *Being in the forme of God, he was made in the likeneſſe of men* (*Phil.* 2.) when being *the Sonne of God*, he ſubmitted to ſo meane a ſtyle, *The Sonne of man*. *Ezekiel* amongſt all the Prophets is ofteneſt called *Son of man*. The reaſon which ſome aſſigne is very probable, That God ſpake to him under that Title, to keep him humble in the midſt of his many viſions and revelations, for which end, *Paul* in the ſame caſe had *A Thorne in the fleſh, the Meſſenger of Satan to buffet him* (2 *Cor.* 12) and though Jeſus Chriſt needed nothing either to make or keepe him humble (he being infinitely beyond the reach of pride) yet he needed much to ſhew and give proofe how humble he was. Nor could there be any greater evidence of it, then this, that he was pleaſed to be *The Sonne of man*. Yet I conceive, *Sonne of man* may be here onely an Hebraiſme denoting *man*, which kinde of ſpeaking is alſo uſually among the Greekes. And that *Job* might ſpeake of Chriſt under this notion, is cleare from that faith which he diſcovered in the *myſterie of his incarnation*, that *great myſterie of godlineſſe, God manifeſted in the fleſh*, of which he ſpake ſo confidently (*Chap.* 19. 25, 26, 27.) *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth, whom I ſhall ſee for my ſelfe, and mine eyes ſhall behold, &c.* *Job* believed, that

that he ſhould ſee this Redeemer with *humane eyes*, and therefore he did believe, that his Redeemer ſhould have a humane Nature, or be *The Son of man*. Jeſus Chriſt, was *A Son of man*, in reference to his participation with us in all things, which concerne created nature. And he was *The Son of man*, by way of Eminency in reference to his freedome from any participation with us in corrupted nature, otherwiſe then in the pœnall effects of that corruption as the Apoſtle ſtates it (*Heb.* 2. 17. Chap. 4. 15.) *In all things it behoved him to be made like unto his brethren, and he was tempted in all points, like as we are, yet without ſinne.* He that is in all things like man except ſinne, is rightly called *The Sonne of man*, for ſinne is not at all the forme, but all the deformity of man: Hence *Job's* faith propheſied, *The Sonne of man will plead*,

For his Friend. The word in the Hebrew comes from a root which ſignifies to *feed* eyther our ſelves or others, becauſe friends uſe often to feed together, and ſometimes one friend feeds, or provides, and offers food to another. It is taken ſometimes largely for a *Neighbour*, and not ſeldome ſtrictly for a ſpeciall friend (*Deut.* 13. 6.) *If thy friend who is as thine own ſoule entice thee, &c.* that is, if the neereſt friend that thou haſt in the world entice thee, &c. in this ſtrict ſenſe the word is to be taken here; *Job* was not one of Chriſts friends at large, he was a ſpeciall a *Boſome-friend*, *Job* was not (according to the known uſe of that word among us) *A friend of Chriſt extraordinary*, but he was *Chriſts friend in ordinary*, a man who daily convers'd with Chriſt, and Chriſt with him; a man who daily performed Offices of dutifull love to Chriſt, and a man to whom Chriſt daily performed the Offices of bountifull and mercifull love. Hence his holy aſſurance that Chriſt would performe that Office of mercy for him, *The Son of man will plead for his friend.*

The words thus opened are (as I may ſay) *An Epitome of the Goſpel, a little Goſpel*, yea I may cal them *the whole Goſpel*; what is the Goſpel but this *good newes, that Chriſt God-man mediates for his people.* All that Chriſt was is expreſſed in this, whatſoever Chriſt did more then this on earth, is implyed in this, and this is all Chriſt now doth for us in Heaven, *He ever lives to make interceſſion for us*, ſaith Saint *Paul* (*Heb.* 7. 25.) which is the ſame in effect, with what holy *Job* profeſſeth in this Text, *He will plead for a man with God, and the Sonne of man for his Friend.*

There is one thing further to be noted, for the clearing of this Text: For possibly the Reader may scruple how the same words should be rendred by some, as a wish, *O that one might plead for a man with God:* and by others as a conclusion, *He will plead with God for a man.* Againe, how the latter branch should be rendred by some in the forme of a similitude, *As a man for his neighbour*, and by others as a direct assertion, *And the Son of man for his Friend.*

I answer to the first, That the same word may be thus diversly rendred according to differing Moods of Grammar; and so the signe of the Optative Moode, which is in the forme of a wish, is by some judged most suitable to the scope of this place. So that a wish may here be understood and safely supplyed, though it be not expressed.

To the second scruple I answer, that the particle *Vau*, in the Hebrew, placed at the beginning of a word, though it be usually taken as a Conjunction, knitting one sentence to another, yet according to the exigence, and scope of the Scripture, it undergoes diverse other significations.

As first, A disjunctive (*Exod.* 12. 15.) *Ye shall take it out from the Sheep, or from the Goates:* The Hebrew is, *And from the Goates*; but because the Law did not command both, but gave a liberty to chuse either of the two; therefore we render not *And*, but *Or*, from the Goates: So (*Judg.* 11. 31.) See the Margin of our Bibles; which shewes that *Jephthah* did not binde himselfe to offer up whatsoever should meet him, in Sacrifice, but one of the two he did binde himselfe to, eyther to dedicate that to the Lord, or to offer it up for a burnt Offering.

Secondly, It is often used *Adversatively*, and is rendred, *But* (*Gen.* 42. 10. *Psal.* 44. 17. *&c.*)

Thirdly, Causally, and it is rendred For (*Psal.* 60. 11. *Isa.* 64. 5. *&c.*)

Fourthly, (Besides diverse other acceptions of it, which I shall omit) it is used *Comparatively*, or as a Note of *likenesse* (*Prov.* 25. 25.) *As cold water to a thirstie soule, so is good newes from a farre Country:* The Hebrew is, *And good newes.* So (*Prov.* 26. 7.) and very frequently in that Book. Thus in the Text the particle (*Vau*) is taken by some as a note of likenesse; comparing the two parts of the Verse with each other; but by

by others it is taken onely as a conjunction copulative, knitting both parts of the Verse together: *He will plead for a man with God, and the Son of man for his Friend.*

From the words according to this latter reading,

Observe, First.

There is an Advocate betweene God and Man.

Sin hath made a breach, there needs a Mediator to heale it. God and sinfull man are (as we speake) *Two*, and they cannot be made *One* but by a *Third.* Man was created in a state of amity with God, that state needed no Mediatour; man being restored is in a state of reconciliation unto God, that state needs a Mediatour, both to settle and continue it: And he who is the Mediatour between *both parties*, is *an Advocate*, a pleader, a Patron for the *one partie.* There was need of a Mediatour, even in regard of God himselfe, that both his *State* might be preserved, and his *Justice* satisfied: But there was need of an Advocate, onely in regard of man, that so his wants and miseries might be declared, and that mercy together with helpe in the time of need might be obtained. The Apostle (*Gal.* 3. 20.) describing the nature of a Mediatour, saith, *A Mediatour is not of one*, or (as we supply) *not a Mediatour of one.* A Mediatour is of two, yea and for two. But an Advocate, though he be between two, yet he is but for one, or *of one*, eyther *of one* individually taken, or *of one* specifically taken, eyther of one man, or of one sort or company of men, who though they are many in number, yet their state, or case is one. Thus Christ is an Advocate *for one*, or *of one*; all that he is an Advocate for, being in one and the same condition for the maine, though some particulars in every mans case may vary.

The Greek word which is rendred *Advocate* in the New Testament is applyed to the *holy Ghost*: But there is a great difference between Christ his being a Paraclete, or an Advocate, and the spirits being an Advocate (*John* 16. 7.) *If I goe not away* (saith Christ) *the Comforter* (or the Advocate) *will not come unto you:* that is, *The holy Ghost*, will not come unto you. One Advocate goeth away, that the other Advocate may come. Christ is an Advocate by way of *impetration*, the spirit is Advocate by way of *application:* Christ is an Advocate with God, to get mercy for us; the spirit is an Advocate with us,

to

to prevaile on our hearts to receive that mercy: Though Chriſt be our Advocate in Heaven, pleading for us with the Father, yet if we had not the ſpirit to plead in our hearts on earth, we ſhould never receive the good that Chriſt hath purchaſed for us of his Father. *Chriſt appeares for us in Heaven* (*Heb.* 9. 24.) He appeares as an Atturney in Court for his Client; he is gone to Heaven to appeare for us; the ſpirit comes from Heaven and appeares in us. Chriſt began the worke of his interceſſion here (*John* 17.) Hee is gone into Heaven to continue and perfect it. The ſpirit doth both begin and perfect his interceſſion here; he doth not plead for us, but in us; or the ſpirit makes interceſſion for us by ſtirring us up to prayer, by teaching us how to word and mould, or rather how to ſigh and groane our prayers; Chriſt makes interceſſion for us, by preſenting, and tendering thoſe prayers to the Father which the ſpirit helpes us to make, or by making prayers for us himſelfe to the Father.

Some diſpute how, they inquire much after the manner how Chriſt makes interceſſion or performes the office of an Advocate for us; but it is enough for us to know that he is an Advocate, or that he makes interceſſion for us, though we are not able to deſcribe the manner how: Whether it be,

Firſt, Onely by preſenting himſelfe to the Father, and his appearing for us, which is an equivalent, if not a formall interceſſion:

Or ſecondly, By the tendering of his righteouſneſſe, and merits, as ſatisfaction to the Father.

Or thirdly, By expreſſing our wants and his deſires for us: Whether by all theſe, or by which of theſe, or whether by ſome other way, is not determinable by us; yet this is cleare that he performes the office of an Advocate for us, and that we receive every good thing from the hand of God, through his hand.

Further, Chriſt may be conſidered:

Firſt, As an Advocate for the whole Church: There are ſome cauſes of common concernment to all the people of God. Thus he was an Advocate for *Jeruſalem*, when under bonds and captivitie in *Babylon* (*Zech.* 1. 12.) *Then the Angel of the Lord* (not a created, but the creating Angel, or *the Angel of the Covenant, who is the Son of God*) *anſwered and ſayd, O Lord*

Lord of Hoſts, how long, wilt thou not have mercy on Jeruſalem, and on the Cities of Judah againſt which thou haſt had indignation theſe threeſcore and ten yeares.

And as Chriſt pleads for the whole Church, ſo for every particular member of the Church, and that alſo under a twofold notion.

He is Advocate, firſt, to take away our ſins; *If any man ſin* (ſaith the Apoſtle *John*, 1 *Epiſt.* 2. 1.) *we have an Advocate with the Father, Jeſus Chriſt the righteous*, &c.

Secondly, Chriſt is an Advocate for us with the Father in our ſufferings and troubles, to get them taken off from us, or ſanctified to us. Doubtleſſe *Job* made uſe of Chriſt continually as an Advocate, to take off the guilt of ſin; yet here he makes uſe of Chriſt as an Advocate to get off his ſufferings, eſpecially theſe misjudgings of his Friends, who deeply cenſured and aſperſed him, becauſe of his ſufferings; yea a Beleever makes uſe of Chriſt as an Advocate, to get any good thing, whether little or great, whether for ſoule or for body, as much as he doth for the removing of any evill, whether of ſin or trouble.

Secondly, Obſerve.

The Doctrine of a Mediator betweene God and Man was knowne and beleeved in the World, long before Chriſt came into the World.

Many ſaw Chriſt by Faith before he was ſeene in the fleſh: *Faith is the ſubſtance of things hoped for, the evidence of things not ſeene* (*Heb.* 1. 1.) And as it is the evidence of things, ſo of perſons that are not ſeene. Chriſt tells the Jewes (*John* 8. 56.) *Your Father Abraham rejoyced to ſee my day; and he ſaw it and was glad:* And when the Jewes quarrelled at this, *Thou art not yet fiftie yeares old, and haſt thou ſeene Abraham? Jeſus ſayd unto them, Verily, verily, I ſay unto you, before Abraham was, I am.* As *Abraham* ſaw his day by Faith, ſo *David in ſpirit called him Lord* (*Mat.* 22. 43.) And as theſe perſons, with all the holy Elders ſaw Chriſt by Faith in the promiſe, ſo the whole Ceremoniall Law was a repreſentation of Chriſt to Faith by ſenſe: Every ſlaine Sacrifice ſpake the death of Chriſt, and the ſprinkling of that bloud, the ſprinkling of their conſciences and ours for the remiſſion of ſins: Yea, *They did all eate the ſame ſpirituall meat* (that is, the ſame which we now eate) *and did all drinke the ſame ſpirituall drinke*; for they dranke of that ſpirituall Rock,

that

that followed them (and leaſt we ſhould miſtake what was meant by that Rock, the Apoſtle expounds it himſelfe) *And that Rock was Chriſt.* The Rock did not follow them, but Chriſt who was ſignified by that Rock did follow them. They who are built upon Chriſt the Rock, ſhall never be moved, yet Chriſt is a moving, as well as a living Rock, to thoſe who are built upon him; whither ſoever they move, he follows them. Thus Jeſus Chriſt was meate and drinke to the Jewes as well as to us; for he is *the Lambe ſlaine from the foundation of the World* (*Revel.* 13. 8.) that is, The vertue of his death ſaved all who have been ſaved from the foundation of the World. As Chriſt was ſlaine from Eternity in the counſell of God; ſo he was ſlaine from the beginning of time in the promiſe of God (*Gen.* 3. 15.) which was the publication of his death; he was then alſo ſlaine as to the heart of Beleevers, whoſe Faith (having once a word for it) makes that which is abſent, in regard of place, ſpiritually preſent, and that which is not, in regard of time, truly to be.

Thirdly, Obſerve;

The Mediatour between God and man hath been knowne and beleeved in all Ages under a twofold nature, both God and Man.

We have both in this profeſſion of *Job's* Faith: He beleeved the Mediatour to be God, for he ſaith, *Mine eye powreth teares to God.* There is the divine nature. He beleeved that the Mediatour ſhould be man, and therefore addes, *The Son of man for his friend*; there is his humane nature; ſo that not onely the generall Doctrine of the mediatorſhip of Chriſt, but this particular about the conſtitution of his perſon as Mediator, was alſo knowne. Had not our Advocate been man he could not have ſuffered for us, and had he not been God he could not have ſatisfied for us. Theſe points of Goſpel Catechiſme are ſo neceſſary and fundamentall, that in every Age Beleevers have in ſome meaſure been inſtructed about them. And whereas the Apoſtle ſaith (*1 Tim.* 2. 5.) *There is one Mediatour between God and man*, or, *of God and men the man Chriſt Jeſus*: He doth not add *man*, to exclude the Divine nature from the Mediatorſhip, but emphatically to demonſtrate that nature, in which he gave himſelfe a ranſome for us, of which he ſpeakes in the next Verſe. For though the ranſome was paid by him who is God, or had a divine nature, yet it was paid in the Manhood, or humane Nature onely. The humane nature was the matter of our ranſome, but from the Divine nature gave worth and value to it.

Further, *Job* ſpeaks with much confidence and aſſurance, both of Chriſts willingneſſe to undertake his cauſe, and of the ſucceſſe or good iſſue of his cauſe, if once Chriſt did but undertake it. *He will plead for a man with God.*

Hence Obſerve.

Fourthly, *Chriſt is very ready to ſpeake for, and plead the cauſe of poore ſinners before God his Father.*

He will doe it, ſaith *Job*; Chriſt is eaſie to be entreated, hee is found of thoſe that ſeek him not, then ſurely he will be found of thoſe that ſeek him. His promiſe is (*John* 6. 37.) *Him that commeth unto me, I will in no wiſe caſt out*: As if he had ſayd, Whatſoever I doe, I will not doe this: And when he ſaith, he will not doe this, his meaning is, that he will doe much more for them, then the not doing of this comes to; he will readily receive their perſons, and undertake their ſuites, though they have no Fee to give him, nothing to move him, but the need they have of him.

Fifthly, Obſerve.

Chriſt is a powerfull, and an effectuall Mediatour with the Father.

He carries the day; he is a prevailing Mediatour. Chriſt is ſuch a Phyſitian, that no man ever dyed under his hand, and he is ſuch an Advocate, that no mans cauſe ever miſcarryed under his hand. The *Arminians* maintaine a propitiation made, or a Sacrifice offered by Chriſt for all, yet they dare not ſay, it is effectuall for all; but the interceſſion of Chriſt (in their opinion) is effectuall for all. Chriſt dyed (ſay they) for thoſe that he doth not ſave; but Chriſt prayeth for none but thoſe that ſhall be ſaved. They are not for univerſall interceſſion, though they are for an univerſall Sacrifice, or propitiation; and their reaſon is, becauſe they cannot deny but many ſhall periſh for ever, which yet they could not, did Chriſt but pray for them. We beleeve that his Sacrifice is as effectuall as his Interceſſion; and that therefore he dyed for none but thoſe for whom he prayes, his Interceſſion being for the drawing out, and bringing home the benefit of his Sacrifice to thoſe, and to all thoſe for whom he offered himſelfe to God. But to the point in hand, The *Ar-*

minian who leaves the death of Chriſt in the hand of mans free will, aſſiſted onely by generall Grace, to make it effectuall to himſelfe, or not, he (I ſay) aſſerts the interceſſion of Chriſt not onely ſufficient, but effectuall for all, in whoſe behalfe he intercedes: So that we are ſure all ſhall goe well with us in the Court of Heaven, while we have Chriſt our Advocate with the Father.

And that we may have fullneſſe of confidence to come to God by Chriſt, let us conſider theſe five things.

Firſt, Chriſt is moſt wiſe to mannage our cauſe; ſo wiſe that he is the *wiſedome of the Father*: If we had an Advocate at the Barr, furniſht with as much wiſedome as the Judge, it were a great ſtep to obtaine in a right ſuite.

Secondly, Chriſt is an eloquent Advocate, a powerfull Orator. *As the Lord hath given him the tongue of the learned, that he ſhould know how to ſpeake a word in ſeaſon to him that is weary* (*Iſa.* 54. 4.). So he hath a learned tongue to ſpeake a word for him that is weary: Chriſt is the *Eſſentiall word*, and the flower of all declarative words is with him; when he ſpake on earth, he ſpake with authority (*Matth.* 7. 29.) All wondered at the gracious words that proceeded out of his mouth (*Luke* 4. 24.) Yea, his hearers ſomewhere teſtifie, never ſpake man as this man ſpeaketh: And as no man ever ſpake like him to man, ſo no man ever ſpake like him to God.

Thirdly, Chriſt is a faithfull Advocate; his interceſſion is a part of his Prieſtly office, Wee have a *faithfull high Prieſt*, ſaith the Apoſtle, therefore a *faithfull Advocate*: He will never eyther deſert our cauſe, or betray it; he is as ſure to us as our owne ſoules; yea, hee and the ſoules of his are one.

Fourthly, Chriſt is a mercifull Advocate, hee layes our cauſe to heart, our cauſe is his cauſe: He hath eſpouſed the intereſts of his people, and doth all for us upon his owne account. When Saints are perſecuted, we may tell him that he is perſecuted, and that he is afflicted when they are: The Church may plead with Chriſt to plead for the removing of her ſufferings, under the title of his ſufferings, he being the head of the Church, and the Church being his body. Chriſt is, as a faithfull, ſo a mercifull high Prieſt (*Heb.* 2. 17.) and the Apoſtle ſaith, That in all things it behoved him to be like his

his brethren, that he might be ſo. Chriſt had an ability of *ſufficiency* to be mercifull to us, as God, though he had never been made like unto us by becomming man, but hee had not that ability (as ſome ſpeake) of Idoneity, or fitneſſe to be mercifull. His being made like unto us, hath given him a double Idoneity, for the tenderneſſe of his heart towards us.

Firſt, *In that he himſelfe hath ſuffered being tempted* (*Heb.* 2. 18.) His paſſions in the fleſh were great.

Secondly, In that himſelfe ſuffers ſtill in all our temptations, his compaſſions with our fleſh are great.

Now an Advocate, who eyther hath had an experience of trouble in his owne perſon, or is full of the ſenſe of his Clients trouble, and feeles his ſmart, will certainely doe his utmoſt to releeve him; becauſe in his releife, himſelfe is releeved alſo.

Fifthly, Chriſt is the Favorite of the Judge; it is a great advantage to have one pleading for us at the *Barr*, who is in favour with the *Bench*: Chriſt is highly in favour with the Bench: God hath teſtified from Heaven, *This is my wel-beloved Son, in whom I am well pleaſed* (*Matth.* 3. 17.) The Judge is our Advocate Freind and Father.

Laſtly, That we may be further aſſured that he will doe his utmoſt for us. Our Advocate calls us his Freinds: As the Judge is his Freind, before whom he pleads, ſo every Saint is his Freind for whom he pleads. Some will doe more for freindſhip then for a Fee. We know it is ſo with Jeſus Chriſt, he pleads for his people, becauſe they are his Freinds: This *Job* makes uſe of here, *He will plead for a man with God, and the Son of man for his Freind.* As if *Job* had ſayd, I know I have a Freind of Chriſt, and Chriſt looks on me as his freind, and therefore I have higheſt confidence that he will plead my cauſe, and take off this ſcandall. So much for *Job's* earneſt deſire upon his appeale, that his cauſe might come to a hearing, and that Chriſt would undertake the pleading of it before his Father.

He gives a reaſon, in the laſt verſe why he was thus preſſing to have the buſineſſe brought to an iſſue, why he did thus appeale to God as his witneſſe, why he did powre out

teares to Chriſt, that he would plead for him? Why all this?

Verſ. 22. *When a few yeares are come, then ſhall I goe the way whence I ſhall not returne.*

Deum vellem jamjam in præſentia diſceptationem in ſe recipere quia ad mortem propero. Jun.

As if He had ſayd, *For as much as I muſt dye ſhortly, I deſire to have this difference taken up before I dye, I cannot live long in this World, and I would not goe out of the World, under ſuch a cloud as is now upon me:* Is it not time for me to haſten my cauſe to an end when mine end haſtens? and to get my buſines determined before my yeares are?

When a few yeares are come.

Anni numeri Heb. i. e. qui numerati ſunt adeo et breviſſima periodo circumſcripti.

The Hebrew is, *years of number*, that is, *Yeares which may eaſily be numbred* (*Iſa.* 10.19.) *The trees that remaine ſhall be few that a Child may write them*, they ſhall be trees of number, that is, a ſmall number, and (*Gen.* 34.29.) *Jacob* ſaith, *We are but few*, the Hebrew is, *We are men of number*, we may ſoone be told, a Child may tell us, and yet you provoke City and Countrie againſt us. We very well tranſlate according to the Hebraiſme, *years of number, a few yeares. When a few yeares are come.*

I ſhall goe the way whence I ſhall not returne.

What way is that (which hath, *Veſtigia nulla retrorſum*) where all ſteps are forwards, and none backward: this is ſuch a way as we meet not with in all our earthly travels, yet every man on earth is travelling towards ſuch a way: travell which way you will, you have as many ſteps backwards as forwards, men comming, and going: but (ſaith *Job*) *I ſhall goe the way I ſhall not returne.*

What way is this? This is the way of all fleſh (*Joſhua* 23. 15. 1 *Kings* 2. 2.) This is the way to the grave, that way hath no ſteps backwards.

But are there none returne from the grave?

It is true, ſome have riſen; there have bin ſome firſt-fruits of a reſurrection: but they who have come from the grave are ſo few, that their foot-ſteps are worn out by thoſe many & many thouſands of thouſands who have gone to the grave. What multitudes have gone the way to the grave, and are not returned?

ned? ſome few have returned, but theſe ſo few, that we may ſtill affirme, the way to the grave knows no returning. That which is very rarely done (the contrary being very frequently done) is ſayd not to be done at all, or never to be done.

But *Job* ſeems to deny his owne returne; he ſpeakes as if he ſhould not be onely lodged for a while, but loſt for ever in the grave; *I ſhall goe the way, whence I ſhall not returne.*

I anſwer, That *Job's* faith was clear in the point of the reſurrection of the body appeares by the confeſſion which he makes (Chap. 19. 25, 26.) and therefore when he ſaith, *I ſhall not returne*, his meaning is (as was ſhewed upon a like paſſage Chap. 10. 21.)

Firſt, That he ſhould not returne by any power of nature.

Secondly, That he ſhould not returne to a ſtate of nature; he believed fully that he ſhould returne by the power of God, to an eſtate of glory. Our bodies which are ſowne naturall bodies, ſhall be raiſed ſpirituall bodies. Though that which was ſowed ſhall returne, yet when it returnes it ſhall not be as it was ſowed.

Laſtly, whereas *Job* ſaith, *I ſhall not returne*, his meaning is, when I dye, or if I dye, I ſhall no more returne to my houſe and dwelling in the world, I muſt take my leave of all theſe things for ever. *My place ſhall know me no more*, as he ſpeaks to the ſame ſubject (Chap. 7. 10.)

From the firſt branch of the verſe Note.

The yeares of mans life are few.

You may quickly number them.

Secondly, As the yeares of mans life come about quickly, ſo when they are come, we muſt goe certainely, we muſt goe with death. I ſhall goe (ſaith *Job*) there is no hindring, no ſtopping of that journey; it will not ſerve any mans turne to ſay, *He hath no mind to goe*, he muſt goe; it will not ſerve any mans turne to ſay, *He is not at leiſure to goe*, he muſt goe; it will not ſerve any mans turne to ſay, he is not fit to goe, *He is not prepared to goe*, he muſt goe as he is, fit or unfit, prepared or unprepared, he muſt goe. It will not ſerve any mans turne to ſay, he will give all the treaſures in his houſe, all the money in his purſe, to be ſpared this journey, he muſt goe. It will not ſerve any mans turne to ſay, he will get another to goe for him, or he will ſend one in his roome. There is no dying

dying by proxie, every man when his few years are come muſt goe in perſon.

Thirdly Obſerve.

A Beleever can ſpeake of death familiarly.

It is a comfort to him in his ſorrowes, to thinke that he ſhall dye ſhortly, *When a few yeares are come, I ſhall goe the way, &c.* he ſpeaks pleaſantly, the mention of death was a life to him. *Job's* life was a kind of death, and therefore to him eſpecially death would be a kind of life; were our hearts rightly affected, they that have the moſt lively life, would thinke death better then this life, *I deſire* (ſaith *Paul*) *to be diſſolved, and to be with Chriſt, which is beſt of all.* Death was better to him then life, and leſt any ſhould ſay, no marvaile if *Paul* deſired to dye, who could ſcarce tell where to live, and no marvaile if he would dye once for all, who was in deaths often: to prevent this cavil, he adds, *Which is beſt of all.* Barely to dye is better to ſome then a troubleſome life, but to dye and be with Chriſt, is better then the beſt life, much more is it better then that life in this world, which is a continuall death, as *Job's* was, how ſhould ſuch a man ſing out *Job's* verſe, *When a few dayes are come, I ſhall goe the way, whence I ſhall not returne.*

Fourthly Obſerve.

It is good to put death before us under the eaſieſt notions.

Here *Job* cals it only a going, a going out of the world, that is all, he elſewhere cals it a ſleep, and the Spirit of God every where (in reference to Saints) ſpeaks of it in the moſt comfortable expreſſions. Death it ſelfe is ſo embalmed, yea and cloathed in the holy language, that there is even a ſweetneſſe and a beauty in it. When a man hath worne a ſuite of Apparrell a great while, and hath even worne it out, or it becomes foule and naſty, would he not be glad to put that off, and get a new one upon his back? therefore death is called an uncloathing, a putting off the fleſh; there is no hurt in that; when a man hath tyred himſelf all the day at his work, would he not gladly go to bed? therfore death is called reſt or ſleep. Under theſe or the like conſiderations held forth in ſcripture, we may (as it were) bury all hard thoughts of death, as was further ſhewed (*Ch.* 14. 12.) eſpecially while we remember that as now life is by many degrees, bits or morſels, ſwallowed up of

of mortality, ſo then death ſhall (at one bit or morſell) *be ſwallowed up of life* (2 *Cor.* 5. 4.) For Chriſt hath not onely conquered, but *aboliſhed death, and hath brought, not onely life, but immortality to light through the Goſpel* (2 *Tim.* 1. 10.) Life is good, yet when it may be ſayd of a life it ſhall dye, that puts an evill into life: But if life be good, how good is immortality, which is a life that cannot dye?

Sixthly, Note, *Job* is very importunate to have a blot upon his good name wiped out; his conſcience was cleare, his ſoule was well, he could ſay (*Chap.* 13.) *Hee is my Saviour, and I know that I ſhall be juſtified*, yet becauſe he was under aſperſions and harſh cenſures, he haſtens to have theſe taken off, becauſe he was to dye ſhortly.

If we ſhould on this ground, be carefull to ſettle our outward eſtates and credites; how much more ſhould we be carefull upon this ground to ſee that our ſoules be well ſetled? How ſhould each one ſay, I will haſten to get my ſins pardoned, my perſon juſtified; I will haſten to have all cleer between God and my ſoule; *For when a few yeares are come, I ſhall goe the way whence I ſhall not returne:* And if I doe not ſee theſe things done, while I am here, I ſhall never come back to ſee them done, nor can they be done at all in the place whither I am going. There is no repenting, no reforming, no beleeving in the grave: if our ſpirituall change be not before our naturall change, it will never be. This argument ſhould provoke us to ſettle the affaires of our ſoules ſpeedily. It is not unlawfull, nay, it is a duty to vindicate our credit, and to order the affaires that concerne this life, becauſe we have not long to live: The haſt of death ſhould make us haſt our vvorke, even the work of this life; much more upon this ground ſhould vve ſee that our hearts be ſetled, that our eternall peace be ſetled, how ſhould the haſte of death make us haſt the vvork of the life which is to come? But as it ſhould make us haſten that worke, ſo it muſt not make us huddle that vvorke, or ſlubber it over, or doe it to halves. Such haſte is vvaſte indeed: For, if vve leave our ſoules halfe ſetled, and our peace halfe made; and our repentance and turning to God in the midd vvay, vve ſhall never come again to finiſh and perfect them, no more then vve ſhall, to begin them. Therefore ſet ſpeedily about the vvork, and give your ſelv.s no reſt till

the

the work be perfected; for when a few dayes are come, *you ſhall goe the way where yee ſhall not returne.*

Laſtly, Which was *Job's* ſpeciall caſe.

It is an affliction for any man to dye under a blot of diſgrace.

Our credit and good name ſhould be precious to us while we live; eſpecially wee ſhould be carefull to dye with good credit, and not to let a blott lye on us when we are going out of the World. *Job* would not dye under the name of an Hypocrite, or an Oppreſſour, with which black titles he had been charged by his Freinds. It is a mercy to goe to the Grave with honour among men, and to dye deſired; though it be enough that we goe to our Grave having honour with God, and being deſired of him. A good name is a Box of oyntment powred forth; and a good report (eſpecially among thoſe that are good) is as the embalming of our memories to poſterity. And yet the Saints are not ſo ſollicitous for repaires in honour, becauſe of that eſteeme which they have of their owne eſteeme (that's the ſtraine of ambition) and they have learned to goe through good report and evill report, through honour and diſhonour; they know how to goe forth vvithout the Campe, bearing the reproach of Chriſt: But they are unwilling that Chriſt ſhould bear their reproach, or that his name ſhould be diſhonoured through them. And therefore ſeeing they deſire while they live, to adorne the Doctrine of our Lord and Saviour Jeſus Chriſt in all things, they cannot but be carefull before they dye, to remove from their owne names whatſoever might reflect diſhonour upon his. How neer *Job* was (in his owne opinion) to the valley of the ſhadow of death, is yet more evident in the firſt words of the next Chapter: Here he onely tells us, he muſt dye ſhortly, there he tells us, upon the matter, that he was dead already; here he ſaith, *When a few yeares are come, I ſhall goe*, there he ſaith not onely that he had no more *yeares* to come, but no more *dayes: My dayes are extinct*, &c.

JOB,

JOB, Chap. 17. Verſ. 1, 2, 3, 4, 5.

My breath is corrupt, my dayes are extinct, the Graves are ready for mee.

Are there not mockers with me? And doth not mine eyes continue in their provocation.

Lay downe now, put me in a ſurety with thee, who is he that will ſtrike hands with me.

For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt them.

He that ſpeaketh flattery to his freinds; even the eyes of his Children ſhall faile.

THE beginning of this Chapter purſues the Argument layd downe in the cloſe of the former: Or as a Learned Expoſitor ſpeaks, *Job* in this *doth enliven the premiſes*, and (as it were) put freſh ſpirits into what he had ſpoken before. For whereas he had before deſired the Lord to haſten his cauſe to a day of hearing, becauſe his day of death haſtened (*Chap. 16. Verſ. 22.*) *When a few yeares are come, I ſhall goe the way, whence I ſhall not returne:* Here to ſhew that he was a dying man, he deſcribes himſelfe as a dead man; *My breath is corrupt, my dayes are extinct, the Graves are ready for me.*

Hoc capite intendit inanimare præmiſſa. Aquin.

Secondly, There *Job* made an appeale to God, *O that a man might plead with God, as a man pleads with his Neighbour* (*Verſ. 21.*) And hee gives the reaſon why, *My Freinds ſcorne mee* (*Verſ. 20.*) He doth the ſame here in other language (*Verſe 2.*) *Are there not mockers with me? And doth not mine eye continue in their provocation?* And therefore he renews his appeale to God, and beggs to be heard before indifferent Judges, or Umpires, *Lay downe now, put me in a ſurety with thee, who is he that will ſtrike hands with me?* In the fourth and fifth Verſes he further urgeth the reaſons of his appeale, or he backs his motion

tion, that God would doe him right, from the insufficiency of his Freinds to doe him right: *Thou hast hid their heart from understanding:* As if he should say, Who would stand to the judgement of those, who want understanding? *Thou hast hid their heart from understanding: therefore shalt thou not exalt them; &c.* To this honour of judging my cause, and deciding this controversie, yea, I find them so unfit to be eyther my Judges, or my Arbitrators, that they are indeed but *Flatterers*; and therefore they may rather expect some sudden judgement upon themselves, or their children, then that God should doe them this honour to judge for me: *He that speaketh flattery to his Freinds, even the eyes of his Children shall faile (Vers. 5.)*

Thus I have opened *Job's* scope in the context of these five Verses; which I have put together, because the matter runs in a continued dependence. And though for the maine it be the same with which he concluded in the sixteenth Chapter, yet the variety of reading and expression will yeeld us variety of meditation: I descend to particulars.

Vers. 1. *My breath is corrupt, my dayes are extinct: the graves are ready for me.*

Here are three things, every of which speakes a dying man.

First, *Corrupt breath.*

Secondly, *Extinguished dayes.*

Thirdly, *A grave made ready.*

Pereo spiritu agitatus. Sept.

רוחי חבלה

Vox חבל *ligavit, constrinxit per antiphrasin significat solutus, ruptus, corruptus, acco nodatur etiam addolores intensissimos quales sunt parturientium, quia cor valde constringunt.*

First, *My breath is corrupt: Ruach.* There are three interpretations given of that word [*My breath*] some understand it of *his minde*, or whole inward man: As if he had sayd, *My thoughts are, or my minde is exceedingly troubled*; and so most of the Greek Interpreters read it; and then the word which we translate *Corrupt*, may signifie greived, pained, or afflicted, and it is often applyed to those paines which are most painefull; even the paine of a Woman in travell. And so the sense is made out thus, at if *Job* had sayd, *I am extreamely troubled*, or *I am pained, like a Woman in the houre of travell; as shee is in bodily paine, so I am pained in minde; I have felt many inward pangs, and throwes, and yet I am not delivered:* But I conceive this exposition unsuitable to the scope of the place, *Job* being about to describe the state of his body, or of his outward man, and not the affliction, and trouble of his minde.

Secondly, The word (*Ruach*) signifieth the vitall powers or spirits, which support man, and serve him in all the functions of life; spirits are the promoters of action, and when the vitall spirits are corrupted, man is unable, not onely to act, but to live. The expence of spirits, is the most chargeable expence to the life of man, and when a mans spirits are much spent, he is like a dead man, though he be alive: Wee say ordinarily when we are weary, *Our spirits are spent*; that is, Our vitall spirits which give activity and strength to the whole body.

Spiritus vitales qui animæ instrumentum sunt ad vitæ functiones. Aquin.

Thirdly, Rather understand it literally, and strictly for the *breath*, which comes forth by respiration, *My breath is corrupt:* and then the corrupting here spoken of, is not to be taken for any ill savour in his breath: they who have corrupt breath are offensive to others in breathing. The breath is said to be corrupt, because it smells of the corruption of those parts from whence it is drawne; we must not understand *Job* so: But when he saith, *My breath is corrupt*, his meaning is, that eyther he had obstructions and stoppings of breath, which distemper Physitians call the *Tisicke*; a man under that infirmity may be sayd to have his breath corrupted, because he breathes difficultly. And as it is so in some diseases, so it is always so in the approaches of death; a little before a man dyes, his breath shortens, he breathes hardly, or he hardly breathes, he lyes gasping for life, and catching for breath: Such a state *Job* here intends. The *Tygurine* translation takes that sense, *My life is departing, or I am giving up the ghost.*

Corruptio non hic denotat spiritum graveolentum, sed spiritum qui cum ingenti nisu & dolore emittitur Pined. *Medici Asthma vocant; & quia asthmaticus suffocari videtur, ideo legitur hic;* jam quidem Ago animam. Tygur.

Hence Note.

The breath of man is corruptible, though his soule be not.

These two are very distinct: Some make the soule and breath one thing, and argue the corruptibility of the soule from such Texts as this. But the breath differs, not onely from the soule, but from the life: The soule hath a life of its owne, and the life of the body is its union with the soule; breathing is the acting of life, proceeding from that union, & ending when that union is dissolved. Breath may be corrupt, and life may banish, but the soule continues; the breath is so vanishing, that the Prophet gives caution (*Isa.* 2. 22.) *Cease* from

from man, whose breath is in his nostrills. The breath of man is so ready to cease, that it is our wisedome to cease from man; for when breath goes, man is gone, and all goes with him, in that day his thoughts perish; and therefore *Job* had no sooner sayd, *My breath is corrupt*, but he adds,

My dayes are extinct.

נזעכו *Vox tantum hoc loco reperta significat excidere amputare extinguere.*

[*My days*] that is, The time appointed for my life, which is measured by dayes, by naturall daeys, or by artificial dayes: Our dayes come and goe continually, and when our tale of dayes is come and gone, our dayes are [*extinct*] The word which here we translate extinct, is found no where else in the Hebrew of the Old Testament: it is rendered three wayes.

Excissi sunt. Pagn.

First, Thus, *my dayes are cut off*; which metaphor is often used in reference to life; our dayes are (as it were) so many threads, and our life is like a peece of cloath woven together by many dayes; when the Webb, be it more or lesse, longer or shorter, is finished, the thred is cut: *My dayes are cut off.*

Breviabuntur dies mei. Vulg.

Secondly, The Vulgar reads it, *my dayes will be shortned*, they shall be put in a narrow roome, into a little *compendium*, I shall soone be able to read over the Volume of my dayes, they are but short, a meer Epitome.

Thirdly, We read, *my dayes are extinct*, or put out. Which is a metaphor taken from fire, from a Torch, or Candle, which is the sense of the *Tygurine* translation.

Dens mei ritu lucernæ deficiunt. Tygur.

My dayes faile, as a Candle, or as a Lamp, which, when the oyle is consumed, goes out: Mr. *Broughton* keeps to the metaphor of fire, *My dayes are quenched.* There is a flame of life in the body, the naturall heat is preserved by the naturall moysture; these two, Radicall heat, and Radicall moysture, work upon each other; and as long as Radical moysture holds out to feed the Radicall heat, life holds out; but when the heat hath once sucked and drunk up all the moysture (in some acute diseases it drinks all at a draught) as the flame drinks up the Oyle of the Lampe, then we goe out, or as *Job* speakes here, *Our dayes are extinct.* Excessive moysture puts out the fire, and for want of moysture it goeth out.

Vita extinguitur quando humor nativus in quo vita consistit extinguitur.

Hence Note.

First, *Mans life, as a fire, or Lampe, consumes it selfe continually.*

There

There is a speciall disease called a *Consumption*, of which many dye; but the truth is, every man who dyes, dyes of a Consumption; he that dyes of a Surfet, may be sayd (in this sense) to dye of a Consumption. The fewell and food of mans life is wasted sometimes more sparingly and gradually, but 'tis alwayes consumed (except in those deaths which are meerly occasionall, or violent) before man dyes.

Againe, *Job* speaks peremptorily, *My dayes are extinct.* He was not then dead; but because he saw all things in a tendency to death, and was himselfe in a dying posture; therefore he concludes, *My dayes are extinct.*

Hence Note, Secondly.

What we see in regard of all preparatorie meanes and wayes ready to be done, we may speake of as already done.

The Scripture speaks often of those things which are shortly and certainly to come to passe, as come to passe, and as the Apostle argues in spirituals, *We know that we are translated from death to life, because we love the Brethren, and he that beleeveth hath eternall life:* So we may argue about naturalls, he that is sick beyond the help of means, and the skill of the Physitian, is translated from life to death, and we may conclude of a man in this case, he hath temporall death, or he may say of himselfe as *Job* doth in the next words.

The Graves are ready for me.

קברים לי *Sepulchra mihi. Cum mutila. Sit oratio indifferens est ut variis modis perfici possit.*

The Originall is very concise, it is onely there, *The Graves for me*; we supply those words *Are ready.* And because of that shortnes of the language, there have been many conjectures for the supply or filling up of the sense. Some thus, *The graves for me*; that is, there is nothing for me to think of now, but onely a grave, I may lay aside all other businesse, and attend that alone, how I may lye downe in the dust with peace. I am not a man for this world, it is best for me to retire or withdraw my soule quite from the Earth, seeing I have no hope to keep my body long out of it; or if I doe let out my soule to the earth, it shall be onely to so much of it, as will hold my body, or serve to make me a grave. *The graves for me.*

Secondly, *The graves for me*; that is, I desire or wish for nothing but a grave, *A grave for my money*, as we say of a thing that we greatly desire: so saith *Job*, *A grave for me:*

As

As it he had more largely spoken, thus.

Sepulchra mihi; supple opto, quære, cogito, aut quid simile. Sepulchra mihi inhiant, ego sepulchris. q. d. *Aliis omnibus rebus valedico atque renuncio.* Jun.

As I perceive I am going to the Grave, so I desire to goe thither, I have (as to this sense) made a covenant with death, and an agreement with the grave. The grave and I shall not fall out, now that I am ready to fall into it. For if I had my vote or might put down in writing what I would have, I would write, A Grave, A grave for me; as I am declining, and decaying in my body, so my spirit, and my minde are as willing that my body should decay: I am as ready for the grave as that is for me. A grave for me: So the words carry a reciprocation of readinesse betweene *Job* and the Grave, *The grave gapes for me, and I gape for the grave:* We may parallell this kinde of speaking with that in the Book of *Canticles* (*Chap.* 2. 16.) where the Spouse saith, *My beloved is mine, and I am his:* The Originall is, *My beloved to me, and I to him:* There are no more words then needs must be. The largenesse of their affection, bred this conciseneſſe in language, *My beloved to me, and I to him:* We are to one another, as if we were but one.

The expression notes two things.

First, Propriety, *My beloved to me*, or, *my beloved is mine*; that is, I have a propriety in him.

Secondly, It notes possession, *I have him*, I have not onely a right to him, but I enjoy him; I have not onely a title, but a tenure; God hath given me Liverie and Seisin (as our Law speakes) he hath put me into possession of Jesus Christ, and I have given Jesus Christ full possession of me, I am no longer my owne, but his, and at his dispose. So here, *The grave for me, and I for the grave:* The grave is my right; yea, the grave is my possession. The grave is a house that every one hath right to, and some are so neere it, that they seeme possessed of it. *The grave is mine*, saith *Job*, or I am as a dead man, ready to be carryed to my grave: The grave is not made ready, till man is undressed by death, and so made ready for the grave. We say of very old men, though in health, and we may say of very sick men, though young, *They have one foot in the grave. Job* speaks as having *both his feet in the grave:* Yea, wee may say, that *Job* speaks as if he had not only his feet in the grave, but (which is far more) *his heart in the grave.* There are many who have their feet in the grave, whose hearts are at furthest distance from it, *Job* had both. *Heman* (*Psal.* 88. 4, 5.) describes his condition in such a language, *My soule is full*

full of troubles, and my life draweth nigh to the grave, I am accounted with them that goe downe into the pit; I am as a man of no strength, free among the dead; like the slaine that lye in the grave, whom thou remembrest no more, and that are cut off from thy sight: That Scripture may be a Comment on this, *My breath is corrupt, my dayes are extinct, the graves are ready for me.*

Further, *Job* speakes in the Plurall number; he saith not the grave is ready for me, but, *The graves are ready for me.* Why, how many graves must *Job* have? Would not one grave hold him? Or, was *Job* covetous to have many graves? *Many houses will not serve some men when they live, but one house will serve any man when he dyeth.* A little roome will hold those dead, for whose covetous and ambitious minds the whole World was not roomthy enough while they lived. Ordinary men will have here their Winter-houses, and their Summer-houses their City houses, and their Country houses, their houses on the Plaine, and their houses on the Hill; men have variety of houses while they live; but one is all when dead: Why then doth *Job* say, *The* [*graves*] *are ready for me?*

Plurima mortis imago.

He saith it to shew that death abounded to his apprehension or that he could not escape death: As if he had sayd, Where-soever I set my foot, I step upon a grave. The Poet describing a tragicall state, saith, *There was much of death to be seene, or many appearances of death. Job* saw deaths, and beheld graves every where gaping for him. *Paul* was in deaths often, and *Job* was in many deaths at once: *The graves are ready*, there are many Pits making, I am sure to fall into one, there's no avoyding it.

Learne from it, First,

That,

In times of sickneſſe and affliction, discourses of the grave are the most seasonable discourses.

Death should be much in our thoughts, and much in our speech at all times, but most of all in times of sickneſſe, or of danger. Some when they are sick, cannot abide to heare a word spoken of the grave; others will forbid such as come to visite the sick, to speak a word of death. *Lewis* the eleventh King of *France*, was so excessively afrayd of death, that he had given command to his Attendants not to give him any warning of the approach of this his last Enemy by *Name*. It

Comines. lib. 10.

was

was worse then death to him to heare of death, and yet before he dyed, he was told of it, not onely plainely, but rudely. The *French* Historian reports, that his very Barber, with some other inferiour Servants (as if they had rather come as Judges to pronounce the sentence of death upon him, then as friends to be his remembrancers of death) told him bluntly and abruptly, without preface or preamble, or the least word of comfort to sweeten such a bitter potion, That his fatall houre was come, that neither his Hermit nor his Physitian could keep him alive a day longer. They who are unwilling to heare, or speake of death, shall heare it spoken of whether they will or no. Death should be much upon the tongue, and more in the thoughts of good men when they are in health, but when they are in their *naturall preparation for death* (sickness is a naturall preparative for death) they should be very often in their *spirituall preparations*, by thinking and discoursing of it.

Secondly, From this manner of speaking. *The Grave for mee.*

Observe.

That,

A godly man is sometimes as ready for the grave, as the grave can be for him.

Let it come as soone as it will, it cannot come too soon; as the grave gapes for him, so doth he for the grave; as the grave hungers for him, so doth he for it, and nothing can satisfie him but a grave. *I desire* (saith *Paul*) *to be dissolved:* He was ready for the grave: And ready he was, not in a vaine wish, O, I would dye, and I desire to dye; but from a grounded hope that he should be well in death. *Saul* (2 *Sam.* 1. 9.) was sorely wounded, the graves were ready for him, and he was ready for the grave too: But whence was it? It was not from his preparednesse to dye, but from his impatience to live; as appears both by the true History of his death, and by the false report made of it by the *Amalekite*. The former saith (1 *Sam.* 31. 4.) *Then said Saul unto his Armour-bearer, Draw thy sword and thrust me through therewith, lest these uncircumcised come and thrust me through and abuse me: Saul*, upon this account was so ready for the grave, that he begg'd to be thrust into it, and when he could not obtaine that miserable favour, he thrust

thrust himselfe into it; so the latter part of the Verse informs us, *But his Armour-bearer would not, for he was sore afraid: therefore Saul took a Sword and fell upon it.* The *Amalekite* reports *Saul* thus bespeaking him (2 *Sam.* 1. 9.) *Stand I pray thee upon me, and slay me; for anguish is upon me, because my life is yet whole in me.*

Man dyes not by peece-meale, now a little, and then a little, nor is life visible, when it departs it departs together, but when *Saul* had no minde to live, it troubled him that he was no neerer death: A dishonour was fallen upon him, the day was lost, and he was wounded: *Saul* could earlier dye then out-live this disgrace. Such a readinesse to dye many have had, it vexeth them to live, dye they will, because they cannot live as they would: this is a readinesse of desperation, not of preparation. *Job* was much troubled, paine and smart afflicted him, and they had some influence upon his desire of death; but his chiefe motive was above: what old *Simeon* desired, to depart in peace because his eyes had seene his salvation, *Job* desired, because he knew by Faith, that God was his salvation.

Thirdly, *Job* speakes chearefully of the grave:

Hence learne.

A Beleever in the greatest afflictions of this life, sees ease and refreshing in death.

He knowes that he shall bury all his sorrows when himselfe goes to the grave; yea, that then his sins, as well as his afflictions goe to their grave too, and shall never rise againe.

Fourthly, *Job* speakes confidently he shall dye presently, the grave was ready for him: But it was not so, *Job's* grave was not ready, and he out-lived this black day many a faire yeare.

Hence Observe.

A good man may mistake the times and seasons of Gods dispensations to him.

He thinks, yea concludes, he shall dye, when he shall not dye: Wicked worldly men, doe not beleeve they shall dye, when they must; they cannot be perswaded that they shall dye, when they are ready to drop into their graves. *Job* seemed to have an assurance that he should dye, yet he did not, God reprieved him from death, and restored him from trouble.

We are never the neerer the grave, because we prepare for it, speak and meditate on it, or resolve to goe into it: It is not our holding back from the grave, that will keep us out of it, nor our willingnesse to goe to the grave, that will put us into it. It is good to mistake upon the best side; God usually recalls those from death, who are most ready at his call to dye.

Fifthly, In that he speaks of Graves in the Plurall number: Learne this.

There are many wayes of going out of the World, though there be but one way of comming in.

Whithersoever we are going, we are going to the grave, and when we have stept over, or scrambled out of one grave, wee may quickly slip into another, and be locked in fast enough.

Lastly, Take this from the whole, by way of Correllary; It is our wisedome to stand alwayes ready for death, and the grave, for they stand ready for us: Ours is a dying life, a decaying strength, ours are consuming dayes, our dayes cannot be many, possibly they will be but very few; for ought we know the grave is now ready for us, and wee are sure it is a digging and preparing for us: Therefore let us be digging in the Word of life, that we may be ready to meet and welcome death, and the grave, which are so ready for us: *The graves are ready for me.*

Job proceeds to re-inforce the cause of his appeale.

Vers. 2. *Are there not mockers with me? And doth not mine eye continue in their provocation?*

חתלים
התל *a illusit derisit.*
אם לא *Formula jurisjurandi huic linguæ familiaris.* Merc. *Dispeream nisi amici mei studeant mihi imponere.* Vatabl.

Master *Broughton* translates by way of affirmation, *Surely mockers are bestowed on me.* We by way of Question, *Are there not mockers with me?* Yes, there are mockers with me: Some reade it as the forme of an Oath. It is familiar in the Hebrew to use such formes of swearing and imprecating; so the words are rendred by a learned Interpreter, *Let me perish if my friends are not mockers, if they goe not about to delude me.* *Job* spake this a little before, *My friends scorne me* (*Chap.* 16. 20.) Here he is at it againe, *Are there not mockers with me?* I finde three words applyed by *Job* to his Friends, while he reproves this their unfriendly usage.

שחק

The first (*Chap.* 12. 4.) there he useth a word which signifieth

מליצים

nifieth to mock with derision. The word (*Chap.* 16. 19.) notes them such as mocked, with wit and jesting. The word here used signifies to mock by deceiving or deluding, as if his Friends had carried matters with him more like Sophisters, then Comforters; So the word is applyed (*Gen.* 31. 7.) *Jacob* tels *Leah*, and *Rachell*, *You know that with all my power, I have served your Father Laban, and your Father hath deceived me and changed my wages ten times:* that is, He thought by changing my wages to deceive me, and get all the stronger Cattell to himselfe. When *Moses* went out upon the request of *Pharaoh*, to sue unto the Lord for the removing of a present plague: *Moses said, Behold I goe out from thee, and I will intreat the Lord that the swarmes of flies may depart from Pharaoh, from his Servants, and from his people to morrow; but let not Pharaoh deale deceitfully any more.* (*Exod.* 8. 29.) As if he had sayd, You have mocked me two or three times, and said you would let the people goe, doe not so any more, lest your deceiving of my expectation, prove the greatest deceit of your owne.

The deluding Doctors which some delighted in, are exprest by this word (*Isa.* 30. 9.) *This is a rebellious people, lying children, children that will not heare the Law of the Lord:* They did not love the Law of the Lord; What then? *which say to the Seers, see not, and to the Prophets, prophesie not unto us right things, speake unto us smooth things, prophesie deceits.* The wickednesse of that people lay in two things; eyther they would have the Prophets silent, and not speake at all, or if they did speak, they must *Prophesie deceits:* They loved to be cozoned, truth made them smart, and they could not abide it. *A guilty conscience cannot endure plaine words, but it loves smooth words;* as many as you will of these words (say they) or else not a word; eyther prophesie deceit, or cease prophecying. Here *Job* complaines, *Are there not deceivers with me?* As if he had sayd, *You tell me you bring the minde of God, but you bring false Doctrine, you preach deceit.* Though we cannot say they preached smooth things to *Job*, they spake hardly enough of him, and harshly enough to him, yet we may say they preached deceitfull things to him; for though they did not speake with an intention to deceive him, yet they were deceived in speaking, and he had been deceived if he had yeelded to what they spake. In which sense *Job* cals them (which one would

think

think he had little reaſon to doe, conſidering how roughly they dealt with him, he, I ſay, cals them) *Flatterers* at the ſixth Verſe of this Chapter: And what's the buſineſſe or chiefe deſigne of Flatterers, but to catch others with words, or to deceive them into a complyance with their owne ends. And this is often (and was in this caſe) the end, or tendency of the action, when it is not the end, or intention of the Agent. From this notion of the word,

Finis operis & finis operantis diſtinguuntur.

Obſerve.

Firſt, *To be among Deceivers is a great miſery.*

Secondly, *To be a Deceiver is a great ſin.*

Thirdly, *To publiſh that which is falſe, though there be no intendment to deceive, is to be a Deceiver.*

As moſt are ignorantly deceived, ſo there are ſome ignorant Deceivers: and as ſome thinke what they doe to be very juſt, and that it is their dutie to doe it, when indeed it is very ſinfull, ſo there are ſome who thinke what they teach to be very true, and that it is their duty to teach it, when indeed it is very erroneous. There are but few who know they are Deceivers, when they are: now *as that Servant which knew his Lords will, but did not according to his will, ſhall be beaten with many ſtripes,* and yet, *he who knew it not, and did commit things worthy of ſtripes* (ſhall not eſcape a beating, he) *ſhall be beaten with few ſtripes* (*Luke* 12. 47, 48.) So he that knowes the truth of God, and yet deceives others with falſe Doctrine, ſhall be beaten with many ſtripes, and he who not knowing the truth, deceives others, ſhall not eſcape unbeaten, or unblamed, as *Job's* Friends didnot.

Non peccavi. Vulg. q. d. *innocens, ſeu melior. Quandoquidem non ſunt ludificationes apud me.* Jun.

There is another reading of this firſt clauſe, differing from ours, *Are there not mockers with me?* The Vulgar thus, *I have not ſinned.* A ſecond to the ſame ſenſe, thus, *For as much as there are no mockings or deceivings with me.* I am a man who deales plainely and ſimply: The word which we tranſlate *Mockers*, as noting a Perſon, is rendered by the act, and that negatively: *There are no mockings with me*; that is, I uſe no mockings or no falſe play, as I am accuſed; I have ſpoken my heart nakedly and clearly, *And yet mine eye continueth in their provocation: therefore lay downe now, put me in a ſuretie with thee, &c.* (*Verſ.* 3.) This is a good reading, but I will not ſtay upon it; onely take two briefe Notes from it.

A good

A good man is upright-hearted, and downe-right in all his dealings and ſayings.

There are no mockings with me, I am what I appeare, and I appeare what I am: An Hypocrite is full of tricks and ſhifts, he diſguiſeth both his perſon and his actions: No man can tell where to have him, or what to make of him. When he ſpeakes, his words doe not ſignifie what he meanes, if they ſignifie any thing; and when he acts his workes doe not ſignifie what he is, they ſignifie any thing rather than that. All are mockings of others, though he will finde in the end, that he hath mocked himſelfe moſt of all.

Secondly, As he joynes this with the next clauſe, *There are no mockings with me, and yet mine eye continueth in their provocation.* Note, that, *How plaine-hearted ſoever a man is, yet it is very hard to perſwade thoſe who are once prejudiced againſt him that he is ſo.*

Let *Job* ſay and profeſſe what he would, yet he could not recover his credit, nor ſet himſelfe right in the opinion of men, till God did it for him (*Chap.* 42.) But I paſſe that, *Are there not mockers with me?* What the mocking and ſcorning of *Job's* Friends was, hath been opened (*Chap.* 12. 4. *Chap.* 16. 19.) and therefore I referre the Reader thither.

Doth not mine eye continue in their provocation?

Should he not rather have ſaid, *Doth not mine eare continue, &c.* Mocking is the object of the eare, and not of the eye. There are ſome mockings indeed, by mimicall fooliſh geſtures, and they are the object of the eye; but here *Job* ſpeakes of what he had from them in conference, which is properly the buſines of the eare; and yet he ſaith, *Doth not mine eye continue in their provocation?* By the eye wee are to underſtand the eye of the minde. *Doth not mine eye?* that is, Have I not a repreſentation in my ſpirit, or upon my fancy of your mockings, and bitter provocations, even as if they were viſible before mine eyes? Have I not night-viſions and apparitions upon my Bed, of what you ſpeake or act againſt me every day?

Aſſiduè in id oculos & mentis aciem intentam habeo quod me aſſiduè irritant, in eo defixæ ſunt omnes meæ cogitationes. Merc. *Iſti dies noctesque non ceſſant exacerbare animum meum,* Jun. *Intenta cogitatio animum impedit.*

Againe, We may expound the Text properly of his bodily eye, becauſe the trouble which they gave him in the day time, hindred his ſleepe in the night. The letter of the Hebrew favours this ſenſe, *Doth not mine eye lodge in their provocation?* So we put in the Margin of our Bibles: Hence Maſter *Broughton* reads,

reads, *In theſe mens vexing lodgeth mine eye*; that is, When I goe to Bed and hope to ſleep, then in ſtead of lodging in my Bed, I lodge in the thoughts of my Friends unkindneſſe; and indeed, *a man may ſleep better upon the bare boards, then upon hard words.* Such words keep the eyes waking, and are as bad to ſleep upon, as a pillow of thornes; eſpecially when (which was *Job's* caſe) the eye continueth in them. Intentneſſe of minde, or vehement cogitation about any thing, keep open the eyes, and forbid the approach of reſt; *Doth not mine eye continue?*

In their provocation.

Vela מרר *amarum eſſe. Sive a* מרה *quod eſt irritare ſive exacerbare.*

[*Provocations.*] He called them *Mockers*, and their mockings were *provocations.* The word (as ſome derive it) ſignifies that which is bitter, *Provocation is a bitter thing:* Others derive it from a root ſignifying to irritate and ſtirre up the ſpirit of a man; which is *provocation* properly. *Provocation is a high act of wrong:* A man may doe another wrong, on this ſide a provocation; as the provocation of God is a high act of ſinne in man, ordinary acts of ſin doe not amount to a provocation (*Pſal.* 106 7.) *They provoked him at the Sea* (it is this word) *even at the red Sea*, that is, There they ſinned extreamly. So (*Pſal.* 95. 8.) which the Apoſtle quotes (*Heb.* 3. 8.) The holy Ghoſt cals the whole time of that peoples froward walking, or ſinning againſt God in the Wilderneſſe, *The provocation: Harden not your hearts, as in the provocation:* that is, In the time when yee ſinned, not onely to the offending, but to the provoking of God againſt you, not to the breaking of his Lawes, but to the vexing of his ſpirit. When ſin is compleat, and iniquitie growne to a full ſtature, that day is juſtly marked in the Calender of Scripture, with *a red letter*, implying wrath, and is therefore called, *The provocation:* So when any man deales very unkindly, frowardly, or unfaithfully, againſt his Brother, then 'tis a provocation, *Doth not mine eye continue in their provocation?*

Now for as much as the ſame word ſignifieth both bitterneſſe and provocation, and that moſt provocations are given by uncharitable and unconſiderate ſpeeches;

Obſerve.

First, *Unkinde words are bitter to the hearer.*

The

The Apoſtle gives the rule to Husbands (*Col.* 3. 19.) *Husbands love your Wives, and be not bitter to them:* that is, Doe not give them bitter words in ſtead of faithfull counſels. Some Husbands ſpeak their Gall to their Wives, to whom they have given their hearts. Among the Heathens the Gall of the Sacrifice which they ſuperſtitiouſly offered at Marriages, was puld out and throwne away, before it was preſented at the Altar, ſignifying that Man and Wife ſhould be (as Naturaliſts ſay the Dove is) without Gall one towards another. Wholeſome counſels and admonitions for the matter, are often adminiſtred with ſuch an undue mixture of heat and paſſion as renders them, not onely diſtaſtefull but hurtfull to the receiver.

Quo inſtituto legis Author non obſcure innuebat a conjugio ſemper debere bilem iramque abeſſe. Druſ. Prov. Claſ. 2. l. 4.

Secondly, Note.

Harſh words carry much provocation in them.

Ira μὴ ἀθυμίαν, ἀθυμία animum deſpondeo.

The ſame Apoſtle in the ſame Chapter enlarging his Inſtitutes for the direction of Beleevers in all Relations, beſpeakes Parents (*Verſ.* 21.) *Fathers provoke not your Children to anger:* The word ſignifies any kinde of provocation, but that eſpecially which is cauſed by contumelious and upbraiding ſpeeches. A Father provokes his Childe, when he ſpeakes haſtily, and threatningly, terrifying his Childe, rather then inſtructing him: The reaſon why Fathers ſhould not thus provoke their Children, is added, *Leſt they be diſcouraged*, or (as the word imports) be as if they were without ſoules, moop't (as we ſay) and heartleſſe. For as there is a provocation (in a good ſenſe) which heightens the ſpirit in well doing, and enlivens it for action: The Apoſtle exhorts to that (*Heb.* 10. 24.) *Let us conſider one another to provoke one another to love, and to good works*, that is, let us ſet ſuch copies of holineſſe that others may be ſtirred up, beyond their ordinary pitch, and elevation of ſpirit, to a zealous doing of good. Or ſpeake ſuch winning words, give ſuch preſſing exhortations, that the hearts of your Brethren, may be carried beyond their uſuall courſe in holineſſe. Thus he tels the *Corinthians* (2 *Epiſt.* 9. 2.) *That their zeale had provoked many:* But to what had it provoked them? Not to anger and paſſion, towards any, but to charity, yea and liberality towards the poore. And though the Apoſtle uſeth another word in the Greek, yet he meanes the ſame thing, when he aſſures us (*Rom.* 11. 11.)

that

that the Jewes *ſtumbled not that they ſhould fall* (but that they might riſe) for ſo it followes, *But rather through their fall ſalvation is come to the Gentiles, for to provoke them to jealouſie.* The ſalvation of the Gentiles bred emulation in the Jewes, What? Shall they goe away with all the ſalvation? Shall the Gentiles poſſeſſe Heaven alone, whom wee thought the meaneſt people upon the earth? Come, let us alſo put in at leaſt for a part, and get a ſhare in Goſpel-mercies and priviledges with them. Thus they were provoked to emulation, and this emulation was and ſhall be (through the power of God, who is wonderfull in counſell, and excellent in working) a helpe to faith in Chriſt, and ſo to their riſing from their fall. And the Apoſtle was ſo intent upon the promoting of this deſigne of God, that he profeſſeth (*Verſ.* 13, 14.) that he *magnified his Office* among the Gentiles, not onely to ſave them, but (ſaith he) *If by any meanes I may provoke to emulation them which are my fleſh, and might ſave ſome of them*: He hoped the Jewes would, at laſt, *beleeve for anger*, or for *very ſhame*, and goe to Heaven *in a holy chafe.*

Now (I ſay) as there is a provocation which heates and hightens the minde of man to an eager purſuite of the beſt things; ſo there is a provocation which abates and blunts his edge, which chills and flats his ſpirits to any thing that is good, which ws the ground of the Apoſtles dehortation, *Provoke not your Children, leſt they be diſcouraged*: And as the effect of ſuch provocations is to ſome a diſcouragement in doing their duty, ſo the effect of it in others is a thruſting them onn to doe that which is moſt contrary, not onely to their duty, but to their diſpoſition.

Rayling ſpeeches, uncomely and uncivill language, have provoked many, both to ſpeake, and to doe that which they never dreamt of, or which was moſt remote from their naturall temper and inclination. For though ſuch diſtempers lye in the bottome of nature, yet unleſſe they had been ſtirred and ſpurred up, thoſe diſtempers would not have appeared and broken out. *Moſes* was the meekeſt man upon the earth, yet when they *provoked his ſpirit, he ſpake unadviſedly with his lips* (*Pſal.* 106. 33.) There are three ill effects of provocations.

Firſt, Provoking ſpeeches raiſe up hard thoughts of the ſpeaker.

ſpeaker. It is a high work of grace to thinke well of them, who ſpeak ill of us, or to us.

Secondly, Provoking ſpeeches blow up hard words of the ſpeaker; many excuſe it, when they give ill language, *You provoked me*: And though they be not to be excuſed who doe ſo when they are provoked, yet their ſin is the greater, who provoke them.

Thirdly, Provoking ſpeeches are ſometimes the cauſe of revengefull practiſes, and very often of licentious practiſes. Sober admonitions and grave reproofes, reclaime thoſe who goe aſtray, but violent rebukes make them deſperate. Some care not what they doe when they heare others ſay they care not what. Many Children have run ill courſes by over much indulgence, and neglect of diſcipline; and ſo have not a few, by the over much ſeverity and ſharpneſſe of thoſe that are over them. Patience is hard put to it, to keep eyther minde or tongue, or hand in compaſſe, when wee are provoked: Great provocations are great temptations. When God is provoked he is tempted (*Heb.* 3. 8.) *Harden not your hearts, as in the provocation, in the day of temptation in the Wilderneſſe, when your Fathers tempted me, &c.* Wee may expound it two wayes.

Firſt, That while they tempted God, by queſtioning his power for them, and preſence with them, they provoked him, he was greatly diſpleaſed with them for it.

Secondly, That while they provoked God they tempted him, they tempted him to deſtroy them, or to act that power againſt them which they did not beleeve (after ſo many experiences) able enough to deliver or protect them. If then God himſelfe be ſo tempted, that (as he is pleaſed often to expreſſe himſelfe after the manner of men) he can ſcarſe hold his hands, or forbeare to doe that which he had no mind to doe when he is provoked, how much more is weake man tempted to doe that which his corruptions are alwayes forward enough (and too too much) to doe, when hee is provoked.

Againe, When he ſaith, *Doth not mine eye continue in their provocation?*

Learne, thirdly.

Hard words ſtick upon the ſpirit.

They hang about the minde, and are not eatily gotten off. Good words dwell much upon the spirit, and so doe ill words; when a man hath once got a word of promise from God, about any mercy set home upon his heart, the eye continues in that consolation: O it is a sweet word, the soule lyes sucking at it night and day. And when a man hath once got a word of command from God about any duty set home upon his spirit, his eye continues in the direction of it. *O how I love thy Law* (saith *David*, *Psal.* 119. 97.) *It is my meditation all the day*; He could not beat his thoughts off from it, when love had fastned on it. As these good words cleave to a gracious soule, and dwell with it; so it is hard even for a gracious soule to dislodge hard words: O how doth the eye continue in those provocations? And doth not experience teach us, that vaine thoughts throwne into the minde by Satan will not easily be driven out? How often doth the eye continue in his provokations? The spirit of a man hath a strong retentive faculty, it will hold the object close, and as it were live and lodge in it. How many make their abode in provocations, and *reside upon* bitter words, received from their Brethren? How many lye downe with them at night, and rise with them in the morning; yea, and walke with their eye upon them all the day long. And here it may be questioned.

Was not this a sin in *Job*? That rule of love then was in being, which is now expressed (*Eph.* 4. 26.) *Be yee angry and sin not; let not the Sun goe downe upon your wrath.* Then, how could *Job* suffer his *eye to continue in these provocations?*

I answer, There was an infirmity in this; 'tis our duty, as to forgive, so to forget, or lay aside the thought of injuries and wrongs received: And it is the Character of wicked men, *They sleep not unlesse they have done mischiefe* (*Pro.* 4. 16.) Their eye continues in their owne corruption, or in the temptation of Satan till they have brought it forth. For as when good men have strong impressions unto good upon their spirits, they cannot sleep till they have done good: their eye continues in that holy provocation (*Psal.* 132. 4.) *I will not* (saith zealous *David*) *give sleep to my eyes, nor slumber to my eye-lids, untill I finde out a place for the Lord, an habitation for the mighty God of Jacob*: So wicked men give no sleep to their eyes till they have done that mischiefe, or executed that revenge to which they conceive themselves provoked. But the eye of *Job* did not continue in those unfreindly provocations, to watch an opportunity for selfe-revenge upon, or of doing mischeife to his Freinds: He did not let the Sun goe downe upon wrath, that he might devise their ruine in the darke. He was not so wise as he should have been to hurt himselfe, and hinder his rest, by such a continuall poring upon their unkindnesses; but he was not wicked at all, much lesse so wicked (which some from this passage may conceive him) as to pore upon their unkindnesses, with a purpose to hurt them: So, that act might have somewhat of sin in it, because hee troubled his owne peace more then he needed, but it had not this sin in it, that he studyed how to trouble the peace of others.

Lastly, We may rather interpret these words to the blame of his Freinds, who continued to provoke him, then to his, whose eye (because they did so) could see nothing but provocation, or at least must see that, whatsoever it saw, and therefore could not but continue in it. How could the eye of *Hannah* chuse but continue in the provocation of *Peninnah*, when it is sayd (1 *Sam.* 1. 6, 7.) That as her Husband *Elkanah* gave her speciall tokens of his love, yeare by yeare, so shee provoked her to make her fret yeare by yeare, therefore she wept and did not eate. *While a provocation is continued, our sense of it can hardly be intermitted.*

Job having complained of received provocations, renews his appeale to God.

Vers. 3. *Lay downe now, put me in a surety with thee, who is he that will strike hands with me?*

The words are an Apostrophe to God. That *Job* speakes to God, not to *Eliphaz*, is cleerer then needs be proved. The word which we render *lay downe*, signifies also to appoint, (*Exod.* 1. 11.) *They did set* (or appoint) *over them Taskmasters.* And againe (*Exod.* 21. 13.) *I will appoint thee a place whither he* (the man-slayer) *shall flee.* In the present Text both rendrings of the word are used. We make use of the first, *Put*, or *lay downe*: What would *Job* have God *lay downe?* Some give it thus, Lay downe, or apply thine heart to me, attend I pray thee to my words, and consider my cause.

Appone cor tuum i. e. *adverte quaeso animum meis verbis*, Vatabl.

Secondly, The words may be conceived as an alluſion to thoſe, who going before a Judge, or having a cauſe to be tryed by Umpiers, uſe to lay downe an ingagement, or as wee call it, an *Aſſumpſit*, that they will ſtand to the award, or arbitrement, which ſhall be made.

Put me in a ſurety with thee.

ערבני a ערב *Eſt fidei jubere pro aliquo, ſeu aliquem in ſuam fidem recipere. Hinc arrabo ſpiritus. Pone pignus, vadem, aut fidejuſſorem mihi tecum.* Pagn. *Diſpone quæſo conſponſorem mihi tecum.* Jun. *Num Arrabonem dabit?*

The Originall word properly ſignifying to undertake for, or to give credit and aſſurance in the behalfe of another; and hence the Noune derived from it, ſignifies *an earneſt*, becauſe an earneſt layd downe is a *reall ſurety*, that ſuch a thing ſhall be performed. In which ſenſe *Thamar* uſeth the word (*Gen.* 38. 17.) who when *Judah* promiſed to ſend a Kid of the Goates, ſaid, *wilt thou give me a pledge till thou ſend it?* & hence in the new Teſtament the word *Arrabo* is uſed in the Greek, as alſo in the Latine, for the earneſt of the ſpirit, or for that aſſurance which the ſpirit ſettles upon the hearts of beleevers in this life that they ſhall inherit eternall life (2 *Cor.* 1. 22.) *Who hath alſo ſealed us, and given the earneſt of the ſpirit in our hearts.* And againe (2 *Cor.* 5. 5.) *Now he that hath wrought us for the ſelfeſame thing is God:* God having prepared a place for us, prepares us for the place, and then gives us our evidences, that in due time wee ſhall take poſſeſſion of it. *Who alſo hath given us the earneſt of the Spirit.* The ſame Apoſtle tells the *Epheſians*, that, *After they beleeved they were ſealed with the ſpirit of promiſe, which is the earneſt of our inheritance, till the redemption of the purchaſed poſſeſſion* (*Epheſ.* 1. 14.) So that an earneſt is a reall ſurety, and a ſurety is a perſonall earneſt. While *Job* ſaith, *Put me in a ſurety*, his meaning is, he would have ſome perſon to be an undertaker for the ordering of his cauſe, or an enſurer that all ſhould be performed according to the determination that ſhould be given about it, *Put in a ſurety with me.*

Who is he that will ſtrike hands with me.

תקע *Sig: Defigere, infigere, & ſi de contractibus dicitur, percutere manum.*

He proceeds in the ſame alluſion. Theſe words are diſpoſed two wayes: Some put the Interrogation after *He*; *Give, or put me in a ſurety, Who is he?* I would gladly ſee the man, or know who it is; *Who is he? let him come and ſtrike hands with me, whoſoever he is:* As if he had ſayd, I ſhall eaſily agree

gree, that any man ſhould have the hearing and determining of this buſineſſe, whom thou ſhalt appoint. *Quis eſt? manu mea plaudatur.* Jun.

We put the Interrogation after the whole ſentence, *Who is he that will ſtrike hands with me?* And then the ſenſe appears thus, *If God once put in a ſurety to undertake for me, who is hee that will contend with mee, or engage in this Quarrell againſt mee?* *Quiſquis ille ſit fide-juſſor meus veniat & paciſcatur mecum.*

To ſtrike hands, is a phraſe of ſpeech grounded upon that ancient forme of making bargaines or entring contracts, by joyning, or ſtriking hands: And theſe contracts may be taken two wayes, or under a double notion. *In ſponſionibus manus invicem complodebant, hinc manum complodere, pro paciſci, ſtipulari.* Merc.

Firſt, As they concerned ſuretiſhip for Money, in which ſenſe *Solomon* ſpeaks of it more then once (*Prov.* 6. 1.) *My Son if thou be ſurety for thy Freind: If thou have ſtriken hands with a ſtranger*; that is, if thou haſt entred into Bond for him, and haſt teſtified it by ſtriking hands, then, &c. (*Prov.* 22. 26.) *Be not thou one of them that ſtrike hands*; that is, Bee not too forward to engage thy ſelfe, or to undertake for others; as it is expounded in the next words, *Or of them that are ſureties for debts*; ſuch haſty engagements may bring thee into more trouble, then thou wilt be able to get off in haſte: There are many who have ſtruck, yea wounded their owne hearts incurably, by ſtriking hands for their Freinds. Goe to the Courts of Juſtice, and there is nothing more frequently heard of, then the ſighes of Sureties: He diſaſſures his owne Eſtate, who aſſures for others. *Hæc eſt ſponſio quæ propriè ad nummorum negotium ſpectat.* Aben Ezra. in Prov. 6.

Secondly, As Contracts and Suretiſhip for Money were confirmed by ſtriking hands; ſo it is very probable that thoſe ſuretiſhips which were given about Tryals, and for appearing to the Action of the Plaintiffe in Judgement, were alſo confirmed by that outward ceremony; in which ſenſe we are to underſtand it here.

Further, The word which we tranſlate to *Strike*, ſignifies alſo to Faſten, which ſhewes another part of the ceremony; for as ſtriking, ſo joyning and claſping of hands was uſed.

Once more, the word ſignifies, and oft is applyed to the ſounding of a Trumpet, or the giving of any ſound: This alſo carries on the ſame alluſion, becauſe when two men ſtrike hands, they make a ſound, the interpretation of which is, that the bargaine is made, or it ſpeaks the parties agreed; *Clangere tuba. Complosis manibus ſonus editur.*

and

and hence that knowne expression among us, *Of striking up a bargaine, or a businesse.*

Thus the whole Text is carryed on in termes alluding to the ordinary proceeding, eyther in becomming Bound with another for Money, or in giving assurance to performe, and stand to the arbitrement, or award of those who shall judge, and determine any matter in difference: But how are wee to apply this to the present case?

Lay downe now, put me in a surety with thee, who is he that will strike hands with me?

There are three or foure expositions given about it.

First, That *Job*, in these words, desires God to give surety that he would stand to the judgement which should be given: or he would have God assure him, that he would not deale with him according to the severity of his Justice, or the excellency of his Soveraignty as a Judge, but descend to such a course as is usuall among men, while they are engaged in any controversie between themselves. *Job* hath spoken the same sense clearly before, in some other passages of this Book, especially (*Chap.* 9. 33, 34.) But this sense is not cleer to the scope of the present place: And therefore as they who maintaine it, confesse, that *Job* was somewhat too bold with God, so wee may say that they are somewhat too bold with the Text.

Da fidejussorem apud te, qui in hac contentione quæ mihi tecum intercidit spondeat te staturũ iis quæ judicata fuerint; ut te non tanquam judicem geras sed tanquam litigatorẽ Merc. *Familiarius quam par erat cum Deo agit.* Merc.

For the reason or ground upon which *Job* desires that God would give him a surety, hath no correspondence with this interpretation (*Vers.* 4.) *For thou hast hid their heart from understanding.* Now, what coherence is there between these two, that *Job* should say, *Thou hast hid their heart* (that is, the heart of these men) *from understanding: therefore give mee a surety that thou wilt proceed with me after the manner of men.* Besides the words of the fifth Verse oppose it yet more. *He that speaks flattery to his Freind, the eyes of his Children shall faile.* Now, for *Job* to desire God to put him in a surety that he would deale thus, or thus with him, because the man who speakes flattery to his Freind, his Childrens eyes shall faile, hath no argument at all in it; yet the abetters of this interpretation mollifie all, by saying, that *Job* spake from a disturbed spirit, being much moved with the ill dealing of his Freinds, and though

though there may be some inconsistence with the context, yet the Text considered in its owne compasse, beares it well enough; but I passe from it.

Secondly, That *Job* desires God to appoint a surety betweene him and his Freinds, who should undertake both Gods cause and his against them three: As if he had sayd, *Lord, my Freinds have wronged me, and they have wronged thee too, O that thou wouldest provide a man furnished with wisedome, and a spirit of discerning, both to right thy honour, and to cleare up my integrity.* Such a one was *Elihu*, who appeared shortly after, upon the Stage, and there acted such a part as this.

Thirdly (say others) *Job* desires that God himself would be his Surety, and take up the whole matter between him and his Freinds; which hee also did in the latter end of this Book, giving judgement for *Job*, and blaming the miscarriage of his Freinds. So the word is used (*Isa.* 38. 14.) when *Hezekiah* lay sick, even unto death, he prayed, *Lord I am oppressed, undertake for me*, It is this word, *Be surety for me.* A learned Translator renders it, *Weave me through*, or *weave me to the end*; for the word signifies the Thred in weaving, called the *Woofe*, which being put upon the Shuttle, is cast through the *Warpe*, in making Cloath, whether Linnen or Woollen; thus it is used (*Lev.* 13. 52.) and so these words of *Hezekiah* carry on the Allegory of the tenth Verse, *I sayd in the cutting off of my dayes, &c.* and of the twelfth Verse, *I have cut off like a Weaver my life, he will cut me off with pining sicknesse.* In both which Verses, *Hezekiah* compares mans life to a peece of Cloath in the Loome, which is made sometimes shorter, and sometimes longer, and wheresoever it ends, the Woofe, or running Thred is cut off: Hence *Hezekiah* prayeth, Lord, these sicknesses, like a sharpe Knife, threaten to cut the thred of my life, yet I beseech thee, doe thou weave on, weave me to the end of that Warpe which is given to man, in the common course of nature, and let not this sicknesse cut my thred in the mid-way? This is a good sense of the Text.

Pertexe me. Jun.

But when our Translators render the word, *Undertake for me*; the meaning is, I am sore oppressed with the violence of this sicknesse, which like one of the Sergeants of cruell death hath arrested me, nor is there any way for me to escape, unlesse thou, O Lord, rescue me out of its hands, or (as it were)

were) give Bayle, and become surety for me, *I am oppresst, O Lord, undertake for me.*

David having done a great peece of Justice which contracted him much envy, and had drawne many Enemies upon him, thus bespeaks God (*Psal.* 119. 121, 122.) *I have done judgement and justice, leave me not to mine oppressors, be surety for thy Servant:* that is, maintaine mee against those who would wrong me because I have done right; put thy selfe, or interpose betweene mee and mine Enemies, as if thou wert my pledge. Impartiall justice upon oppressors, layes the Judges open to oppression; but they who run greatest hazzards, in zeale for God, shall finde God ready to be their Surety, when they pray, *Be surety for thy servants.* And thus we may conceive *Job* entreating the Lord to be his *Surety*, and Protector against all those oppositions, and misapprehensions which were heaped upon him by man. *David* was assured that God would be his Surety (*Psal.* 27. 5.) *In the time of trouble hee shall hide me in his pavilion*; and he assures all that feare God, that he will be their Surety (*Psal.* 31. 20.) *Thou shalt hide them in the secret of thy presence, from the pride of man: Thou shalt keep them secretly in a Pavilion, from the strife of Tongues.* To this sense the Vulgar Latine translates the whole Verse, *Put me neere thy selfe, and then let who so will contend with me*; that is, Doe thou stand by me, and undertake for me, and then I feare not who opposeth me: Which answers that of the Apostle (*Rom.* 8.) *If God be with us, who can be against us.*

Pone me juxta te & cujusvis manus pugnet contra me. Vulg.

This Exposition holds out a comfortable truth to us, yet the Text seemes to ayme at somewhat else; for the words are not barely, *Put me in a surety*, but, *Put me in a surety with thee*; which shewes that God and the Surety he desired, were two, or distinct; his prayer was not that God would be his Surety, but that he might have a surety with God. And therefore,

Fourthly, The whole Verse is thus read word for word out of the Originall; *Appoint I pray thee, my Surety with thee, who is he then that will strike upon my hand*; that is, Appoint Christ, who is with thee in Heaven (and hath already agreed with thee, to be the surety of distressed sinners, appoint him I say) to plead my cause, and to stand up for me, and then no man will dare to contend with me. So the words are of the

the same meaning with (*Chap.* 16. 21.) where *Job* having made his appeale to God, declares his confidence that Christ would plead for him, and appeare his Advocate.

Hence Observe.

First, *Jesus Christ is not onely an Advocate for his people, but their Surety.*

Hee doth not onely plead our cause, but pay our debts. Christ entered into Bond for us, and tooke all our debts and duties, whatsoever we owe to God, upon himselfe, to see all performed, that we might goe free, and be accepted (*Heb.* 7. 22.) *By so much was Jesus made the suretie of a better Testament.* Where the same word which is here used by *Job*, is (with the difference onely of that Dialect) used also in the Syriake version of that Epistle. Jesus Christ may be called the *Surety of the Covenant* two wayes.

First, Because he ratifies it on Gods part, making Faith of it unto us, or assuring us that all the mercies and good things therein granted and promised, shall be made good, and fulfilled to every Beleever; as the Apostle concludes (2 *Cor.* 1. 20.) *For all the promises of God in him are yea, and in him Amen:* that is, He will give a being and an accomplishment to them all. Whatsoever God hath spoken, he will see it done.

Secondly, Jesus Christ is called the surety of the Covenant, because he ratifies it on our part: For though (as *Socinians* object against this point) we sent not Christ unto God in our name, but God sent him to us in his name, yet Christ did undertake, as in our nature, so in our Name, and did restipulare with God on our behalfe, that whatsoever was owing to his justice and holinesse by man, eyther as a penalty for past defaults, or as a duty to present commands, should all be satisfied and performed by himselfe: And as Christ (being our Surety) did both these in his owne person, by active and passive obedience, so farre as it was *satisfactory*; so (as a Surety) he helpes us to performe the latter so farre as it is *gratulatory*. For whatsoever duty God requires of us, and cals us to, in testimony of our thankfulnesse for his benefits, and of our submission to his will, this Christ undertakes to his Father that we shall doe, and accordingly out of his fulnesse gives us grace and strength to doe it.

Secondly, Observe.

If Christ be surety for us, we need not feare any opposer.

Put me in a surety with thee (saith *Job*) *who will strike hands with me*: who will contend with me, or sue me? When eyther the money or duty which a man is bound to pay, is already payd by his Surety, or is undertaken for by a Surety, who is not onely able but willing to pay, what needs he to feare? The Creditor cannot Arrest the Debtor, if the Surety have discharged and cancel'd the Bond. Thus the Apostle teaches Faith to triumph (*Rom.* 8. 33, 34.) *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is he that condemneth; it is Christ who dyed, yea rather who is risen againe? Job's* challenge, *Who is he that will strike hands with me?* is very parallell in words, and full to the sense of *Pauls*, *Who shall lay any thing to the charge of Gods Elect?*

Thirdly, Observe.

Our Surety is of Gods appointing, not of our owne.

Appoint I pray (saith *Job*) *put me in a surety with thee.* We sinned of our selves, but we could not finde a Surety of our selves. *God sent his Son, made of a Woman, made under the Law, to deliver those that were under the Law* (*Gal.* 4. 4.) God sent his Son, man did not send for him, no nor sue for him: The way of our deliverance was as much from the will and wisedome of God as from his mercy (*Heb.* 10. 10.) *By the which will wee are sanctified through the offering of the body of Jesus Christ once for all.* It was as impossible for man to contrive this way of his deliverance, as it was to deliver himselfe. *Job* did not direct God to this way of acquitting by a Surety, but God having revealed it to *Job*, he prayes for the effect and comfort of it, to his owne soule: when a Beleever burdened with sin, or distressed by temptation, spreads his condition, and makes his moane to God, he in effect beggs of him (as *Job* here did) to appoint and put him in a surety with him, by perswading his heart, that Jesus Christ became bound for him, and hath discharged all his engagements according to that eternall Decree and Ordination of saving lapsed man by his mediation. To which Ordination Jesus Christ most willingly consented, as the Apostle expresseth it (*Heb.* 10. 9.) *Then sayd I, Loe, I come to doe thy will, O God, &c.* Which readinesse and freenesse of Jesus Christ to undertake for us, is also elegantly described by

by the Prophet *Jeremiah* (*Chap.* 30. 21.) by that very word which *Job* useth in this place, *For who is this, that engageth his heart to approach unto me, saith the Lord?* The Jewes had been long under the *Babylonian* yoak, and their Governors were eyther strangers, or appointed by strangers. But the Lord promised in this Verse, that *their Nobles should be of themselves, and that their Governour should proceed from the midst of them:* Which was verified, when God turned their Captivity as Rivers in the South, and raysed up *Zerubbabel*, and others of the Jewish line, to reassume the Government of *Judah*. But this Prophesie was chiefely intended and verified in a spirituall sense, when God sent Jesus Christ, A Governour proceeding from the midst of them (of whom *Zerubbabel* was but a type) for of him the Lord speakes chiefely in this admiring Question, *Who is this, that engageth his heart to approach unto me?* Or who is this that with his heart (that is, with so much chearefulnesse and willingnesse) hath put himselfe as a surety for this people with me, to approach to me in their cause, and to take upon him the dispatch of all their affaires, and concernments with me, in the Court of Heaven? *Who is this great, this forward Engager*, but *he who also sayd, Loe, I come to doe thy will, O God?* What will came he to doe? Even this, To be a Surety, and so a Sacrifice to God for sinners (*Heb.* 10.) Thus the whole businesse of our deliverance, and the first motions to it, lay quite without us. God appointed and put in Christ our surety with him, and Christ freely condiscended to be our surety, knowing that the whole debt must lye upon his discharge: *Put me in a surety with thee.*

But here it may be doubted, how this notion of a Surety, suites with this place, seeing *Job's* controversie was with man, not with God; and himselfe also had professed that all was cleare for him in Heaven.

I answer; That although men accused *Job*, yet their accusation reacht his peace with God, for had he been such a one as they represented him, he must needs have fallen under the divine displeasure, more then he did under theirs. And therefore while he pleaded *Not-guilty* to their charge, he begs further discoveries of the favour of God to him through the Mediator, by the remembrance of whose *Suretiship* his heart was confirmed in the pardon of all his sinfull faylings against

God, whereof he was guiltie, as well as his heart told him that he was not guilty of thoſe wilfull ſinnes wherewith hee was accuſed by men. When wee lye under wrongfull accuſations, of which we indeed need no ſurety to acquit us, it is good to view and renew our intereſt in *the Surety*, who will acquit us where there is need.

Job proceeds to re-inforce the reaſon why he deſired God to undertake, or to provide a Surety for him.

Verſ. 4. *Thou haſt hid their heart from underſtanding, therefore ſhalt thou not exalt them.*

Or, *Thou haſt hid underſtanding from their heart*; As if he had ſayd, *Thou haſt caſt ſuch a miſt before the eyes of theſe men, who mocke me, and judge me wicked, that they are unfit to be truſted with the determination of my cauſe; for did they not want a due light of underſtanding, they might quickly diſcerne my integrity, and cleare me from their owne ſuſpitions.* God ſometimes (as it were) wraps, or folds up the hearts of the Children of men in ignorance, blindneſſe, and darkneſſe, and ſo hides not onely underſtanding from their hearts, but their hearts from underſtanding. As God is ſayd to circumcize the heart, to open the eyes, to take away the vaile, when he gives the knowledge of his truth; ſo he is ſayd to blinde the eyes, to cover the heart with fat, and to cloud the underſtanding when hee denies, or withholds the knowledge of the truth: *Thou haſt hid their hearts from underſtanding.*

שכל *Eſt mens, ratio, intellectus, dexteritas in agendo.*

The word which we tranſlate *Underſtanding*, ſignifies any of, or all the intellectuall powers, together with a readineſſe, or activity for diſpatch in any ſervice we are called unto, *Thou haſt hid their heart from underſtanding*, therefore they doe but bungle at the buſineſſe, and cannot judge aright, they cannot diſcerne the manner of thy diſpenſations towards me, nor ſee the bottome of my condition. *Job* did not cenſure his Friends as fooles, or ignorant, as if they were witleſſe, or worthleſſe men; they were wiſe and learned, yea honeſt and godly too. But when *Job* ſaith, *Thou haſt hid their heart from underſtanding*, we are to reſtraine it to the matter in hand, or to his particular caſe: As if he had ſayd, *Thou haſt hid the underſtanding of what thou haſt done to me from their hearts; thy providences are myſteries and riddles which they cannot unfold; and as they*

they know not the meaning of what thou doſt, ſo they know not my meaning, when I ſayd (Chap. 9. 17.) He hath multiplyed my wounds without cauſe, Nor when I ſayd (*Verſ.* 22.) *He deſtroyeth the perfect and the wicked. Theſe ſayings are ſecrets to my Friends: Now, Lord, for as much as theſe men have no true inſight in this preſent controverſie, therefore I beg that thou wouldeſt undertake for me, or put me in a ſurety with thee.*

Further, For the clearing of this Scripture, it may be queſtioned: Firſt, how God is ſayd to hide the heart from underſtanding? God doth this foure wayes.

Firſt, By ſpeaking darkly, or in ſuch a mnaner, as the underſtanding cannot eaſily finde a paſſage to the things that are ſpoken. *A Parable is a darke ſaying:* And when Chriſt Preached in Parables, *His Diſciples came and ſayd unto him, Why ſpeakeſt thou to them in Parables (Matth. 13. 10.)* Now among other reaſons which Chriſt was pleaſed to give of that diſpenſation, this was one (*Verſ.* 14.) *In them is fulfilled the Propheſie of Iſaiah, which ſaith, By hearing yee ſhall heare, and ſhall not underſtand: and ſeeing yee ſhall ſee, and ſhall not perceive.* As if Chriſt had ſayd, Theſe men have juſtly deſerved to be puniſhed with ſpirituall darkneſſe (which is *not Underſtanding*) and therefore I have ſpoken to them in a darke way. They did not heare to obey what was plaine and eaſie to be underſtood, and therefore now they ſhall heare, what they cannot underſtand.

Secondly, God hides the heart from underſtanding, by denying, or not giving light; and that a twofold light.

Firſt, The outward light of his word: Thus all thoſe people are ſayd to *ſit in darkneſſe*; that is, To have no underſtanding in the things of God, where the Goſpel is not publiſhed.

Secondly, By denying, or not giving the inward light of his ſpirit, though the light of the World abound. For as a man may have the Sunne ſhining in his face, and yet be in the darke, if he wants eye-ſight: So (as the Apoſtle ſpeakes, 2 *Cor.* 4. 3, 4.) the Goſpel is hid in the moſt glorious ſhining of it to thoſe, whoſe *mindes the God of this World hath blinded.* Now, every man is borne ſpiritually blinde, or he is blinde by nature, and he is blinded by the God of *this World*, till the God of *all Worlds* ſends his ſpirit with the Word for the opening of his eyes.

Thirdly,

Thirdly, God hides the heart from underſtanding, as by not giving, ſo by withdrawing the light which he hath given. Many have forfeited their eye-ſight and their light, and God hath taken the forfeiture of them: Which he doth firſt, when men are proud of the light, and puft up with knowledge. Secondly, when men are unthankfull for the light, and will not acknowledge God the giver of it. Thirdly, when men grow wanton or vaine in the light, when they abuſe it, and having the light walke in darkneſſe. All which reaſons of Gods withdrawing light, as many Scriptures teſtifie, ſo they are all teſtified in that one Scripture (*Rom.* 1. 21, 22.)

Fourthly, As God may be ſayd to hide the heart from underſtanding, by a totall withdrawing of light, ſo by withholding it for a time, or in part, by clouding or eclipſing it. God hides the heart of ſome men from underſtanding, onely in ſuch a point, or at ſuch a ſeaſon, giving them light in other things, yea and in that thing too at another ſeaſon. This fourth way I conceive moſt proper to this Text of *Job*; for his Friends were not under that terrible judgement of a totall hiding their hearts from underſtanding; onely the light was with-held from them in and about that tranſaction. As when Chriſt after his reſurrection appeared to thoſe Diſciples (*Luk.* 24. 26.) the Text ſaith, *Their eyes were held, that they ſhould not know him.* And (*Verſ.* 31.) *Their eyes were opened, and they knew him:* Thus God at one time holds the intellectuall eye of ſome good men, that they cannot diſcerne ſuch or ſuch a Truth, yet afterwards he opens their eyes and they diſcerne it.

Hence Obſerve.

Firſt, *The wiſeſt men doe not ſee all truths, nor are they able to judge of all matters.*

Theſe were wiſe men, very wiſe men; they ſpake excellent things, and very underſtandingly about God, they gave *Job* very good counſell, but yet they failed here. *Elihu* (*Ch.* 32. 9.) ſaith, *Great men are not alwayes wiſe*; we may ſay wiſe men are not alwayes wiſe: and as *no man is wiſe at all times, ſo there is no man wiſe in all things.* We cannot conclude, that becauſe a man hath given a right judgement in ſome one, or in many points, that therefore we may truſt his deciſions in all points. As God hides all wiſedome from ſome men, ſo he very rarely, if

if at all, truſts any one man or ſort of men at one time with all wiſedome. *Job's* Friends were well acquainted with, and they have acquainted us with many excellent notions about that great Doctrine of Providence, but they were much miſtaken about the Providence of God with *Job*, nor did they ſhew themſelves acquainted with that excellent Deſigne of God in his afflicting Providences, thereby to try the ſtrength and manifeſt the graces which hee hath beſtowed upon his people.

Secondly, Obſerve.

The hiding of the heart from, and the opening of the heart to underſtanding, are the worke of God.

Wee ſee no further then God gives us light, and ſo farre as he leads us, we goe right; if he withdraw, we turne aſide, and quickly wander from the way of truth and righteouſneſſe. We have nothing of our owne but ſin and ignorance, wiſedome is of God; *Every good and perfect gift comes from above.* As God hides all Goſpell-truths and myſteries from worldly wiſe men; ſo no Goſpel-myſterie is knowne to any man till God diſcover and make it knowne (*Matth.* 11. 25.) *At that time Jeſus anſwered and ſayd, I thanke thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, but haſt revealed them unto babes.* By wiſe and prudent, he meanes wordly wiſe men, meere Philoſophers and Politicians, or hypocriticall Profeſſors, ſuch as the Scribes and Phariſees were, from theſe God (in judgement) hides the things of the Kingdome of Heaven; and reveales them unto Babes, even to ſuch as are at the greateſt diſtance in naturall conſiderations from the capacitie of ſuch rich and heavenly manifeſtations. There is no greater argument, that God opens the heart to underſtand, then to ſee Babes underſtand: If true knowledge in ſpirituall myſteries were from man, they who have moſt of man in them would have moſt of that knowledge; but wee are taught by experience, that ſuch men as the World calls *Fooles doe not erre in the way of holineſſe* (*Iſa.* 35. 8.) And that the courſe of all Worldly wiſe men, is a continuall erring from that way, and that ſome godly men, who are higher by head and ſhoulders then ſome of their Brethren in naturall wiſedome, have run into, and maintained errors; whither can we aſcribe

all

all this, but to the power of God. *Moſes* ſpeaks of the many ſignes and miracles which God wrought in the midſt of that people, which they did not underſtand: Why, what was the reaſon? *Moſes* tells us expreſſely, what, *Yet the Lord hath not given you a heart to conceive, nor eyes to ſee, nor eares to heare to this day* (*Deut.* 29. 4.) They had ſenſitive eyes and eares, yea, they had a rationall heart or minde, but they wanted a ſpirituall eye to ſee, a ſpirituall eare to heare, a ſpirituall heart or minde to apprehend and improve thoſe wonderfull workes of God: And theſe they had not, becauſe God had not given them ſuch eyes, eares, and hearts. Wonders without grace, cannot open the eyes fully, but grace without wonders can. And as man hath not an eye to ſee the wonderfull workes of God ſpiritually, untill it is given, ſo, much leſſe hath he an eye to ſee the wonders of the Word of God, till it be given him from above; and therefore *David* prayes (*Pſal.* 119. 18.) *Open thou mine eyes, that I may behold wonderous things out of thy Law.* And if the wondrous things of the Law, are not much ſeene till God give an eye, then much leſſe are the wondrous things of the Goſpel. The light of nature ſhewes us ſomewhat of the Law, but nothing of the Goſpel was ever ſeene by the light of nature: Many who have ſeene and admired ſome excellencies in the Law, could never ſee and therefore have derided that which is the excellency of the Goſpel, till God hath opened their heart to underſtanding.

Thirdly, Obſerve;

It is a great judgement to have our hearts hidden from underſtanding in the things of God.

It is a ſore judgement not to have the light, but it is a ſorer judgement not to ſee by the light when we have it. To have a heart hid from underſtanding, is farre worſe then to have a heart unable to underſtand. Our inability to underſtand, ariſeth two wayes.

Firſt, From a naturall infirmity in the underſtanding.

Secondly, From the naturall obſcurity of the matter preſented to the underſtanding.

Plaine truthes are not apprehended by a weake underſtanding, and the ſtrongeſt underſtanding cannot apprehend ſome obſcure truthes, as the Apoſtle *Peter* ſaith of Saint *Pauls* Epiſtles, that in them *there are ſome things hard to be underſtood,* (2 *Pet.*

2 *Pet.* 3. 16.) Now as there is an affliction in it, not to be able to underſtand any truth which God hath revealed for our uſe, ſo there is much wrath and judgement in it, when God hides underſtanding from the heart in any of thoſe things which he hath revealed for our uſe, but eſpecially in thoſe things which are neceſſary, eyther to our future, or our preſent peace. Thus the Prophet *Iſaiah* was ſent to Preach that people blinde, and deafe, and ignorant (*Chap.* 6. 9, 10.) *Goe tell this people, Heare yee indeed, but underſtand not, and ſee yee indeed, but perceive not: Make the heart of this people fat, and make their eares heavy, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and underſtand with their hearts, and convert and be healed:* As if the Lord had ſayd, This people ſhall want neither meanes nor Miniſters, neither word nor light; but they ſhall reape no benefit neither by meanes nor Miniſters, neither by word nor light; yea, all theſe meanes ſhall produce contrary effects, they ſhall be hardned and not ſoftned, blinded and not enlightned, their eares ſhall be deafned, not bored by the Word. They would not heare, therefore they ſhall not; they would not underſtand, therefore they ſhall not be able to underſtand. They who refuſe the offers of mercy, ſhall be deſtroyed with the offers of mercy. And as God doth often take away the Goſpel in wrath, ſo he ſometimes ſends it in wrath. It is a great miſery to have the Goſpel hid from a people for want of Revelation, but it is loweſt miſery to have it hid in the Revelation. Jeruſalem ſignifies, *The viſion or ſight of peace*; and this was the glory of Jeruſalem; yet at laſt this glory was taken from Jeruſalem, though her name continued; Jeruſalem (*the ſight of peace*) could not ſee her peace (*Luke* 19. 41, 42, 43.) When Chriſt came neere to Jeruſalem, *He beheld the City, and wept over it, ſaying, If thou hadſt knowne, even thou, at leaſt in this thy day, the things which belong unto thy peace:* What then? Chriſt ſuppreſſes the happineſſe which they ſhould have enjoyed by ſuch a light, with a ſilent admiration; and onely tells them weeping, *But now they are hid from thine eyes*; How hid? Was there no more Preaching in Jeruſalem, no publique Miniſtry after that day? Yes, the whole Colledge of Apoſtles Preached there, and they Preached the things which belonged both to their temporall, and to their eternall peace; yet as the things which belonged

to their eternall peace were hidden from moſt of their eyes, ſo the things which concerned their temporall peace, were hidden from ſo many of their eyes, that their ruine was unavoydable. God hid their heart from underſtanding, therefore he did not exalt them; yea, therefore he caſt them downe.

Thus *Job* deſcribes the ſequell of that ſad diſpenſation to his Freinds, *Thou haſt hid their heart from underſtanding:* What followes?

Therefore ſhalt thou not exalt them.

Maſter *Broughton* renders it; *Therefore thou ſhalt not give them Honour:* And is this all, That they ſhall not be exalted or honoured? No, the Negative hath this affirmative in it, Thou wilt therefore caſt them downe, or humble them: As (*Prov.* 17.21.) *Solomon* ſpeakes of the Father of a Foole, *Hee that begets a Foole, doth it to his ſorrow, and the Father of a Foole hath no joy:* Is that all, that he hath no joy? No, the meaning is that the Father of a Foole hath much ſorrow; yea, the denyall of all joy, affirmes more then the feeling of much ſorrow, for it ſpeakes all ſorrow. So, *to accept perſons in judgement is not good*; that is, It is extreame ill: There is nothing worſe then that, which in this ſenſe is not good. Thus here, thou haſt hid their heart from underſtanding, *therefore ſhalt thou not exalt them:* that is, Thou ſhalt humble and abaſe them; and though Non-exaltation, in this place, doth not carry all kinde, or the extremity of abaſement, yet it carries a very great abaſement: Why? What was this abaſement, or *non-exaltation?*

We may interpret it two wayes. *Thou ſhalt not exalt them:* That is,

Firſt, Thou ſhalt not give them this honour to determine my cauſe; thou wilt take the matter out of their hands into thine owne, or thou wilt put it into ſome other hand.

Hinc colligo tenalle ut de re portata ſuper me victoria glorientur. Bold.

Secondly, Thou ſhalt not exalt them to the honour of a conqueſt over me, or to carry the cauſe againſt me; yea, they ſhall be overthrowne, and the cauſe ſhall goe againſt them: Both theſe wayes anſwer the event. *Job's* three Freinds had neyther the honour to end this controverſie, nor did they at all prevaile in the end; they went not away with victory, nor

nor could they glory, that they had got the day of *Job: Thou ſhalt not exalt them.*

Note hence.

Firſt, *Exaltation is from God.*

Promotion comes neither from the Eaſt, nor from the Weſt, nor from the South; that is, It comes not by the power of any creature, in any coaſt or quarter of the earth. Whence comes it then? The next Verſe directs us, For God is the Judge, he putteth downe one, and ſetteth up another (*Pſal.* 75.6, 7.) we can no more make our ſelves great men, then wee can make our ſelves men: Our civill frame is as much from God as our naturall; by what hand ſoever we are exalted, it is God that exalts us.

Secondly, Obſerve.

God hides underſtanding from them, whom he is about to abaſe, or caſt downe.

The fall of moſt men is from their owne folly, and uſually God takes away their wiſedome, whoſe honor he takes away. They ſhall not ſee the way to their owne preſervation, who are intended for deſtruction. All Ages have taught us this Doctrine in the downefall of the greateſt Princes; who have refuſed all counſels and overtures for their owne good, till their evils have proved paſt cure, and themſelves irrecoverably loſt. That which a Child might foreſee, they have had no eyes to ſee, nor hearts to conſider: becauſe God would eyther not exalt them, or not eſtabliſh them in their exaltations, therefore he hid their hearts from underſtanding the things of their owne peace. Fooles are not fit to be exalted to high places, and when once we ſee thoſe who are in high places, *acting the fooliſh man*, we ſhall ſoone ſee them tumbling downe from their high places, *and acting the miſerable man.* Some who were never very wiſe, have been exalted to, and continued in high places, but there was ſcarſe ever any man, who (in this ſenſe) loſt his wits, that hath eyther been exalted to a high place, or continued in his exaltation.

Quos perdere vult Iupiter hos dementat.

Thirdly, Conſidering thoſe particulars wherein the *Non-exaltation* here propheſied of, did conſiſt.

Obſerve.

It is an honour to heare and judge the cauſe of another man.

God is the Judge of all the Earth, he will heare and deter-

mine the causes and cases of all mankinde. He that hath the hearing but of any one case, shares in this honour of God, and they who are set apart by office to doe so, are called Gods (*Psal.* 82.) God puts so much of his owne worke into the hand of a Judge, that he therefore puts his owne name upon him.

Againe, We may looke upon *Job's* Freinds, not as Judges of his case, but as Parties, putting in their accusation, and pleading against him.

Hence Observe.

It is an honour, and an exaltation to win the day in any cause, or to get the better.

Whatsoever the contention be, or in what way soever mannaged, whether by the Sword, or by the Tongue, or by the Pen, to be victorious in it, is honourable; and hee that loses his Causes, loses much of his credit also. And though prevailing, or successe doth not at all justifie the matter (it is the matter which must justifie the successe) yet successe doth alwayes exalt the man. He that overcomes in a dispute carries away the honour, though possibly he carry not away the truth.

Lastly, From the connexion of this with the former part of the Verse.

Observe.

They who maintaine errour among men, shall not finde favour with God.

A heart hid from understanding is hid from the truth; God loves his truth so well, that he will not exalt those who depresse his truth. *Job's* Freinds being left in the darke (as to that point in question) *Did not speake of God the thing that was right* (*Chap.*42.7.) And therefore the Lord said to *Eliphaz*, *My wrath is kindled against thee, and against thy two Freinds.* Though an errour be held unknowne and in zeale for God (as they did) yet the jealousie of God waxeth hot against such: These repenting were, and such as they, repenting, may be pardoned, but they shall not be exalted. And if they who for want of light of knowledge, and in much heat of honest zeale, defend a lesser error (such was theirs) shall not be exalted, how will the Lord cast them downe who broach, and spread blasphemous errors, and damnable Doctrines, in a time

time of cleere light, and against frequent admonitions, if not convictions. *Whosoever* (saith Christ, *Matth.* 5.19.) *shall breake one of these least Commandements, and teach men so* (joyning the error of his practise with, or turning it into the error of his opinion) *he shall be called least* (that is, nothing at all, or No-body) *in the Kingdome of Heaven:* And he who is nothing in the Kingdome of Heaven is not exalted, how high soever he may get in the Kingdomes of the earth. And if the teacher of error against the least Commandement of the Law shall have no place in Heaven, where will their place be who teach errors against the greatest Commandements of the Law, yea against the most precious and absolute necessary principles and foundations of the Gospel?

Vers.5. *He that speakes flattery to his Freind; even the eyes of his Children shall faile.*

There is some variety in Expounding these words; because of the severall notions into which the Originall is rendred: As we read the Text, it is a plaine affirmation of judgment upon the Posterity of Flatterers.

חלק *Divisit in partes; in Hiphil emollivit, lævigavit, blanditus fuit.*

The word which we translate *Flatterie* signifies in the Verbe to divide into parts, and hence in the Noune, a lott or portion, because every lott or portion is divided from the whole; it signifies also a prey or booty, which men take in Ware, or which Theeves and Robbers take from Travellers upon the high way, and that upon the former reason, because when a prey is taken, they divide, or cast it into severall portions, or parts: Hence also (say some) it signifies to flatter; because the tongue of a flatterer is divided from his heart.

Further, It signifieth to smooth and pollish, or (as wee say) to make a thing very glib and neate. This comes neerest our translation; for a flatterer hath a smooth, pollished tongue, and his trade is to smooth, or sooth both things and persons. The flatterers tongue is like the Harlots tongue, to whom this word is applyed (*Prov.*7.21.) *With much faire speech, shee caused him to yeeld, with the flattering of her lips* (with the smoothnesse, or as some translate, with the lenity of her lips) *shee forced him:* Flattery seemes to be farre from force, and yet nothing puts, or holds men under a greater force then flattery.

Hee

Hee that ſpeakes flattery to his freind.

Flattery is a ſpeciall language, though it be ſpoken in all languages. Men learne *to ſpeake flattery*, even as we learne to ſpeake Latine, French, Italian, Spaniſh, or any other language: Flattery is an Art, it hath rules of its owne, and termes of its owne; he that *ſpeakes flattery*: Maſter *Broughton* in this place calls it, *Vaine-goodly-ſpeech*: And the Apoſtle *Paul* calls it, *Good words, and faire ſpeeches* (*Rom.* 16. 18.) The expreſſions which the Apoſtle uſeth, are moſt proper to the deſcription of flattery; they are both Compounds, as the ſpirit of the Flatterer alſo is; He hates ſimplicity, or ſingleneſſe of heart, making a ſhew of much goodneſſe in word, but is voyd of deed and ſubſtance: Hee promiſeth faire, and when hee ſpeakes, you would thinke hee minded nothing, or were ſollicitous about nothing but the Honour and advantage of him to whom he ſpeakes, when indeed he minds nothing but himſelfe, and ſelfe-concernements, as the Apoſtle in that place deciphers him, *He ſerves not our Lord Jeſus Chriſt, but his owne belly, and by his good words and faire ſpeeches, he deceives the hearts of the ſimple.* The Greeks have another characteriſticall word for this ſort of men, by which they meane all ſuch as ſeeme to carry it faire with all men, but maintaine true freindſhip with no man, wee may call them *Men-pleaſers*, but *Selfe-ſeekers*. As alſo one of the old Emperours had his Sir-name from that word uſed by the Apoſtle in the place laſt mentioned; becauſe he was obſerved very ready to give all men good words, but had no regard to doe good, yea, he did very much evill; or as another gives the reaſon, becauſe he was a *Fauning Prince, rather then a kinde one.* *Job* ſeemes to charge his Freinds, that they were men of ſuch a temperament, and had rather faun'd upon him then been reall Freinds to him.

διὰ τῆς χρησολογίας καὶ εὐλογίας.

Hæc eſt blandities quæ a Græcis vocatur ἀρεσκεία, & Ariſtoteles vulgo ἀρεσκοὺς, appellari docet eos, qui comiter cum omnibus converſantur, ſed veram amicitiam cum nemine colunt. Ariſt. l. 8. ad Nicom.

Pertinax Imperator dictus χρησολόγος *quod blandus eſſet magis quam benignus.* Bez. in loc. ex Aurelio Vict.

But here it may be queſtioned, Why doth *Job* ſpeake his Freinds ſpeakers of flattery? Hee had little reaſon to complaine he was flattered; and we finde him often complaining that he was roughly dealt with: *Job* heard few poliſhed, or buttered words, but bitter words great ſtore, why then doth he ſay, *He that ſpeakes flattery to his freind?*

We

We may underſtand it two wayes.

In reference to { *Job.* / *God.*

First, His Freinds had ſpoken flattery to him; for though in ſome things they were very ſevere and harſh, yet in other things he might interpret their ſayings to be but ſoothings; they made him large promiſes of a reſtauration, that his eſtate ſhould be like the morning, that he ſhould outſhine the very Sun, and be a great man againe. Thus they ſpake (*Chap.* 5. 19, 20. *Chap.* 8. 5. *Chap.* 11. 15, 16, &c.) hee looked on all theſe faire promiſes as flatteries, becauſe in his owne thoughts he was a dead man, and his calamities paſt all hope of recovery in this World. As if hee had ſayd, *Why doe you feed me with ſuch vaine hopes, and propheſie to me of Wine, and of ſtrong drinke, of earthly honour and riches, of length of dayes, and of a multitude of yeares yet behinde in the race of this preſent life; I cannot but call this flattery, and a departure from the laws of freindſhip: For alas! My dayes are extinct, my breath is corrupt, and yet you are telling me of long life, and good dayes in this World.* And indeed this is at once the cuſtome and the fault of many who vilit their Freinds upon the borders of death; they thinke they are not freindly, unleſſe they labour to give them hopes of life, and deliver their opinion peremptorily, *We doubt not but you will doe well enough, you will recover from this ſickneſſe, and getting over this brunt, and ſee many dayes.* This is flattery: it is our duty to ſpeake comfortably to our dying Freinds, to ſet forth the love of God, and his readineſſe to pardon, to prepare them for a better life, and to make their paſſage out of this more eaſie: But when wee ſee them at the Graves mouth, when death is ready to ſeize on them, then to tell them of long life, is rather the office of a Flatterer then of a Freind. We ſhew more love to our dying Freinds, by offering our counſels, and tendering up our prayers for their fitneſſe to depart out of this life, then by ſhewing our deſire, that they ſhould live, and our loathneſſe to part with them.

Is eſt χρησολόγος *qui verbis multum pollicetur re nihil præſtat.* Bez. *Blandiebantur dum externa bona illi pollicebantur.* Merc.

Secondly, *Job's* Freinds may be ſayd to ſpeake flattery to God; and then the words are an argument from the greater to the leſſe; as if he had ſayd, *If he who ſpeakes flattery to his freind, a man like himſelfe, ſhall be puniſhed, then much more ſhall*

he,

he, who speakes flattery to God. But, you will say, How can God be flattered? There are two wayes of flattering men.

First, By promising them more then we intend.

Secondly, By applauding them more then they deserve.

When we cry up those for wise men who are little guilty of wisedome; or commend those as good, who are very guilty of evill; both these are straines of flattery: It is impossible to flatter God in this latter sense, for we cannot speake of God higher then he is; his glory, wisedome, and goodnesse, are above, not onely our words, but our thoughts. But we may flatter God in the first sense, by promising him more then we intend; they on their sick beds doe but flatter God, who tell him how good, and holy they will be, when their hearts are not right with him: Yet neyther is this the flattery of God which *Job* may be supposed to suggest against his freinds. The flattery here suggested, is their justifying the proceedings of God in afflicting *Job*, by condemning *Job*; as if there had been no way left to cleare up the righteousnesse of God, but by concluding that *Job* was unrighteous: This manner of arguing, *Job* calls, *Speaking wickedly for God, and talking deceitfully for him:* This he also calls, *The accepting of his person (Ch. 13. 7, 8.)* As if they had been the Patrons and promoters of Gods cause and honour, while they thus pleaded against *Job*, and layd his honour and innocency in the dust. That there is a sinfull flattery of God in such a procedure against man, was shewed more largely in the place last mentioned, to which I referr the Reader for his further satisfaction.

He that speakes flattery to his freind, What of him? The next words tell us what.

The eyes of his Children shall faile.

But shall he himselfe escape? Shall not hee smart for it? Saith not the Scripture, *Whatsoever a man sowes, that shall hee reap:* the sower shall be the reaper.

This is not spoken to free the Flatterer from punishment, but to shew that more then he shall be punished for his flattery; as he himselfe shall not escape, so he may bring others also into danger with him: As sin spreads it selfe in the pollution of it, so in the punishments of it. When but one sins, many may be defiled, and when but one acts a sin, many may be endangered; a man knowes not upon how many he may bring evill, when he doth ill himselfe.

The eyes of his Children shall faile.

What is meant by the failing of the eyes, was shewed *(Ch. 11. 20.)* where *Zophar* saith, *The eyes of the wicked shall faile, and their hope shall be as the giving up of the ghost.* In generall 'tis this, They shall be disappointed of their hopes, or they shall expect so long and nothing come, that their eyes shall faile with expectation. *The eyes of his Children shall faile.*

Some by Children, understand, not his naturall Children, or the Children of his body, but his Children in a figure, such as imitate and follow him, who take his course, and tread in his paths; for as they are called the Children of the Devill, who are like him, and doe his works; and as we are called the Children of God, not onely in reference to our new birth and spirituall generation, but also in reference to our new obedience and holy actions *(Mat. 5. 44, 45.)* So they may be called a mans Children, who resemble him in his manners, as well as they who issued from his loynes. *Morum atque vitæ imitatores* Aquin.

Hence Note.

First, *The punishment of sin doth not alway rest or determine in him that committed the sin.*

The bitter fruits of sin are often transmitted, and handed over to those who had no present hand in them when they were committed. The whole Familie, and Posterity of sinners may smart many a day after, and inherit the sins of their Progenitors, as well as their Lands; when the Father purchaseth, or provides an Inheritance for his Child by flattery, or any other indirect way, the eyes of his Children may faile for it. I have met with this point before *(Ch. 15. 33, 34.)* and elsewhere, therefore I onely touch and passe from it.

Secondly, Consider the particular sin against which this judgement is pronounced: It is the speaking of flattery.

Hence Observe.

The sin of flattery is a very provoking sin.

That sin which shall be punished in posterity, is no ordinary sin: Those good actions which the Lord promiseth to reward in posterity, or in after times, have a speciall excellency in them: It shewed that the deed of *Jehu*, in destroying

Ahabs House, and rooting out his Idolatry (though *Jehu* himselfe was a very bad man, and did it with a bad heart, yet I say, it shewed that the deed) was very good, because the Lord promised to reward his Children for it, with the possession of the Throne of *Israel* to the fourth Generation (2 *Kings* 10. 30.) Now as those acts have a great deale of excellency in them, for which God rewards and blesseth to posterity; so those sins have a speciall malignity in them, which are threatned and pursued with revenges to Posterity. Such sins have a touch of the first sin in them. The punishment of *Adams* first sin is hereditary to the last man; all have smarted for that sin, and the eyes of his Children have failed because he looked upon, and eate the forbidden fruit. Now every sin which is thus spoken of in Scripture, as Idolatry in the second Commandement, and here flattery, hath a speciall stampe of the first sin upon it; not onely as being a sin, and so a derivative from it, but as having much of the sinfulnesse of that sin in it: The evills of which did not dye with those who gave it life.

And as all flattery is very sinfull, so spirituall flattery, or flattery about spirituall things is most sinfull; both because about them we ought to be most plaine-hearted, and because a deceit about them doth most hurt. Any kinde of flattery is bad enough, but this is worst; such was that of the false Prophets, *who daubed with untempered morter, and cryed Peace, peace, when there was no peace.* Who set themselves to please, not to instruct the people, and were therefore busie in sewing pillowes under every elbow. A flatterer would make all men leane soft, sit easie, and be well perswaded of themselves, though their case be starke naught: He that thus speakes flattery to his Freind, doth indeed speake misery, yea, and death to his Freind. The flatterer is the greatest hater, and no man speakes worse of another then he who speaks better of him then he deserves, or then his state will beare. It is dangerous to speake all the good of a man that is true, but to speake good of him which is not true, may be his utter undoing.

And though it hath been sayd, and often experienced, that flattery gaines Freinds and Truth-speaking hatred; yet none have run into so much hatred as flatterers. For as it is sayd

sayd of Treason, That many love the Treason, but all hate the Traytor; so many love to heare themselves flattered, but all hate flatterers. And though true reproofes are bitter Pills, and very distastfull to most in the taking downe, yet wise *Solomon* hath assured us, That, *he that rebuketh a man, afterwards shall finde more favour* (even with that man) *then he that flattereth with his lips* (*Prov.* 28. 23.) There are many who as the Psalmist speakes (*Psal.* 36. 2.) *Flatter themselves*, they are their owne Parasites. But as they who flatter others, doe most commonly fall under their displeasure, so all they (sooner or latter) shall fall under their owne displeasure (and that's worse then the displeasure of any, yea then of all men) who have flattered themselves. It is our wisedome and our peace, to be plaine with our selves and with all men, how much present disquiet soever we get by it. *Paul* speakes it out to the *Thessalonians* (1 *Epist.* 2. 3, 4, 5.) *Our exhortation was not of deceit, neyther at any time used we flattering words. But as we were allowed of God to be put in trust with the Gospel, even so we speake; not as pleasing men but God.*

Further, These words may be expounded not as a threat against his Freinds for their flattering of him, but as a threat against himselfe, in case he should have flatter d them. And so they carry also the weight of a reason, why hee used so much freedome in reproving them, and shewing them the danger that hung over their heads: As if he had sayd, *You my Freinds may perhaps wonder at my boldnesse and plainenesse of speech, while I tell you that God hath bid your hearts from understanding, and that he will not exalt you: But you must pardon me, I had rather incurr your frownes by my downeright dealing with you, then Gods by flattering you; I had rather make your eares tingle by reproving you, then make the eyes of my Children ake by my applauding you; For this I have learned as a certaine Truth, that he who speakes flattery to his Freind, the eyes of his Children shall faile.*

Hence Observe.

That even a godly man doth, and ought to strengthen himselfe in doing his duty, by the remembrance of those evills which are threatned against the neglect of it. A Beleever makes use of the threatnings, as well as of the promises, to keep his heart close in obedience. That is the best obedience

which springs from the feare of the Lord and his goodnesse, but that may be a good and a pure act of obedience which springs from the feare of the Lord, and his wrath. Christ exhorts and *forewarnes his freinds to feare him, who after hee hath killed, hath power to cast into Hell* (*Luke* 12.5.) 'Tis noblest and most spirituall, to obey God for himselfe, without respect eyther to Heaven or Hell; yet we may have respect both to Heaven and Hell, to reward and punishment in our obedience. *Joseph* resisted temptation by the highest argument, when he sayd, *How can I doe this great evill and sinne against God?* (*Gen.*39.9.) He resists temptation by a good argument, who saith, How can I sin against God, which will doe so much evill to my selfe, or draw many evils upon mine? And thus *Job* argued according to this interpretation, when he sayd, *He that speaks flattery to his freind, the eyes of his Children shall faile:* Or, as Master *Broughton* renders, *The eyes of the given that way* (that is, to flattery) *shall be consumed.*

Vox Banim non filios sed intelligentes vel considerantes significat a Verbo בון *quod est intelligere, hinc fic conficitur textus.* Et oculi considerantium cum deficient. Bold.

There is another reading of the latter clause, and so of the whole Verse, *The eyes of those that consider, observe, or attend him shall faile*; and so they derive the word (*Bamin*) not from (*Ben*) a Son, or a Child, but from (*Bin*) which signifies to understand or consider, *The eyes of those that consider him shall faile:* Then the meaning is, my freinds are so exact, and accute in flattery, in composing and uttering fauning speeches, that they who heare them are wrapt into an extasie, and their very eyes doe faile with their intentnesse in beholding them. They are such powerfull Orators, that they can draw the minds and eyes of their Auditors whither they please, and cause their eyes to ake with looking so wistly on them, having (as the Apostle speakes in a like case) their persons in admiration.

Job having thus complained against, and taxed his Freinds of flattery, goes on to aggravate the sadnesse of his condition, and upon the whole, to move the Lord to hasten an end of his miseries, or to hasten his end, eyther to determine them, or to determine him.

JOB,

JOB, Chap. 17. Vers. 6, 7.

He hath made me also a by-word of the people, and afore time I was as a Tabret.
Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

IN these two Verses, *Job* repeats and aggravates his affliction; and he doth it (as he had done before) by shewing the effects of his affliction. Wee judge of causes by the effects, that which produceth a great effect, must needs have a greatnesse of causality in it. Two effects of his affliction are layd downe in this context.

The first tells us what his afflictions wrought in others.

The second, what it wrought upon himselfe.

What his affliction wrought in others, is set forth (*Vers.* 6.) *He was become the talke of all, possibly, the sport of not a few.* The Argument stands thus.

That is a very great affliction, which every man speakes of, or which makes a man a by-word.

But such is my affliction, every one talkes of it, and I am made a by-word of the people.

Therefore my affliction is very great.

What his affliction wrought upon himselfe, is expressed in the seventh Verse. Dimnesse in his eye, and weaknesse in his whole body, *Mine eye also is dim, by reason of sorrow, and all my members are as a shaddow.* The Argument may be formed thus.

That is a great affliction, the sorrowes whereof dim the eyes, and macerate all the members of the body.

But such is the sorrow of my affliction, that my very eyes are dim, and all my members are macerated; therefore mine is a great affliction.

As if he had sayd, *Should I hold my peace and sit downe in silence, yet my dim eyes and dryed bones, my withered skin and cripled limbes, are as so many tongues, yea trumpets, to speake, and speake aloud, the sorrowes of my heart, and the sufferings of my outward man.* This seemes to be *Job's* scope in the words now under hand.

Vers.6.

Vers. 6. *He hath made me a by-word of the people.*

[*He*] Who is that? The antecedent is enquired for: Our late Annotations fix it upon *Eliphaz* who spake last, and at whom he pointed in the Verse before. *He hath talked so of me, that now I am a common talke: He hath spoken such words by mee that now I am made a by-word.* We had need take heed what we say of any Brother, for if one man give out the word, e-now will follow to make *him a by-word.*

Hæc de domino dicet, quem ubique facit suarum calamitatum authorem. Merc.

Others resolve it upon God himselfe, *Hee*, that is, God hath made me a by-word. *Job* at first acknowledged God the author of his troubles, and so he hath done all along, as hath been toucht in diverse passages of this dispute: As no man lifts up his hand, so no man lifts up his tongue without God. As afflicting actions, so afflicting speeches are at his dispose: *He hath made me.*

[*A by-word.*]

משל *Potestatemquandam habet & excellentiam significat proverbium, parabolam, axioma quod vocatur propositio maxima.*

The Hebrew word in the Verbe, signifies properly, *to rule, to governe, to have dominion, or supreame power, as a Prince or Potentate:* And by a Metaphor it signifies any thing that excelleth, or is eminent in any kinde: upon this account it is oft employed to signifie those rules of truth and holinesse, to which every mans reason must yeeld obeysance; such are called in a way of excellency by Moralists, *Proverbs*, by Orators *Sentences*, by Logicians *Maxims*, or *Principles*, which are not to be proved, but supposed, No man must deny them, or if any man doe he is not to be disputed with; *such Rules are Rulers*; and they are thus expressed upon a two-fold reason.

First, Because of the difficulty and mysteriousnesse of their meaning; they are of few words, but of so large and multiplying a sense, that they doe as much master, as enlighten the understanding.

Secondly, They are so expressed because of the extent or universality of their usefulnesse, they being such as bear sway in, and have an influence upon all transactions; that, One sentence, or rule of equity, *What you would have others doe to you, doe so to them,* runs through the whole course of mans life, and reacheth us in all acts of Justice, whether distributive or commutative

commutative. And as those proverbiall sentences which direct justice and good manners, are of great command and authority among men; so likewise are those which had their rise from the reproofe of any mans injustice, or evill manners. If once a man be made a *by-word* (whether the grounds of it be true or false, makes no matter as to this point) it will stick by him, and overcome his credit; let him doe what he can, he shall hardly claw it off againe as long as he lives. *Thou hast made me a by-word.*

In parabolizare populorum. Nam est infinitum, q. d. ut simillis proverbio (vulgi fabula, vel ut de me proverbium faciant. Merc.

Further, to clear the Text, we may consider that the word *By-word* in the Hebrew is of the Infinitive Mood, and so some render it, *Thou hast made me for the parabolizing of the people*; or that the people make Parables and Proverbs of me, which we render fully to the sense, *Thou hast made me* (a Parable, a Proverbe, or) *a by-word among the people.* Two things are usually implyed when a man is said to be a *by-word.*

First, That he is in a very low condition; some men are so high, that the tongues of the common people dare not climbe over them, but where the Hedge is low, every man goes over.

Secondly, That he is in a despised condition: to be a *by-word* carries a reflection of disgrace. He that is much spoken of, in this sense, is ill spoken of; and he is quite lost in the opinion of men, who is thus found in their discourse. It is possible (though rare) for a man to be in a low, or bad condition, and yet to be well spoken of, yea to be highly honoured; some are had in precious esteeme, while they lye upon the dunghill: but usually a man greatly afflicted is little valued, and he whose state is laid low in the World, his person is also low in the opinion of the World. *Job* was at that time a By-word in both these Notions; he was low in state, and he was lower in esteeme.

Hence Observe.

Fieri solet ut insignes virorum illustrium calamitates in proverbium abeant deque iis fiant cantiones. Merc.

First, *Great sufferers in the things of this World, are the common subject of discourse, and often the subject of disgrace.*

Such evils as few men have felt or seen, all men will be speaking of. Great sorrowes, especially if they be the sorrows of great men are turned into Songs, and Poetry playes its part with the saddest disasters. When *Sihon* King of the *Amorites* had taken many strong Cities from the King of *Moab*;

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the misery which fell upon the *Moabites*: by that War was put into Verse, and passed into a Proverbe (*Numb.* 21. 27, 28, 29, 30.) *Wherefore they that speake in Proverbs say, Come into Heshbon, let the City of Sihon be built and prepared: For there is a fire gone out of Heshbon, a flame from the City of Sihon, &c.* That is, A fierce hot War is made, which hath *consumed Ar of Moab, and the Lords of the high places of Arnon.* Holy *David* met with this measure from men in the day of his sorrowes (*Psal.* 69. 10, 11.) *When I wept and chastned my soule with fasting, that was to my reproach, I made sack-cloath my Garment, I became a Proverbe* (or a By-word, 'tis *Job's* language) *to them.* In the next verse he tels us who did this, by way of distribution, *They that sit in the Gate* (that is, Great ones) *speake against me, and I was the Song of the Drunkard*, that is, Of the common sort. When those false Prophets, *Ahab* and *Zedekiah* (who to put the Jewes into a hope of a speedy returne from their Captivity in *Babylon*, prophesied the speedy ruine of *Babylon* it selfe, when, I say, those false Prophets) should be cruelly put to death by the command of the King of *Babylon*, according to the Prediction of the Prophet *Jeremiah*, then the same Prophet foretels also, that this judgement of God upon them for their lyes, should be made a By-word, and their names a curse (*Jer.* 29. 21, 22.) *And of them shall be taken up a curse, by all the Captivity of Judah, which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon rosted in the fire.* That signall Victory of *Gideon* over the *Midianites* became a Proverbe in Israel (*Isa.* 9. 4.) *As in the day of Midian.* And the Lord promises his people, that the fall of the King of *Babylon* shall be so notorious, that they shall take up this Proverbe, and say, *How hath the oppressor ceased? The golden City ceased* (*Isa.* 14. 4.) The Prophet *Habakkuk* assured them that this should be, while he sayd (*Chap.* 6.) *Shall not all these* (certainely they shall) *take up a Parable against him, and say, Woe to him that encreaseth that which is not his; how long? And to him that ladeth himselfe with thicke Clay.*

Plaga Zedekiæ tangant te, sit frater & servus Zedekiæ. Vatabl.

Secondly, Observe.

It is a great burden to be made a disgracefull by-word.

Thus God threatned his owne people, and numbred it among the foreset punishments of their disobedience (*Deut.* 28. 37.)

37.) *The Lord shall bring thee and thy King whom thou hast set over thee, to a Nation whom thou nor thy Fathers have knowne, and there thou shalt serve other Gods, Wood, and Stone, and thou shalt become an astonishment, and a Proverbe, and a by-word, among all the Nations whither the Lord shall lead thee.* This threat was renewed (*1 King.* 9. 7.) And the Psalmist bewailes it that God had brought his people into such a condition, *Thou hast made us a by-word among the Heathen, a shaking of the head among the people: thou hast made us a reproach to our Neighbours, a scorne and derision to them that are round about us* (*Psal.* 44. 13.) The Prophet *Jeremiah* speakes terrour from the Lord (*Jer.* 24. 9.) *I will deliver them to be removed to all the Kingdomes of the earth for their hurt, to be a reproach, and a proverbe, and a taunt, and a curse in all the places whither I shall drive them:* The Hypocrite, who putteth the stumbling block of his iniquity before his face, and commeth to a Prophet to enquire of the Lord, hath his doome denounced in this terrour (Ezek. 14. 8.) *I will set my face against that man, and make him a signe and a proverbe, and cut him off from amidst my people.* Againe (*Ezek.* 16. 44.) *They that speake in proverbs shall say, Such as the Mother is, such is the Daughter; The Hittites and the Israelites were both alike in sin, and they should not be unlike in punishment:* Such short sentences are an advantage to memory, and serve in stead of larger Histories of eminent providences, whether mercies or judgements.

Thirdly, Observe.

God often turnes that to the honour of his servants, which men intended to their disgrace.

Job was a by-word, in disgrace; God made him a by-word too, but for his honour. *Job* is famous to a Proverbe at this day: for as when wee would set forth the greatnesse of any mans suffering, we say, *Hee is as poore as Job*; so when wee would set forth the greatnesse of any mans patience, we say, *He is as patient as Job*, or, *he is another Job:* All the vertues, and graces which the Saints have manifested under sufferings, are proverbially expresst under the sufferings and patience of *Job*. Never did *Cæsar*, nor *Alexander*, nor any of the great Hero's of the World obtaine such a Name and glory, by victories over men, as *Job* did by patient suffering under the hand of God.

In proverbium abiit, Jobi patientia.

And as he is proverbially spoken of for his suffering, so likewise for his holinesse, God made his Piety a Proverbe too, though his Friends suspected him for an Hypocrite. When the Lord would shew himselfe so unalterably resolved, that nothing should take him off from bringing judgement upon a sinfull people, hee saith, *I will not doe it, though Noah, Daniel, and Job stood before me* (*Ezek.* 14. 14.) As if he had sayd, I will not doe it, though the most eminent men in holinesse, or the greatest favorites that ever I had in the World should sue that they might be spared; if any in the World could obtaine this of God, *Noah, Daniel,* and *Job* could, but they should not, therefore none shall. See with what honourable Names he is listed, *Noah* and *Daniel*, men remembred, yea crowned with honour by God and all good men, are but company good enough for *Job* : *Thou hast made me a by-word.*

לפנים *Interpretatur, antea, prius,* i. e. קרם *vel ante facies,* i. e. *in conspectu hominum & in oculis eorum. Exemplum sum coram eis.* Vulg. *Sumitur verbum Tophet ut* מופח *portentum, prodigium, res mira,* i. e. *Exemplum quoddam prodigiosum.* καὶ μὴ θέλων αὐτὴν παραδειγματίσαι. *Et nollet eam ignominiæ exponere.* Bez. *Græci dicunt* στηλιτεύειν, *unde* στηλιτης, *dicitur proscriptus publicè in cippo.*

And aforetime I was as a Tabret.

[*Aforetime*] The word may be taken two wayes.

First, As signifying what was or hath been done in former times, in which sense we translate, *Aforetime, or formerly I was as a Tabret.*

Secondly, As signifying what is or hath been done in the presence of others, *Before them I was as a Tabret:* Wee put in the Margin, *Before their face, or in their sight*; That is, They being witnesses of it, *I was as a* [*Tabret.*]

The Vulgar Latine translates the word which wee render *Tabret*, an *Example*, *I am a by-word and an example before them*; which is a good sense; and then the word *Tophet* (of which more by and by) is used for *Mophet*, which signifies a wonder or some strange unusuall thing which appeares, or is reported to the admiration of all beholders and hearers. I am a Proverbe, and a strange example : Strange examples grow often into a Proverbe. So the Greek expresseth it; and we in English say to a man who hath offended greatly, *You shall be made an example*; that is, You shall be severely punished (*Mat.* 1. 19.) *Joseph* being very tender of the honour of *Mary* his espoused Wife, perceiving that shee was with Childe before they came together, he was loath to make her a *Paradigme, or an example*, of dishonesty and disloyalty; he was unwilling to make

make her a publique example, and therefore *was minded to put her away privily*, till the Lord gave him warning in a dreame about it: So saith *Job* here, according to this rendring, I am a by-word among the people, and as it were, a Paradigme, a publique example. Great afflictions have these three things in them, in reference to others.

First, They are a wonder to others.

Secondly, They are a terrour to others.

Thirdly, They are an instruction unto others.

Wee finde all these and more in one Verse (*Ezek.* 5. 15.) *So shall it be a reproach and a taunt, an instruction and an astonishment unto the Nations round about thee, when I shall execute judgements in thee in anger, and in fury, and in furious rebuke, I the Lord have spoken it.*

The Apostle *Peter* describing the judgements of God, first upon the Angels, secondly, upon the old World, and lastly, upon *Sodome*, and *Gomorah*, saith, that *God turning the Cities of Sodome and Gomorah into ashes, condemned them with an overthrow, making them an ensample to those that after should live ungodly* (2 *Pet.* 2. 6.) The burning of those five Cities by immediate fire from Heaven, made them examples, or instructions to all succeeding Generations; we may reade the odiousnesse of those sins, and the severitie of God against them, by the light of that fire to this very day. Great afflictions are teaching afflictions; *Those calamities which destroy some should instruct all:* We are not onely to admire and wonder at them, to be amazed and terrified at them, but to be taught and admonished by them. So the Apostle concludes concerning the severall Judgements which God brought upon the Jewes, while they murmured and disobeyed him in the Wildernesse: *All these things happened to them for examples* (or types) *and they are written for our admonition, upon whom the ends of the World are come* (1 *Cor.* 10. 11.) There are two sorts of examples written in the Word.

First, There are examples for our imitation.

Secondly, There are examples for our caution.

Some are examples by the good which they have done, these must be imitated; others are examples by the evils which they have suffered, by these we must be warned: This translation of the Text intends *Job* an example of Caution.

 Againe,

Againe, *Aforetime I was as a Tabret*; that is, Aforetime I was in good repute, or I was pleaſant company: As if he had ſayd, *I am now derided, mocked at, and toſſed upon the tongues of men, yea, I am now voted an Hypocrite, though heretofore in my proſperity, report gave a very pleaſant ſound of me, though abſent, and my perſon was as welcome to them as a Tabret. To ſpeake of me where I came not was muſick, and I was muſicke wherefoeve: I came; but now what am I? A by-word, muſicke ſtill if you will, but in ſcorne, a ſong of diſgrace.* That's the firſt ſenſe.

Hence take one Obſervation, before I proceed to further explication.

The affections and opinions of men are very variable.

I am now a By-word, before time I was as a Tabret. As the eſtates of men change, ſo uſually doe our opinions of them. *Job's* heart was the ſame as before, he was as holy as ever he was, onely he was not ſo wealthy as he was, his ſpirit was as full of grace as before, onely his Purſe was not ſo full of Gold as before; he had not ſo many thouſand Sheep, nor ſo many hundred Oxen, he had not ſuch a Family, and retinue, ſuch worldly riches and honour, and becauſe he endured ſuch a change in his condition, ſee what a change he ſuffered in mens affections, he that before was as a *Tabret*, all were glad of him, is now *a by word*, the ſcorne of all.

Chriſt giveth teſtimony of *John Baptiſt* (Joh. 5. 35.) *He was a burning, and a ſhining light*; and what followes? *And you rejoyced in him for a ſeaſon.* Though *John* did burne and ſhine all the while which God continued him in the Candleſtick of the Church with equall heat and luſtre, yet they rejoyced in him but for a while, or *for a ſeaſon.* The Jewes changed their thoughts of *John*, and their eſteeme of him was weakned, though *John* continued in the ſame ſtrength of parts and gifts: Then, how would they have changed if *John* had changed. The peoples hearts were flatted towards him, though his abilities were not; *John* had not that repute and honour after a few yeares which he had at the firſt. And the word in the Goſpel which we tranſlate to *rejoyce*, comes neere the word which we have in this Text, *a Tabret*; for it ſignifies to leape and dance; and the Tabret is a muſicall Inſtrument, at the ſound of which men dance and leape; for a time they leaped about *John*; he was a burning and ſhining light, and they danced

danced and skipped about him, as Children doe about a blazing fire in the Streets, but this was onely for a ſeaſon: *John* himſelfe found the World a changling, his followers kept no conſtant tenour towards him, how conſtant ſoever his tenour was. How great a change did Chriſt himſelfe finde; *He is yeſterday, to day, and the ſame for ever*, Yet one day the Jewes cry *Hoſanna*, they will needs make him a King, he had much adoe to keep himſelfe from a Crowne; the ayre eccoes with *Bleſſed is he that commeth in the name of the Lord*: yet preſently after, the cry was, *Crucifie him, crucifie him, he is not worthy to live*, he could not keep himſelfe (by all his power as man) from a Croſſe; a murtherer is preferred before him, *Not this man, but Barrabas.* We reade (*Acts* 14.) how ſuddenly the Tyde and Streame of affections turned, and how opinions varied about *Paul*; when he and *Barnabas* had wrought a great cure, the people came and would needs adore them and offer Sacrifice, and ſayd, *The Gods are come downe in the likeneſſe of men*; They brought Oxen and Garlands, and would needs worſhip them, there was much adoe to ſtave them off from Deifying, or making Gods of them, and yet before that Chapter is at an end, their acceptation of him was at an end; and *Paul* was ſtoned as unworthy the ſociety of men, by the ſame men, and in the ſame place where he was ſaluted as a God. It is no new thing in the World, to ſee thoſe a *by-word* of the people, who even now were their *Tabret*: to adore one while, and to deſpiſe another, to applaud to day, and to diſlike to morrow, now to ſmile, and anon to frown, is the conſtant inconſtancy of the creature.

Therefore, *Live not upon the breath of men, upon popular ayre, or the ſpeech of people*: Though to have credit with men be a bleſſing, yet let us live upon the credit which we have with God, and rejoyce onely in his eſteeme. Moſt men are full of change, and are apt to vary their aſpects every moment, their affections are as moveable as their outward condition is. Onely God never alters his opinion of any man, he never rejects where he hath accepted, nor caſts off where he hath embraced, once a friend and alwayes a friend, once pleaſed with us and alwayes pleaſed with us; yea God is pleaſed with his while he manifeſts a fatherly diſpleaſure againſt them, and they are as a Tabret to him while he makes them a By-word among

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the people. *Job* was a Tabret in the eares of God, when he was a By-word among the people.

Thirdly, Becauſe a Tabret or Drum is empty of all but ayre, and giveth nothing but a ſound; ſome interpret thus, *I am before them as an empty Veſſell, or as one who hath nothing in him but winde, and from whom nothing comes but a ſound of words*; that is, They looke upon me as a man of no reall worth. *Paul* ſaith of himſelfe, that though he ſpake *with the tongues of men and Angels*; that is, With the moſt excellent tongues. Angels have no tongues, nor have they any faces as men have, yet in Scripture, the face of an Angell is put for the moſt beautifull face, and the tongue of an Angell for the moſt eloquent tongue among all the children of men: Now ſaith *Paul*, though I had the tongue of Angels, or men, and were the beſt ſpeaker that ever was, yet (being voyd of true charity) *I ſhould become as a ſounding braſſe and a tinckling Cimball* (1 *Cor.* 13. 1.) Such *a tinckling Cimball* was *Job* eſteemed, a Drum full of ayre, or an *empty Veſſell*, as Jeruſalem was left by the King of Babylon (*Jer.* 51. 34.)

Exiſtimant eſſe vocem Chaldaicam quæ ſignificat, Dominum vel principem. q. d. *qui princeps eram factus ſum in proverbium & fabulam.* Rab. Lev. Vatabl.

Fourthly, Some both of the Rabbins and latter Writers tell us, that *Tophet* is a Chaldee word, ſignifying *Lord*, or *a Prince*: And they referre us for a confirmation to (*Dan.* 3. 2.) Where we finde the word put into the Summons which *Nebuchadnezzar* ſent to his Nobles and great Officers, for their attendance at the dedication of the Image which he had ſet up: We render it, *Sheriffs*, whether our word hits that is doubtfull, but without doubt it ſignifies ſuch as were in high Authority, being there marſhall'd before the Rulers of the Provinces.

Taking this interpretation of the word, *Job's* meaning is, *I am now a proverbe*, or a man of no credit, *though heretofore I was as a Prince, or a Ruler in their preſence.* Some reject this becauſe the mixture of the Chaldee with the Hebrew, was long after *Job's* time, which yet may eaſily be reconciled. And the ſenſe is good, being indeed the ſame in ſubſtance with the ſecond Expoſition.

Fifthly, This word *Tophet* which ſignifies a *Drum*, or (as we) a Tabret, which is a ſmaller Drum (for there is the *Martiall Drum*, or the Drum of Warre, and the Tabret, which is a *Mirth Drum*, a Drum uſed at ſports, and dancing, this word

word I ſay) gives denomination to a place very famous or infamous rather in the Scripture of the Old Teſtament: A part of good *Joſiah* his reformation is thus deſcribed (2 *Kings* 23. 10.) *And he defiled* (in the opinion of Idol-worſhippers, though indeed the pureſt worſhip uſed there, was more filthy then any filth which *Joſiah* threw into it, *He*, ſaith the Text defiled) *Tophet which is in the Valley of the Children of Hinnon, that no man might make his Sons and Daughters paſſe through the fire to Moloch.* The Prophet *Jeremiah* complained of, and threatned that place (*Chap.* 7. 31, 32.) *They have built the high places of Tophet which is in the Valley of the Son of Hinnon, to burne their Sons and Daughters in the fire*, &c.

Now, the reaſon why that place was called *Tophet*, from the word in the Text, aroſe thus, becauſe when the Jewes in thoſe abominable Idolatries offered their owne Children, the fruit of their bodies, in ſacrifice to *Moloch*, the reputed God of the Moabites and Ammonites, who was ſo called from *Mulac*, ſignifying to rule or reigne (for as all Idols would rule as Kings, ſo this was a chiefe, *a King Idol*; hence ſome conceive *Moloch* to be the ſame with *Baal*, which is alſo a name of ſupremacy, ſignifying *Lord*, or *Maſter*) This *Moloch* was an hollow Image of Braſſe, into which they put much fire, having the face of a Bullock, and hands ſpread abroad like a Man: He had ſeven Chappels, and whoſoever offered his Son to him entred into the ſeventh; which when any did, they uſed to beat upon Drums and Tabrets, that the ſhreekes and cryes of the poore Childe might not be heard by the Father: Hence the place was called *Tophet*, from *Toph*, a Drum, which comes from a radicall word ſignifying to beat, or ſtrike with the hand, becauſe Drums are artificially beaten, and we ordinarily ſay, *Beat the Drum*, or, *At the beat of Drum.*

Barathrum quod ſupplicii locus erat apud Athenienſes, pro inferna uſurpatur. Becm. de Orig. Ling. Lat.

And hence this place *Tophet*, where thoſe Children were ſuperſtitiouſly tormented by fire and burnt to aſhes, grew to a Proverbe; ſo that any place of extreame torment was called *Tophet*: As Hell is called *Barathrum*, becauſe *Barathrum* was a place ſo called among the *Athenians*, into which they caſt notorious malefactors. Hence alſo Hell is called *Gehenna*, from the Valley of the Son of *Hinnon*, where thoſe Children were ſacrificed, or from *Ge*, ſignifying a *Valley*, and *Nnam*, roaring or crying: So that it was called *Gehinnon*, from the cry

A nomine Gehinnon, i. e. *Vallis Hinnon, infernus dictus eſt Gehenna.* Hieron. in 10. Cap. Matth. נֵי *Vallis* & ם֫נ *rugam, gemitum*

cry of the Children, and *Tophet* from the beating of Drums to drowne the cry of the Children. And upon this account some learned Translators render the sense thus, *He hath made me a by-word, and I am as Hell:* that is, They judge me worthy of Hell and damnation; yea, *that I am a very Hell, I am as Tophet before them*; or they looke upon me, as a man in Hell already: But I finde this Interpretation discharged from this Text upon good reason, especially by a demonstration of the invalidity of that reason upon which it is grounded, eyther by the first discoverers or maintainers of it. For the Idolatry of sacrificing Children to *Moloch* in *Tophet*, and the fire in the Valley of *Hinnon* were not heard of in the time of *Job*; the first mention of the *Valley of Hinnon* is (*Josh.* 18. 16.) at the distribution of the Land of *Canaan* among the Tribes of Israel; and the name *Tophet* was not given it till some Ages after that, not till the Idolatry of the Jewes was growne to its height (which was not presently, but by certaine degrees) for that act of theirs in offering their Children to that Idoll seemes to be the highest growth and top-branch of it. And therefore I passe this exposition.

Et ignis gehennæ prius ero. Rab. Da. Pagn. *Sum velut Gehenna.* q. d. *Etiam me vivum adjudicant Gehennæ, vel miserandæ alicujus mortis generi. Sed res hæc quadrare non potest nam ignis illius vallis Gehennæ multo posterior fuit quam Job.* Pined. Merc.

Sixthly, The word *Tophet* is conceived to set forth the manner of a punishment or torture used in those times: Some Malefactors were adjudged to have their bodies stretched out by the foure quarters upon an Engine, and then to be beaten upon their bellies to such a number of stroakes as the Law, or sentence of the Judge appointed. Which manner of torture was called by the Greeks *Tympanization*, or as we may expresse it in our language, *Drumming*, and the person adjudged to that punishment was sayd to be drummed, when it was inflicted upon him, because he was beaten upon his body like a Drum, and beaten also like a Drum in measure, or to a certaine number of stroakes, the greatest number not exceeding forty, as the Judiciall Law of *Moses* appointed (*Deut.* 25. 2, 3.) which may be a confirmation of this Notion upon *Job's* Text; to which also we may adde the present custome of the Eastern Countries, especially among the Turks, who commonly punish their Captives and Gally-slaves stretching them naked upon a broad Planke or Board, and giving them many cruell stroakes upon their Bellyes: But above all, the Author of the Epistle to the Hebrewes gives a cleere light to this (*Heb.* 11. 35.) where

Existimo Toph, significare tympanizatum. i.e. *hominem qui passus est illud supplicium quod Græci, vocant τύμπανον Latini quoque Tympanum.* Bold. *Tympanizatio illa videtur esse qua reus per quatuor membra distentus bacillis ad numerum in ventre tanquam tympanum percutiebatur.* Id.

where describing the severall torments which the Saints of the old Church among the Jewes endured, hee saith, *Women received their dead raised to life againe, and others were tortured.* So we translate: The Greek is, *Others were Drummed*, that is, they endured the torture of Tympanization, or Drumming; which word is also used by the Compiler of the History of the *Maccabees* (2 *Macchab.* 6. 19. 28.) who tells us that *Eleazer*, and other Martyrs were tympanized or drummed; he offered himselfe willingly to the torment or Drum; the manner of which may be easily collected from the thirtieth Verse of that Chapter in the *Maccabees*, where the Author saith, *As he was ready to give up the ghost, because of the stroakes, &c.* which shews two things.

ἄλλοι δὲ ἐτυμπανίσθησαν

ἀνθαιρέτως ἐπὶ τὸν τύμπανον προσῆγε.

First, That the torture was by beating with Staves, or Cudgels.

Secondly, That it was not usuall for men to dye under such beatings, that punishment not being to death, but to paine and disgrace; as appears also from that of *Pilate* concerning Christ, who when he found nothing in him worthy of death, said, *I will chastise* (or beat) *him, and release him* (*Luke* 23. 15, 16.) And *Paul* received *forty stripes save one, five times of the Jews* (which seems to have been a torture somewhat like this we are now upon) *and was thrice beaten with Rods*, and yet survived them all (2 *Cor.* 11. 24, 25.)

The Prophet *Nahum* also may be thought to allude to this custome (*Nah.* 2. 7.) *And Huzzah* (which some take for the proper name of the Queen of *Ninevie*) *shall be led away Captive, she shall be brought up, and her Maids shall lead her as with the voice of Doves, tabring* (or Drumming) *upon their breasts.* It is this word in the Text; that is, They shall inflict that punishment upon themselves, which others use to inflict on evill doers; as if he had sayd, They shall torture themselves, or be their owne tormentors for very greife and vexation at those miseries which their enemies shall bring upon them. As the poor Publican filled with godly sorrow and remorse for his sin, *Smote upon his breast* (*Luke* 18. 13.) So it is usuall for such as are overburdened with worldly sorrow, to smite upon their breasts, and add a voluntary paine to that which is inflicted.

Job is conceived to aime at this forme of punishment; and then

then (taking the former part of the Verse, not as we render it, *I am a by-word*, but as the word properly signifies, *to Governe, or beare Rule*, and then I say) the sense appeares thus, *I who have been a Ruler, or in place of Authority heretofore, am now looked upon as a man who eyther had been, or deserves to be tortured, drummed, or cudgelled; as if I were at once an ordinary man and an extraordinary Malefactor:* We may also keep to our translation of the former part of the Verse, and suite this Exposition of the latter part very well unto it; Thus, *Hee hath made me a by-word of the people, and before them I am in no better repute then a man who for his faults hath undergone publique shame; as if wee should say (according to our customes) then a man that hath been whipt about the Streets, or that hath stood upon the Pillarie, or that hath been branded with a hot Iron in the hand or face*; both which applications of this Exposition center in that Observation lately given, about the changeablenesse and inconstancy of mans opinion concerning and of his affections towards man: And therefore I shall not insist further upon the use of it, but onely add, that,

Statuit me ad-dominari populis & tympanizatus palam ero. Bold.

Ac si publicè fuissem tympanizatus & bacillis cæsus.

Bolduc. A Learned Interpreter takes much paines to make out a proofe of this Exposition from that passage of the Prophet *Isaiah* (*Chap.* 30. *Vers.* 30, 31, 32, 33.) where the Lord having made gracious promises to his own people of their deliverance from the Assyrian bondage, thus threatens the *Assyrian*, the Rod of his anger and the Staffe of his indignation (*Ver.* 30.) *The Lord shall cause his glorious voyce to be heard, and shall shew the lighting downe of his arme, with the indignation of his anger, and with the flame of a devouring fire, with scattering tempest and hailstones. For through the voyce of the Lord shall the Assyrian be beaten downe, which smote with a Rod. And in every place where the grounded staffe shall passe, which the Lord shall lay upon him, it shall be with Tabrets and Harps, and in battels of shaking will he fight with it. For Tophet* (which is the word of the Text) *is ordeined of old, yea for the King it is prepared, he hath made it deepe and large: the pile thereof is fire, and much wood, the breath of the Lord like a streame of brimstone doth kindle it.* In these words (saith my Author) there is a cleer description of that kinde of torture, called Tympanization, or Drumming, with which the King of *Assyria* is eyther threatned (*in specie*) particularly, and properly, or by a *Synechdoche*, to shew that God would

would lay severe punishments upon him. For (saith the Prophet) *Through the voyce of the Lord shall the Assyrian be beaten downe, which smote with a Rod:* He smote with a Rod, but he shall be beaten downe with a Staffe; for in every place *where the grounded staffe shall passe*, or, *every passing of the Rod founded*; that is, Of the Rod founded in the decree of God, which so established it, that no power or policy of the Assyrian shall avoyd, or remove it: For though *God will not let the Rod of the wicked rest upon the lot of the righteous* (*Psal.* 125. 3.) yet the Rod of God shall rest upon the lot of the wicked, *There shall be the rest thereof* (*Zech.* 9. 1.) The Rod of God, by *the lighting downe of his arme* (*V.* 30.) shall strike home to, yea into the flesh of his Enemies, and there make deep gashes or cuts, running like so many rivelets with blood; and (saith hee) The Lord shall *lay it upon him*, or, as our Margin hath it, *Shall cause it to rest upon him*; when the Lord layes it on, let who so will, or eyther who so can (and indeed none can) take it off, *The Lord shall lay it upon him*; and (as it follows) *it shall be with Tabrets and Harps*; which, as most Interpret of the joy which the Jewes should have at the downefall of the Assyrian, so my Author expounds it suitably to his Notion, of the manner of Gods smiting the Assyrian; which should be as a Drum, or Tabret is smitten, with many repeated stroakes, which in some exercisings of that Art, passe so thick, and so uncessantly, that the Sticks seeme to rest upon the Drum, as also the finger upon the Harpe, and not to move at all off from eyther; even thus shall God lay his Staffe upon the Assyrian: *and in battells of shaking will he fight with it*, or *with them*; that is, by the shaking of Battels, or by frequent renewed Battels, will he fight with and destroy them. For (as it followes) *Tophet is prepared of old*; that is, The Engine upon which he shall be tortured; the forme and manner of which is in many particulars described out of ancient Writers, by the Author of this exposition, but I shall not stay upon them. This *Tophet is prepared of old*, or, *from yesterday*; that is, God hath prepared it aforehand, and made it ready, *He hath made it deepe and large*; that is, proportionable in all its dimensions for that use and purpose; *yea for the King it is prepared* (*the great King of Assyria* (which is added, because this was a punishment for common men, yet the King (saith he) shall

be thus tortured, he shall no more escape the hand of God, then the meanest of his subjects, and hee shall be handled in the same manner as the meanest among them shall. The dishonour of such a suffering is a greater punishment to a great King, then the paine of it, yet he cannot be dispensed with, *yea for the King it is prepared. The pile of it is fire, and much wood:* What's the meaning of that? My Author answers, this punishment of drumming was sometimes but preparatory to another: first they were beaten, and then they were burned; and therefore (saith he) before the Engine a great fire was made, into which when they were tortured by beating, offenders were cast and consumed to ashes. Our Martyrologyes tell us of some, who have been first hanged, and then burned; and ordinarily among us, when Traytors are put to death, a fire is made at the place of Execution, into which their bowells are cast, when their bodies are cut up and quartered. Thus here, *The pile thereof is fire and much wood:* And the *breath of the Lord as a streame of brimstone doth kindle it*; that is, The Lord being extreamly angry with, and incensed against the King of Assyria, will therefore kindle this fire of his wrath totally to consume him.

Iubet amoveri noxialem stipitem plebis clarum pœna me damnet virum. Pud. in Rom. Martyr.

But here it may be demanded, Did any of the Kings of Assyria, who captivated and afflicted the Jewes, suffer such a kinde of death as this? I suppose none of them did: Some tell us that the Army of *Senacherib* which invaded *Judea*, was overthrowne and destroyed by the Angell in that place called *Tophet*, or in the *Valley of Hinnon*, which is also given as a reason why that word is used in the Prophet; but *Senacharib* himself was slain in the Temple of his Idol (*2K.*19 37.) Nor is it (as I conceive) the mind of our Expositor, to conclude from hence that the King of *Babylon* was put to death by such a torture; but onely to shew under the description of that kinde of death, that the death and destruction of the King of *Babylon* should be very terrible, and that God would judge him, even as notorious offenders are, both to a painefull and a shamefull end.

As this Interpretation of the Prophet gives much light to that of *Job*, so it is an ingenious conjecture upon that place, and carries a faire correspondence both to truth and reason. Nor is there (that I have met with) any Interpreter who doth

doth not understand that Text of *Isaiah* in its first and literall sense, of the temporary judgements which God threatned to powre out upon the State and King of *Babylon*, as most in a Tropologicall and Allusive sense, Interpret it of eternall judgement in Hell, which is indeed a *fiery Tophet*, and is prepared of old, yea for the King it is prepared, for the great King of *Assyria*, as well as for the meanest person.

There is a seventh Translation and Exposition of these words, which takes the former part of the Verse as was toucht upon the last, and reads the whole thus; *For he will make me a Governour among the people, though I have thus been made as matter for the Fidlers or Taberers Song.* So that, as the former Exposition, renders the Text as a complaint, proceeding from *Job's* griefe, that he who had been a Great man, a Governour of the people, should be now punished as a slave, or as a Malefactour; so this renders it as a Propheſie, proceeding from his Faith, That God would restore and raise him againe to be a Governour among the people, though now he was the scorne and derision of the people.

Nam fore ut instituat me ad præsidendum populis, quamvis tympanotribarum materia ante fuerim. Jun.

This reading rises clearly enough from the words of the Text, yet I have one exception against it, as to the constant tenour of *Job's* profession; who though he were full of Faith in God, that it should goe well with him for eternity, yet hee constantly disclaimes any hope of restauration to a temporall greatnesse; and having sayd at the beginning of this Chapter, *My dayes are extinct, the Graves are ready for mee*, it seemes unsuitable to say here (which is the sense of this Translation) *My worldly joyes are blossoming, the Thrones are ready for mee:* And therefore (with much reverence to the Learned Author) I lay by this Interpretation.

Restituet me Deus in dignitatem meam & altius provehet. Jun.

Lastly, Master *Broughton* translates thus, *That maketh mee a by-word to the people, and I am openly a Taber:* He applyes it not (as we) to the former time, but to that time, *I am a Tabret*, and that openly, or in open view, in the sight of all. We say of a man that is abused and jeered, *He is played upon*; so saith *Job* (according to this rendring) *They play upon me as a Taber*, they rejoyce in my sufferings, they make themselves merry with my sorrowes, and rejoyce at my calamity; so the Lords of the Philistims dealt with *Sampson*, having put out his eyes and imprisoned him, they sent for him, *to make them*

play

Poſuiſti lautem me fabulam in gentibus & riſus eis deveni. Sept.

ſport (*Judg.* 16. 25.) Thus (as the ſenſe of this Tranſlation leads us) *Job* aggravates his ſorrowes, by the joy which others diſcovered at it; which is alſo the meaning of the Septuagint, whoſe reading is, *Thou haſt made me a talke among the people, and I became a laughing-ſtock to them.*

Hence Obſerve.

Greife is moſt greivous when others rejoyce at it.

Thoſe afflictions which make others laugh, make us moſt mournefull: When *Nero* had ſet *Rome* on fire, hee made himſelfe muſick at it, and that calamity upon the City, was as a Tabret to him, while they were ſorrowing, he was ſinging. As to rejoyce at the evill which others ſuffer is baſe joy, the worſt of joyes in it ſelfe, ſo it makes the evills which wee ſuffer worſe to our apprehenſion. The Prophet laments over *Jeruſalem*, becauſe of this (*Lament.* 2. 15.) *All that paſſe by, clap their hands at thee, they hiſſe and wagg their head at the Daughter of Jeruſalem, ſaying, Is this the City that men call the perfection of beauty, the joy of the whole Earth? All thine enemies have opened their mouth againſt thee, they hiſſe and gnaſh the teeth, they ſay We have ſwallowed her up certainely, this is the day that we looked for, we have found, we have ſeen it.* *Jeruſalem* was as much burdened with her Enemies joy, as with her owne ſorrows. If when we mourne, we have ſome to mourne with us, wee are comforted in our mournings; but when God leaves us to the ſcorne and contempt of men, when they make themſelves merry with our troubles, and exult at our calamities, when our teares are as Wine to them, and the Bread of our affliction becomes the Bread of their deſire, this renders our ſorrows out of meaſure ſorrowfull. Hence *David* (*Pſal.* 25. 2.) prayes ſo hard, *Lord let not mine Enemy tryumph over me:* It is eaſier to loſe a Battel, yea to dye in a Battel, then to be led in tryumph, or to be tryumphed over after the Battel: *David* being freed from that fear, gathers a ſtrong argument that God had reſpect to him (*Pſ.* 41 11.) *By this I know that thou favoureſt me, becauſe my Enemy doth not tryumph over me.* It is greateſt mercy when we tryumph over our Enemies, but it is great mercy when God delivers us from being tryumphed over by our Enemies, for as the mercies of the wicked, ſo the joyes of the mercileſſe are cruell. The Apoſtle reports it as a great part of his affliction, that he was made *a gazing ſtock, or a ſpectacle to the world, to Angels and*

and men (1 *Cor.* 4. 9.) The word which the Apoſtle uſeth is an Alluſion to the Romane Theaters, whither all the people reſorted to ſport themſelves, and their ſpeciall ſport was, to behold the Combates of Men with Men, or of Men with Beaſts; ſuch a ſporting ſpectacle were the Apoſtles made (in their combates with the world) *to the World, and to Angels, and to Men:* They had Spectators enow, they were a Spectacle to *the World*, that is, To the Inhabitants of the World, who are diſtributed into their firſt and greateſt diviſion in the next word, *Angels and men:* Heaven and Earth are the Fabricke of the whole World, Angels and men are all the Inhabitants of both, yet ſome reſtraine *Pauls* Text, to evill Angels onely, or Devils, becauſe it ſounds harſh to the eare, that the good Angels ſhould delight themſelves in beholding the ſufferings of good men; but it is not *Pauls* ſcope to ſhew that every beholder of their ſufferings tooke delight in their ſufferings, but that all did, or might behold them, for thoſe things were not done in a corner. The Apoſtles were ſet forth by their Adverſaries as if they had invited all the world, Angels and Men, good and bad, to laugh at them; yet as good men could not behold them without weeping, ſo the good Angels could not behold them with rejoycing, unleſſe it were at their conſtancy and courage for God, or at that Crowne which they ſaw ready prepared for thoſe who overcome: And in this ſenſe good men alſo rejoyced at their ſufferings. But when any mans ſufferings are rejoyced at, becauſe he ſuffers and is in paine; this is very painefull.

ὅτι θέατρον ἐγενήθημεν.

This was *Moabs* burden (*Jer.* 48. 39.) *They ſhall howle, ſaying, How is it broken downe? How hath Moab turned the back with ſhame? So ſhall Moab be a deriſion, and a diſmaying to all them about him.* And when the Pſalmiſt would expreſſe how highly God was offended at the counſels and plottings of wicked ones, he tells us, *He that ſitteth in Heaven ſhall laugh, he ſhall have them in deriſion* (*Pſal.* 2.)

And if ever people had cauſe to bleſſe God becauſe he hath not made their Enemies to rejoyce over them, wee have cauſe to doe it. What a by-word ſhould we have been by this time, what a Tabret to the Nations round about, what muſick to many thouſands at home, had the Lord given but that occaſion to them, that he hath oft, and oft put into our hands?

Bleſſed

Blessed be his Name that he hath not made us a Tabret to others, but hath often put a Tabret into our hands, and a new Song into our mouths, even of thanksgiving to our God.

Job having aggravated his sorrows, by their effects upon others; now shewes what effect they had upon himselfe.

Vers. 7. *My eye also is dim by reason of sorrow, and all my members are as a shadow.*

Ut illa de inferiori sensibili cognitione quæ fit per phantasmata, sic ista de intellectuali oculo exponi debet. Bold.

[*Mine eye*] The eye is taken two wayes, eyther properly for the corporall eye, or tropically for the understanding: Some interpret *Job* of the eye of the minde; and that hath complyance with the translation which is also given of the latter clause, as I shall shew when I come thither. But I rather take it literally for the eye of the body. *Mine eye*, that is, That Organ of sight which is as the Glasse or light of the whole body, even that is dim by reason of,

בעש *Denotatur in illo verbo activa provocatio, indignatio, irritatio. Caligavit ab indignatione oculus meus.* Vulg.

[*Sorrow.*]

The word signifies more then ordinary sorrow, it signifies sorrow with indignation, or from provocation: *Job's* sorrow had a touch of indignation, and it stirred him up to some undue provocations: Sorrow is taken two wayes.

Actively.

Passively.

Actively, for the sorrow, sorrowing.

Passively, for the sorrow, sorrowed.

Magna cogitatio obcæcat addúctio intus visu in morbo comitiali aperti nihil cernunt animo caligante. Plin. lib. 11. c. 37. *de oculis & lachrymis.*

Sorrow is the affliction it selfe, or sorrow is that passion which moves in us when we are afflicted. *By reason of sorrow mine eye is dim: Sorrow is a waste both to the vitall and visive powers* (*Psal.* 6. 7.) *Mine eye is consumed because of greife:* Againe (*Psal.* 31. 9, 10.) *Have mercy on me O Lord, for I am in trouble; mine eye is consumed with greife, yea my soule, and my belly.* This effect of greife hath been toucht before (*Chap.* 16. 16.) *Mine eye is dim by reason of sorrow.*

And all my members are as a shadow.

יצר *Formavit.*

[*Members*] That is, First, all the members of my body: Secondly (the Hebrew bears it) all the creatures, and imaginations of my minde are as a shadow.

The

The same word is used (*Gen.* 6. 5.) *The thoughts of the imaginations of mans heart* (that is, The figments or features of things which are formed up there) *are evill, and onely evill continually:* Wee put, *All my thoughts*, in the Margine of our Translation: As if he had sayd, *My minde is so enfeebled that I can scarse thinke or frame any solid notion; my minde is so unsetled that I know not how to make up my thoughts, or bring them to a rationall issue about any poynt.* Sorrow weakens the intellective part, as well as the sensitive: As if hee had sayd, *My minde, which heretofore was apt to conceive, and to bring forth the exactest Ideas and platformes of truth; I, who could shape and fashion excellent meditations, am now so weak-headed, that I can scarse put two thoughts together, and all I doe is but a shadow to what I have been able to doe.*

Creata in ea quæ umbram omnium Merc. Per creata, alij membra, alii cogitationes volunt Rab. Lev. Vocabulum illud quadrat in illa omnia quæ externa figura aut interna cogitatione effigiantur; hinc multi legunt cogitationes phantasias. Pagn. Reg. Vatabl.

This is a faire sense, yet considering the context, I rather understand it of the members of his body, which were so decayed and poore, that he look'd like a *Skeleton*, or (as wee say of such) *an Anatomy*, nothing being left but skin and bone, nothing but a pack of bones; so that hee was rather the shadow and appearance of a man, then a man.

Hence Observe.

The sorrowes of the minde breake the body, as well as the minde.

This effect of sorrow hath been met with in other places, and particularly (*Chap.* 16. 16.) I shall onely adde, that although godly sorrow (as was there shewed) may worke deeply to the expence of bodily strength, yet there is a very gracious promise (*Isa.* 58. 11.) that God will make *the bones of such fat*, that is, Fill them with marrow, which is the strength of the whole outward man. And they who are weakned by the continuall exercises of godly sorrow, here, are in preparation to an estate, where they shall sorrow no more: *There will be no dimme eyes in Heaven, nor members like a shadow:* Our vile body shall be fashioned like unto his glorious body, and all teares and mourning shall flee away. Perfect happinesse is inconsistent with a blubbered eye. And though in Heaven a Saint may be called *Adam* (because his body, for the substance of it, shall be the same that it was here on earth, though extreamely refined and sublimated, yea, spiritualiz'd, yet earth still, now I say, though a Saint in

Heaven after the reſurrection, may (in this ſenſe) be called *Adam*, made of Earth) yet no Saint can be there called *Enoſh*, that ſtate being incapable of the leaſt mixture of ſorrow.

JOB, CHAP. 17. Verſ. 8, 9.

Upright men ſhall be aſtonied at this, and the innocent ſhall ſtirre up himſelfe againſt the Hypocrite.
The righteous alſo ſhall hold on his way, and he that hath cleane hands ſhall be ſtronger and ſtronger.

IN the two former Verſes *Job* ſhewed the greatneſſe of his affliction from a twofold effect.

In theſe two Verſes he ſhewes two reaſons why his afflictions were ſo great, not as *Eliphaz* and his Aſſociates had ſuggeſted, becauſe he was a great ſinner, or had ſinned beyond the common line of man; but,

Firſt, That men, even *upright men* might be aſtonied, at the ſtrangeneſſe of this diſpenſation of God, and of his ſtrength, ſupporting a weake creature under it, and carrying him through it: *God will doe ſome things which ſhall at once teach and aſtoniſh his people, and gives them not onely matter of inſtruction, but cauſe of wonder.*

Secondly, That, the innocent and righteous might be encouraged by my example to proceed vigorouſly in the wayes of holineſſe, notwithſtanding all the oppoſition they finde from men, and the afflictions layd upon them by the hand of God; for as much as the favour of God ſhines in upon mee through all theſe Clouds, and I have no doubt of his love, though I feele all this ſmart.

Naki *non tam in conſcientia purum a peccato, quam ab omni paſſione, humanoque reſpectu immunem virum hic ſignificat.* Bold.

Verſ. 8. *Upright men ſhall be aſtonied at this.*

Who is an upright man hath been opened before; yet here the upright man is a man free from Paſſion and prejudice, as well as from hypocriſie and falſe-heartedneſſe.

The word which we tranſlate [*Aſtonied*] ſignifies aſtoniſhment with admiration, or ſuch an admiration, as leaves a man

man aſtonied and ſenſeleſſe, or puts him quite beſide himſelfe; when naturall reaſon is much overpowred, we act as if we had had no reaſon.

שמם *Taciti mirati eſt, pre admiratione ſtupuit.*

Upright men ſhall be aſtonied. Maſter *Broughton* reads it in the Imperative Mood, *Let upright men be aſtonied at this:* He carries the ſame forme to the end of the context, *Let upright men be aſtoniſhed at this, and let the innocent ſtirre up himſelfe againſt the Hypocrite: Let the righteous hold on his way, and let him that hath cleane hands be ſtronger and ſtronger:* As if the words contained a uſe of exhortation or direction to ſeverall duties which *Job's* ſtate calls us unto.

We ſay, *Upright men may be aſtonied,* as importing the event, or what was intended in the act: As if he had ſayd, *Men of a right temper will not be tranſported with ungrounded jealouſies and uncertain conjectures concerning me, when they ſee all this upon me, but will referre my ſtrange diſaſters to the unconceiveable wiſedome of God, who thus orders the afflictions of his people, and ſeemes to reward their holy ſervices with ſharpeſt ſufferings.*

Upright men ſhall be aſtonied, at what? *At this:* or upon the conſideration of this thing: but what is this thing, the conſideration whereof, ſhall raiſe up ſuch aſtoniſhment? When the Buſh burned and was not conſumed, *Moſes* reſolved, *I will turne aſide now, and ſee this great thing:* Strange ſights call us to conſideration. Wee have in this Text, *A buſh burning and not conſuming,* upright men may well be aſtoniſhed and turne aſide to ſee it.

More particularly, there are foure things upon which the occaſion of this aſtoniſhment is pitcht.

Upright men ſhall be aſtoniſhed at, or upon this.

Firſt, At your hard dealing with mee, at your rigid cenſures of me, your bitter by-words and taunting Proverbs againſt me, will certainly cauſe upright men, men of a cleare judgement and conſcience, to ſtand aſtonied: As if he had ſayd, *It is not my ſingle opinion that you have wronged me, but all men of integrity will not onely ſay the ſame, but be amazed at your dealings with me.*

Secondly, *At this*, that is, At the deliverance which God will give me out of theſe troubles; thus the ſenſe is made out by thoſe who render the ſixth Verſe as the Propheſie of

Job's Faith that he ſhould be reſtored and ſet up to governe among the people: This turne of things ſhall worke aſtoniſhment in the beſt and moſt ſober ſpirited men, *upright men ſhall be aſtonied*, to ſee me tranſlated from the dunghill to the Throne, from a ſtate of greateſt contempt, to a ſtate of higheſt honour. Good men ſhall glorifie God in me, and ſhall rejoyce at the downfall of Hypocrites; but though the event did verifie this, *Job* was at the laſt reſtored, and was made as a Prince among the people, and his reſtauration was ſuch as might juſtly aſtonish and draw all that eyther ſaw or heard of it into admiration, yet I much doubt whether *Job* had any ſuch ſcope in theſe words, which rather continue and heighten the aggravations of his then preſent troubles, then hold out any intimations of his hope, much leſſe of his aſſurance of a raiſing to a future worldly proſperitie.

Animo, dictis, factis viri boni gloriantur in Deo & de hypocritarum confuſione exultent. Jun.

Thirdly, Some conceive this matter of aſtoniſhment to be the patience of *Job* under his ſufferings, that he ſhould endure and hold out in ſuch extremities, till his *eye was dim by reaſon of ſorrow, and his members were like a ſhadow: Upright men ſhall be aſtonied at this*; Is it not marvellous that a man ſhould act a life of grace, when it could ſcarſe be perceived that he acted the life of nature? As God doth often worke miraculouſly for the deliverance of his people out of trouble, ſo they ſometimes (by his power) worke miraculouſly under troubles, before deliverance comes. Such patience, ſuch humility, ſuch meekneſſe, and faith, are recorded in Scripture, as have cauſed upright men to ſtand aſtonied. This is a good ſenſe, but I rather pitch upon a fourth, as moſt proper to this place.

Gladis hoc mea univerſis eſt ſtupenda ſed juſtis præſertim. Pined.

Fourthly, I conceive when *Job* ſaith, *Upright men ſhall be aſtonied at this*: He points at the greatneſſe of his affliction: As if he had thus expreſſed it, *My being made a by-word among the people, my dym'd eyes and leane body will make ſuch a report and be ſuch a ſight, as will ſet all honeſt men a wondring, upright men ſhall be aſtonied at this. What! Hath the Lord dealt thus with Job, a holy man, concerning whoſe integrity he hath given ſuch ample teſtimony? This is indeed the Lords doing, but it is marvellous in our eyes.*

Quid ita atrociter affligar cum ſim innocens, &c. Merc.

Hence Obſerve.

First, *That the beſt of men, upright men are ſometimes at a loſſe how to interpret the outward dealings of God.* Some

Some providences of God put the wiſeſt to a ſtand; not onely are Fooles and wicked men, but men of the greateſt experience and underſtanding in the wayes of God, ſo puzzled that they know not what to ſay, or how to anſwer? The Lord is pleaſed to give as hard Texts and Chapters in his workes as he doth in his Word; many outward adminiſtrations lye ſo cloſe, yea ſo croſſe to his ordinary proceedings, that we know not what to make of them: If we ſee a wicked man afflicted, we ſhall ſee a godly man afflicted much more: If we ſee a godly man proſper, we ſhall ſee a wicked man proſper double to it; theſe are ſtrange things, at which not a few are amazed, and at their wits end; ſhould we judge of all the dealings of God by humane reaſon, we ſhould conclude ſome of them without, or againſt reaſon, though indeed they are onely above our reaſon, or have a height of reaſon in them, which we cannot reach, and therefore muſt admire.

No man wonders at that for which he can give a reaſon, and therefore we ſay it altogether unbecomes a Philoſopher (who would be thought knowing about the reaſon of every thing) to wonder: There are depths in the providences of God which no man is able to reach or ſadome, elſe upright men need not be aſtonied at them. The Preacher gives a caution, that we ſhould not be over-curious in prying into ſuch ſecrets (as ſome make the connexion of thoſe two Verſes *Eccleſ.* 7. 15, 16) *All things have I ſeene in the dayes of my vanity: Solomon* was a man of vaſt obſervation, and though he had not ſeene all things in their particular exiſtence, yet he had ſeene all things in their generall nature; and he gives inſtance in two ſorts of things which he had ſeene, *There is a juſt man that periſheth in his righteouſneſſe* (*Job* was a righteous man, and he periſhed outwardly) *and there is a wicked man that prolongs his life in wickedneſſe.* Among all his obſervations, he thought none of greater moment then theſe two: Now when God puts the righteous into a periſhing condition, and ſets up the wicked in worldly glory; this is matter of much admiration and inquiſition, therefore he ſubjoynes (according to this interpretation) his caution (*Verſe* 16.) *Be not righteous over-much, neither make thy ſelfe over wiſe*; that is, Be not anxious in ſearching out every particular, or every little little about this adminiſtration of God; make not thy ſelfe over-

over-wiſe, doe not thinke that thou canſt reach the reaſon of all that God hath done in cauſing a righteous man to periſh, and a wicked man to flouriſh, there is more in it then thou canſt comprehend, *Why ſhouldeſt thou deſtroy thy ſelfe?* that is, Thou mayſt amaze and bewilder, yea undoe and deſtroy thy ſelfe, if thou ventureſt too farre upon thoſe ſecrets of providence, but thou wilt not be able to extricate or reſolve thy ſelfe by all thy venturing.

Dum plus ſcire vis quam oportet, præ admiratione rei humanum captum vincentis ad mentis ſtuporem devenias. Pined.

Now, *If the providences of God be ſuch a deep, that upright wiſe men are aſtonied at them, then what a deep are the counſels and decrees of God?* Providences are the diſpenſations of God to the eye, they are the objects of ſenſe, if we cannot ſee to the end of that which is before us, as providences are, how ſhall wee ſee the end of that which is ſo farre off from us as the Counſels and Decrees of God are? The Apoſtle ſtood as a man aſtonied at both (*Rom.* 11. 33.) when he had ſpoken of that amazing diſpenſation of God in caſting off the Jewes, and receiving the Gentiles, he cryes out, *O the depth of the riches, both of the wiſedome and knowledge of God: How unſearchable are his judgements*; and among them, this ſpeciall judgement in taking the Goſpel from the Jewes, and breaking them off, who were the naturall branches, that the Gentiles who were the wilde Olive might be graffed in: *How unſearchable is this judgement, and this way of God paſt finding out; Upright men are aſtonied at this.*

Secondly, Obſerve.

How ſtrange ſoever the dealings of God are with his, yet righteous men are onely aſtonied at them.

They are not ſcandalized, they are not offended at God for them, they doe not blaſpheme the name, or apoſtatize from the wayes of God, nor doe they quarrell at his diſpenſations. For as when they are aſtoniſhed at the proſperity of the wicked, they preſerve high and holy thoughts of God, and onely ſeek reſolution at the mouth of God: as the Prophet *Jeremiah* did (*Ch.* 12. 1.) *Lord thou art righteous, yet let me reaſon with thee, Why doth the way of the wicked proſper?* Or as *Habakkuk* (*Chap.* 2. 2.) propounds his queſtion to finde out the knot in the wayes and dealings of God: Now I ſay, as it is thus with the righteous, when they ſee the great proſperity of the wicked, ſo when they ſee the greateſt adverſities of the godly, they

they are onely amazed at the dealings of God, they doe not deſpond, much leſſe blaſpheme becauſe of his dealings. But when carnall men ſee thoſe who have gone for righteous or upright, under afflictions, they run into deſperate extreames.

Firſt, They deſpiſe and ſleight them.

Secondly, They judge them Hypocrites.

Thirdly, They look upon them as the moſt miſerable men in the World: *Afflicted grace and innocence hath no beauty in a carnall eye.*

Fourthly, They judge hardly of God, who deales thus ſeverely with men; what? Are theſe the ſervants of God, and doth he uſe them thus? Doth he recompence them thus for the paines which they have taken, and for the worke which they have done him?

Fifthly, They grow into an abhorrence of holineſſe, and into a diſtaſte of Religion it ſelfe. If God pay his Servants wages in ſuch coyne as this (ſay they) let who ſo will ſerve him, we are not ambitious of his Livery. If this be the portion of Profeſſors (as you call them) let who will profeſſe; thus they are ſcandalled and offended.

It is ſtoried, that when *Aygoland* a King of the Moores (who had long maintained Warre againſt *Charles the Great*, hoping to make a fairer agreement with him) had promiſed to receive the Chriſtian Faith, and be Baptized, he comming with a gallant retinue to the French Court, ſaw there a number of poore men fed and cloathed by the Emperors charity, and enquiring who they were, it was anſwered, *That they were the Servants of God*: What, ſaid he, Are the Emperours Servants ſo rich and brave, and are the Servants of God ſo poore and ſqualid? I had a purpoſe to be baptized, but now I am reſolved never to ſerve that God, who keepes and rewards his Servants no better. What this King ſpake out, many ſpeake in their hearts; they will not ſerve Chriſt upon ſelfe-denying and ſuffering termes.

Aygolandus abjecto ſervorum Dei ſtatu offenſus a Chriſtianæ fidei profeſſione abſtinuit. Lampad. in Sleyd. part. 3.

As when the Croſſe falls upon Hypocrites, they depart from the Faith, and (with *Demas*) imbrace this preſent World, they will not endure a ſtorme for Chriſt, nor hazzard their worldly poſſeſſions for all the promiſes in the Goſpel; ſo when the godly fall under croſſes and afflictions for the Goſpel, evill and prophane men reject it, they will

will none of it: The righteous may be astonied and wonder, but the wicked blaspheme *at this*.

Thirdly, Observe.

Good men are apt to have strange thoughts about afflictions and crosses.

They who are well acquainted with the Theory of sufferings, yet when they come to suffer indeed, finde much loathnesse and aversenesse to it. The Apostle *Peter* saw this and laboured to remove it (1 Pet. 4. 12.) *My brethren, thinke it not strange concerning the fiery tryall, as if some strange thing had happned to you, but rejoyce, &c.* They looked strange on tryals, as if they had never seen nor heard of them before: They knew not how to digest such hard-meate as sufferings are, under the profession of the Gospel; their hearts were somewhat cold to those fires, and they had no minde to come neere lest they should burne their fingers, and were therefore warned, *Thinke it not strange concerning the fiery tryall.* Jesus Christ (as the Prophet describes him, *Isa.* 53. 3.) *was a man of sorrow and acquainted with griefe.* Christ and griefe were no strangers, why then should a Christian thinke strange of it? The Apostle useth that argument (*Vers.* 13.) *But rejoyce in as much as yee are partakers of Christs sufferings:* Ours are the sufferings of Christ, not only because we suffer for him, and he suffers with us, but becau e he suffered the same things, yea farre greater both before us and for us: Christ tooke our sufferings upon him, when he tooke our nature upon him, yet our nature thinks strange to partake in the sufferings of Christ.

The Apostle *Paul* (1 *Epist.* 3. 3, 4.) tells the *Thessalonians*, that he sent *Timotheus* to establish them, and to comfort them concerning their Faith, *That no man should be moved by these afflictions:* Intimating that the best of men, the best of Saints are apt to be moved by afflictions; he means it of an inward motion, that is, to have their spirits disturbed and troubled, as *Davids* was when he put those questions to his soule (*Psal.* 42. 11.) *Why art thou cast downe O my soule, and why art thou disquieted within me?* But why should no man be moved by those afflictions? The Apostle shewes why, *For your selves know that wee were also appointed thereto: for verily when I was with you I told you before that we must suffer tribulations, as it came to passe, and yee know it.* Paul gave them notice before affliction came, lest they

q. d. *Tribulationum justorum jam nobis causa & ratio explorata est; at quondam ut pote ignota, nullam admirandi & philosophandi materiam ipsis justis probebat.*

they should be moved when they were come. Thus Christ warned his Disciples, and he warned them for this end (*John* 16. 1.) *These things have I spoken to you that you be not offended:* What things were these? *They* (saith he) *shall put you out of the Synagogues; yea, the time commeth, that whosoever killeth you, will thinke that he doth God service:* Christ foresaw that when these things came they would finde work enough to quiet their spirits in, and to quit themselves from troublesome motions: And as Christ to keep or make their hearts quiet, tells them of their sufferings aforehand, so he therefore tells them that he himselfe had suffered before hand (*John* 15. 18.) *If the World hate you, you know it hated me before it hated you*; you know it, and knowing it, you ought not to be troubled when you meet with hatred in the World: The Servant must not expect better usage then his Master. When we see so much layd in to fortifie our spirits against outward crosses, in, or for the profession of the Gospel, it is an aboundant argument that our hearts are apt to startle, and we to be astonied at them.

And the Innocent shall stirre up himselfe against the Hypocrite.

[*The Innocent.*] Here is a different Character, or cloathing of words, but the person is the same. *The innocent shall* [*stirr*] *up himselfe:* The word signifies to stir up from sleep, and to stir up from sloath, it signifies also such a stirring as the Eagle useth to provoke her young ones to flye (*Deut.* 32. 11.) Thus the innocent shall awake and stir up himselfe.

עור *Evigilavit, excitavit.*

[*Against the Hypocrite.*]

The Hypocrite is taken two wayes: Eyther strictly, as opposed to the upright in the former part; and under that notion I have heretofore spoken of the Hypocrite (*Chap.* 8. *&c.*)

חגם *Sunt qui reddunt improbum quomodo ea vox eximitur apud Hebræos,* Drus.

Secondly, The Hypocrite may be taken largely, and so every wicked man is he, except he who openly professeth wickednesse, and yet even he may goe for an Hypocrite, for hee is more wicked (when he hath professed his utmost) then he doth professe himselfe to be.

The *Septuagint* render him, *Unjust*, and the *Chaldee Paraphrase, The backbyter or defamer:* And another of the Greek

Reddunt iniquum Sep. Delatorem, Targ.

Interpreters calls him *the Enemy*; *The innocent shall stir up himselfe against his Enemy*, or against his opposite: And who is that? but the wicked man under what notion soever wee put him: The single termes thus cleered, fall yet under a different sense, as joyned together.

Justus super inimicum consurget. Olymp.

First, Some conceive that *Job* makes an apologie, or an excuse for himselfe in these words, why he expresses so much passion, and used such sharpnesse of speech toward his Freinds: As if he had sayd, *Blame me not for doing it, things are carryed so, as upright men may be astonied, it would make a wise man madd, and a meek man furious; a very post would be awaked and stirred, at what my Freinds have againe and againe pressed upon me; therefore pardon my passion, and (if you will needs call it so) my impatience.*

Suam orationem paulo incitatiorem excusat. q.d. quid mirum me ita loqui cum res ipsa tam indigna sit? Pined.

Secondly, Master *Beza* expounds *Job*, ayming at a good man in great troubles mistaken for an Hypocrite, by those who are good: he represents him speaking thus, *I am not ignorant that not onely ordinary and common men, but even the wise and the upright will be troubled and astonied at my sufferings, and that sometimes (in such a case as mine is) innocent men will stirr up, or set themselves against him that is thus afflicted, as if he were an Hypocrite:* When God puts a disguise of great troubles upon his faithfull Servants, they who are faithfull will scarse owne them; they are ready to number them among Enemies, at least to doubt very much (as they did about *Paul* upon another account, *Acts* 9. 26.) whether he be a Freind or a Disciple. Afflictions have made the sincere appeare as Hypocrites in the opinion of those who are sincere.

Non melatetiad rem tantam sapientes percelli, atque adeo interdum insontes adversus eos qui sic affliguntur, tanquam adversus hypocritas commoveri. Bez.

A third makes this the ground of the innocent mans quarrell against the Hypocrite, why doth he stir up himselfe, and engage against him? Why is he so angry with the Hypocrite? Even because he sees the Hypocrite foolishly condemning the godly as wicked, because they are afflicted, or ascribing their calamities meerly to their sins.

Indignabitur contra hypocritam quoddille calamitates tribuit peccatis. Cajet.

Fourthly, Thus, the innocent shall *stirr up himselfe*; that is, His spirit shall be troubled at the Hypocrite, or wicked man whom hee sees in a flourishing condition; so we may expound it by that caution which *David* gives (*Psal.* 37. 1.) *Fret not thy selfe because of evill doers, neyther be thou envious against the workers of iniquity.* Good men have been much moved and fretted

Excitabit se contra impium florentem & felicem, quod videat illum non recipere digna peccatis

fretted at the prosperity of the ungodly: But surely *Job* is not here declaring the infirmities of the innocent, but their graces. And therefore,

Lastly, *The innocent shall stirr up himselfe against the Hypocrite*, carries in it the commendation of the innocent persons perseverance and constancy in the faith and sincerity of his profession, what changes soever are upon him: As if he had sayd, *Though a godly man be afflicted and brought low, though he be scorned and trampled upon when he is brought low, yet he will not forsake his principles, or disclaime his profession; nay he will be so far from slacking in, or turning away from his profession, that he will manifest more holy zeale for God and his wayes, together with more holy opposition against wicked men, and all their wayes, then ever he did before: The upright shall be astonied at this, but they shall not be disheartned, their wisedome and courage shall still appeare in maintaining their quarrell against the generation of evill doers, where soever they meet with them. The innocent shall stirr up himselfe against the Hypocrite.*

Quamvis ab eo rideatur quod affligatur, haud tamen propterea desiderio ducetur ejus sequendi aut ei se adjungendi sed excitabit se, &c. Merc.

Hence Note.

First, *There is an everlasting opposition between the godly and the wicked.*

The innocent stirrs up himselfe (like a Lyon) against the Hypocrite: His heart riseth against him, not as a man, not as his enemy, but as a wicked man, and as an enemy to God. The foundation of this holy Warr was layd in that word of God (*Gen.* 3. 15.) *I will put enmity betweene thee and the Woman, betweene her seed and thy seed.* As there is an enmity, *de facto*, in wicked men against the righteous, they will ever be opposing them: So there is an enmity, *de jure*, of right, and duty in the righteous against the wicked, they ought ever to oppose them: that quarrell, those feudes must not be layd downe: and therefore the Apostle *John*, who though he was the beloved Disciple, and was most pressing and perswasive to love among Saints and Brethren, yet he forbids the love of wicked men, *Love not the World* (1 *Epist.* 2. 15.) which referrs as well to worldly persons, as worldly things: And the Apostle *James* is direct (*Chap.* 4. 4.) *The freindship of the World is enmity against God.* Our peicing in, or making peace with the World, is a proclaimed Warr against God himselfe. It is our duty, and it is our spirituall safety, to stirr up our

ſelves ſpiritually, againſt the wicked. As we deny not civill peace with Hypocrites, and the worſt of men, ſo there is a ſpirituall warfare which wee are bound to continue (how charg eable ſoever it may prove to us) againſt all Hypocrites and wicked men. And if they ſay (of this Sword) as (*Jer.* 47. 6.) *O thou Sword of the Lord, how long will it be ere thou be quiet?* We muſt anſwer as the Sword doth there, *How can I be quiet ſeeing the Lord hath given me a charge againſt Askelon?* The Sword of that War receives its Commiſſion from God, and is deſigned now to one Coaſt, anon to another: The Sword of this War hath long ſince received its Commiſſion from God, againſt all the Coaſts of ſin, and powers of darkneſſe, nor can it be quiet, or put it ſelfe up in its Scabbard while there is an Hypocrite appearing upon the face of the Earth.

Gods quarrell muſt be perpetuated, it can never be taken up, *Let them returne to thee, but returne not thou to them,* was the Prophets charge (*Jer.* 15. 19.) There's no compounding of this difference; they muſt returne and give themſelves up to God, and his wayes, elſe we cannot give them an inch of ground, or make truce with them for an houre, much leſſe may we make peace with them, or give them the right hand of fellowſhip.

Secondly, Here we have the Hypocrite in his flouriſh, and the innocent in his affliction, the Hypocrite aloft, and the innocent below; yet when it is thus, even then the innocent is deſcribed ſtirring up himſelfe againſt the Hypocrite.

Hence Obſerve.

A godly man afflicted, doth not at all approve or applaud the Hypocrite, but oppoſeth him in his greateſt pompe and worldly ſplendour.

When the wicked are at the higheſt, even as happy as the World can make them, yet a godly man will not change ſtates with them, or (as we ſay) turne Tables with them; he would not have his outward proſperity, with his heart, if it were worth ten thouſand Worlds: *Hee ſees and knows there is more excellency and worth in afflicted grace, then in the moſt proſperous wickedneſſe:* The love of God is better then life, and if ſo, what are all the things of this life compared to it? Hence a godly man hath no better opinion of the wicked in riches,

riches, then in poverty, and hee hath no worſe opinion of himſelfe when he is poore then when he was rich: Hee doth not account grace the leſſe glorious, becauſe it hath ſo little of outward glory upon it.

And ſeeing he will not change ſtates with him, he cannot envy him: We envy thoſe only whom we judge in a better condition then our ſelves. *David* under a temptation, *was envious at the fooliſh, when he ſaw the proſperity of the wicked* (*Pſal.* 73. 2, 3.) and his feet were almoſt gone, his ſteps had well-nigh ſlipt, but when he recollected himſelfe, and went to the Sanctuary, ſuch thoughts were quickly downe, and envy was extinct, he ſaw much matter enough to pitty wicked men, but none to envy them, they ſtand in ſlippery places, and are ſuddenly caſt downe. *How are they brought into deſolation, as in a moment they are utterly conſumed with terrours.*

And as he doth not envy them, ſo thirdly, much leſſe doth he imitate them, hee is ſo far from imitating them, that he ſets himſelfe to oppoſe them, and he oppoſeth them all thoſe wayes, and with all thoſe weapons that God hath put into his hand: He oppoſeth ever him by counſell and conviction, by reproofes and prayers. And as he fights againſt the Hypocrite by prayer, ſo by prayer he fortifies himſelfe againſt all ſinfull complyances with him.

Thus *David* prayed (*Pſal.* 141. 4.) *Incline not my heart to any evill thing, to practiſe wicked works with men that worke iniquity, and let me not eate of their dainties:* As if hee had ſayd, *Though wicked men be fine-fed, and dyet upon dainties every day, though they devoure the fatt, and drinke the ſweet, and have all things that their hearts can deſire, yet Lord ever keep me from the practiſe of wicked works with men that worke iniquity, and let me not eate of their dainties, who finde a ſweetneſſe in ſin, and take pleaſure in unrighteouſneſſe.*

It is the counſell of the wiſe man (*Prov.* 1. 10, 11.) *My Son if ſinners entice thee, conſent thou not:* Doe not aſſociate with them, they will tell thee of great matters; they will ſay, *Come let us lay wait for blood, we ſhall fill our houſes with ſpoyle; caſt in thy lot among us, let us all have one purſe. My Son, walke not thou in the way with them, refraine thy foot from their paths; for their feet run to evill,* &c. He that would refraine his foot from walking in, muſt firſt refraine his heart from approving of, the paths of wickedneſſe. This

This the innocent doth and more, while he ſtirreth up himſelfe againſt the Hypocrite. And as he ſets himſelfe againſt the way of the Hypocrites, ſo he labours to ſet forward with all his might in the way of holineſſe, for that's his way, as appeares in the next Verſe.

Verſ. 9. *The righteous ſhall hold on his way, and he that hath cleane hands ſhall wax ſtronger and ſtronger.*

[*The righteous.*]

Ex tanti viri exemplo atque memoria incrementum accipient ſingulare. Sanct. *Tenebit mordicus.* Merc. *Apprehenſam tenebit firmiter, non diſcedet ne latum quidem unguem. ſed hærebit firmior in ſuo urvendi inſtitutio & pietatem audentius colet.*

It is the ſame man ſtill, who ſhould be encouraged by *Job's* example to a vigorous progreſſe; *He*, the righteous man,

[*Shall hold on.*]

The word ſignifies to hold with ſtrength, to hold toughly, to hold as with the teeth, reſolving never to let goe, but ever to goe onn,

[*In his way.*]

What way? It may be taken eyther particularly for that way of oppoſition which he maintained againſt the Hypocrite; or ſecondly, for the way of righteouſneſſe, and that two-fold.

Firſt, The way of his heart, or his inward way.

Secondly, The way of his hand, or his outward way.

The righteous man holds on in both theſe wayes; he continues his courſe both in the holy motions of his ſpirit towards God, and in the holy actings of his life towards man: in this way he is full of motion, but he will not move a ſtep, nor willingly decline to the right hand or to the left, out of this way: Here he walks as to induſtry, and here he ſtands as to conſtancy. *The righteous ſhall hold on his way.*

ἀντέχεται δικαιοσύνης ἐ αὐτῆ ὁδῷ, *inhærebit juſtus viæ ſuæ.* Theo. hol.

Hence Obſerve.

Firſt, *The righteous ſhall perſevere, perſeverance is at once the duty and the priviledge of the Saints.*

As they are in a good ſtate, ſo they ſhall goe on in a good way. *The path of the juſt is as the ſhining light that ſhineth more and more, unto the perfect day* (*Prov.* 4. 18.) *The goodneſſe of the Hypocrites is as the morning cloud, and goeth away as the early dew* (*Hoſ.* 6. 4.) The winde ſcatters the morning cloud, and the riſing Sun exhales the early dew; thus the goodneſſe of the Hypocrite

crite is gone; but the goodneſſe of the righteous (like the goodneſſe of God, of, and from whom it is) *endureth* (in its proportion) *continually* (*Pſ.* 52. 1.) As they who joyne works to grace, make grace to be no grace; ſo doe they who ſay the worke of grace may be loſt, or that grace may for ever loſe its working; The worke of grace may be clouded, but grace is no cloud, the working of grace may decline, but grace cannot dye.

The righteous ſhall hold on his way.

Further, This Scripture tells us that he ſhall hold on, not onely in faire way, and in good weather, but in ſtormy weather, and rugged wayes, when his way lies among ſharpe ſtones, and rugged rocks, through bryars and thornes; yea I may ſay, when his way lyes among Beares and Lyons, hee will on.

Hence Obſerve.

A godly man perſeveres, notwithſtanding all ſeeming diſcouragements from God, and all reall oppoſitions from men.

Though God ſeeme to caſt cold water on him, yet his fire never goes out, and often (by a holy *Antiperiſtaſis*) he is inflamed the more: while the evill World thinks to daſh him out of countenance, and dampe his ſpirit, he is the more emboldned: As the Apoſtles approved themſelves the Miniſters of Chriſt, ſo doth every Beleever (in his Spheare) *in much patience, in afflictions in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, by honour, and diſhonour, by good report, and evill report, &c* (2 *Cor.* 6. 4. 8.) Let the way be what it will, foule or faire, *a green Carpet way*, or a deepe pochy way, let it be what it will, he goes through thick and thin. *Paul* puts the queſtion, and reſolves it (*Rom.* 8. 35.) *Who ſhall ſeparate us from the love of Chriſt?* He puts it of a perſon, Who ſhall? And he anſwers about things, *Shall tribulation, or diſtreſſe, ſhall theſe ſeparate us from the love of Chriſt?* That is, Eyther from that love which we beare to Chriſt, or from that love that Chriſt beares to us; what ſhall make Chriſt out of love with us? Or what ſhall make us out of love with Chriſt? Shall any thing? Nothing ſhall, for thoſe things ſhall not which might ſeem moſt able to make us out of love with Chriſt, or to tell us that Chriſt doth not love us. *Shall tribulation, or diſtreſſe, or perſecution,*

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or famine, or nakednesse, or perill, or Sword? Nay in all these things we are more then Conquerours through him that loved us: He loved us, therefore he will love us, and we shall goe on to love him: for through him, we shall not onely conquer but over-conquer, or more then conquer, what soever stands in the way to divert us from his love, or to render him unlovely. Nothing can separate Beleevers from the love which Christ beares to them; if any thing can doe it, sin can, but sin cannot, because he hath more then conquered it by his owne power: Nothing can separate Beleevers from the love which they bear to Christ, if any thing can, tribulation can, but that cannot, because we shall more then conquer it through his power. *The righteous shall hold on his way*; he neither turnes back nor stands still. *David* was sorely shaken and tempted (*Psal.* 73.) yet *his feet were* (but) *almost gone, and his steps were* (but) *wel-nigh slipt.* As Hypocrites at the most are but *almost Christians*, they are not Christians altogether, and as they step at their neerest, but *wel-nigh Heaven*, they shall not enter in; so the feet of true Beleevers may almost be gone out of the good way, but they shall not goe out altogether; and their steps may wel-nigh slip from God, but they shall be upheld; and hence it is, that though they have many, not onely slips, but falls in the way, yet they shall neyther slip nor fall quite out of the way; this *Davids* experience taught him, at the twenty third Verse of that Psalme: *Nevertheless* (saith he) *I am continually with thee, and thou hast held me by my right hand:* That is, Though I have many troubles in thy way, yet I depart not out of thy way: I have temptations to leave thee, but I will not leave thee; *I am still with thee*, I am where I was, yet not by any power of my owne, but by thy power, for *thou holdest me by my right hand:* It is not the hold which we have of God, but that which he hath of us that makes us hold on our way: We should quickly let goe our hold of God if God had not infinite faster hold of us; *thou holdest me by my right hand.* There is a (*manutenentia Dei*) *an invisible Hand-holding of God*, by which the whole visible Creation is supported, without which no creature could hold on in the way of nature, much more is there an invisible *Hand-holding* of God, by which the spirituall creation is supported, and without which the new creature cannot hold on in the ways of

of grace. 'Tis the hold which Christ hath of us, and the rooting which we have in him, by which we are confirmed. Israel the people of God, is sayd, *to grow as the Lilly, and to cast forth his roots like Lebanon* (*Hos.* 14. 5.) The Trees of Lebanon are high, and spread out their branches, but they are also deeply rooted, they have as much under-ground as above, they have as much hold in the earth as they have shew in the ayre. As the Saints grow up and spread forth their branches, so they grow downe and cast out their roots like Lebanon; so that the winds and storms which shake them, doe indeed but settle them. 'Tis the goodnesse of the root which at once makes them fruitfull, and makes them firme: he that stands by this strength shall stand, and he that is fruitfull by these roots shall be fruitfull still, and bring forth more fruit in age. *The righteous shall hold on his way.* As Christ speakes terribly to the wicked, that they shall hold on their way (*Revel.* 22. 11.) *He that is unjust, let him be unjust still, he that is filthy, let him be filthy still:* These are not permissions to wicked men to be wicked still, much lesse are they perswasions unto wickednesse, but they are dreadfull cominations; wicked men are threatned with this plague, to be given up to the wickednesse of their owne hearts: Now as Christ speakes terribly there to his Enemies, so he speakes comfortably and encouragingly to his Friends, *He that is righteous, let him be righteous still, and he that is holy, let him be holy still:* which carries not onely the force of a command upon them, or the direction of a rule to them, but also the sweetnesse of a gracious promise, or of a speciall privilidge, that they shall be maintained in righteousnesse and holinesse unto the end, or that *they shall hold on their way.* Hypocrites may make a faire flourish, and stand some brunts, they may *endure for a season*, but they endure not long, much lesse to the end. *They went out from us*, saith the Apostle *John* (1 *Epist.* 2. 19.) they had once an appearance, and a presence with us, but *they were not of us*; that is, They had no reall communion and fellowship with us; their bodies were with us, but not their hearts; and when we lost them, we lost no more then the Corne doth when the Chaffe is winnowed away, or then the body doth, when hurtfull humours are purged away. Who were these? Hee meanes the Apostate professors of that age, *Ebion, Cerinthus, &c.*

Cum creverimus in Domino mittemus radices nostras sicut arbores Libani, quæ quantum in auras consurgunt vertice, tantum radice in ima demergunt, ut nulla tempestate quatiantur sed stabili motu consistant. Hieron.

Theſe *were not of us*: How did the Apoſtle know that? Hee tells us how in the next words, *For if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifeſt that they were not all of us.* Saint *John* puts it beyond all diſpute, and himſelfe had not the leaſt doubt of it, that they who are once in Church, ſhall continue in it; and that they who depart, doe not depart from grace, but from a ſhadow of grace: They doe not fall from what they were, but manifeſt what they were not: *They went out from us, that they might be made manifeſt that they were not all of us.* But why doth the Apoſtle ſay they were not *all of us*, Were any of thoſe Apoſtates of them? *Not all*, is a knowne Hebraiſme for none (*Pſal.* 143. 2.) *In thy ſight* (not all men, that is,) *no man living ſhall be juſtified.* So (1 *John* 3. 15.) *Ye know that every murderer hath not*, that is (as we tranſlate) *no murderer hath eternall life abiding in him.* So here, *They were not all*, that is, *None of them were of us*: Many have forſaken a profeſſion of Faith, but hee that hath Faith will not forſake the profeſſion of it. *The righteous ſhall hold on his way*: and not onely ſo, but,

He that hath cleane hands ſhall wax ſtronger and ſtronger.

To continue in the right way is very good, but to encreaſe in it, is far better; he that holds his owne in ſad times, is to be commended, but he that thrives and gaines in godlineſſe in ſad times is to be admired: And who is that? *Job* tells us,

[*He that hath cleane hands.*]

The words are a Circumlocution, deſcribing the ſame perſon, who vvas before called, *upright, innocent, and righteous.* And yet ſurely it is not a bare repetition of the ſame perſon, under another title; for though vvee muſt take this cleanenеſſe of hands in conjunction with cleanneſſe and uprightneſſe of heart: and though it be not ſo hard a matter to ſhew a paire of *white cleane hands*, as it is to have an upright, or a *cleane white heart*; yea though it be true, that cleane hands will not wax ſtronger and ſtronger in a day of affliction, unleſſe joyned vvith an upright heart, yet (I ſay) theſe cleane hands imply ſomewhat elſe, not onely beſides that uprightneſſe,

neſſe, but alſo beſides that innocency and righteouſneſſe ſpoken of before.

The *hand* is the inſtrument of action, and *cleane hands* are an embleme of holy actings: So that *Job* ſeemes to intimate, that he, who beſides the uprightneſſe of his heart, and the generall innocency and righteouſneſſe of his way, is alſo carefull to keep himſelfe free from every ſpot which might foule his hands. He (I ſay) who is thus compleat and ſpotleſſe, is fulleſt of courage vvhen troubles and ſorrowes are upon him. 'Tis true, a mans generall uprightneſſe and innocency vvill mightily uphold him, in the maine, yet if hee have got a viſible blot or defilement upon the face or hand of his converſation or dealings with men, this will be a dampe upon his ſpirit, and a deadning to his heart, though the bent of his heart ſtands faire towards God.

Againe, This may be added in anſwer to a Plea vvhich ſome make when they are taxed vvith the uncleanneſſe of their hands (ſay they) *O we have good hearts, we are upright towards God; we confeſſe we faile many times, but we have good meanings, and we would both doe and be better*: Is thy hand uncleane? Thy heart is a thouſand times more uncleane: Is thy way evill? Thy ſpirit is vvorſe: How can any man have a good meaning, or a good heart, when himſelfe is evill? No man can. There is no excuſe for the uncleanneſſe of the hands, by ſaying the heart is cleane? For where there is a cleane heart there will be cleane hands. Many have cleane hands, that have uncleane hearts; but no man hath a cleane heart whoſe hands continue uncleane; much leſſe will ſuch a one plead the cleanneſſe of his heart in excuſe for the uncleanneſſe of his hand; nor is there any ground for ſuch a Plea. Should a man ſay, here is a Tree that beares ill fruit, but it hath an excellent root, I am ſure it is of a right kinde, but (I confeſſe) the fruit is naught; would not any man of reaſon condemne ſuch reaſoning? Would he not ſay, This is to bely nature? For every good tree brings forth good fruit: Is it not alſo a belying of the Spirit of grace, to ſay, The heart is upright, but the hands are uncleane: For an upright heart makes a cleane hand, as cleane hands are a probable evidence of an upright heart.

He that hath not both theſe, hath neither of them to purpoſe;

poſe; which (we may conceive) was *Job's* ſcope while hee puts them here together.

Further, while *Job* ſpeakes in the third perſon, *Hee that hath cleane hands*; he anſwers *Eliphaz* for himſelfe, who in a third perſon charged him with the uncleanneſſe both of his heart and hands (*Chap.* 15. 14.) from which he alſo vindicates himſelfe (*Chap.* 16. 17.) As if hee had ſayd, *You have often charged me with the uncleanneſſe of my hands, but though I will not boaſt of my ſelfe, yet this I feele and ſpeake by experience, Hee that hath cleane hands ſhall wax,*

[*Stronger and ſtronger.*]

יסף אמץ *Addet fortitudinem, purum manibus ſuimet audaciam.* Sept. *Is cujus vita pura eſt addet robur*, i. e. *magis ac magis invaleſcet ut bene aget.* Merc.

The Hebrew is, *He ſhall add ſtrength*; that is, Hee ſhall goe on from one degree of ſtrength to another. But what ſtrength ſhall hee add? Hee meanes not bodily ſtrength: The beſt of Saints may looſe that in the battels of affliction, and grow every day weaker and weaker: But hee ſhall add ſpirituall ſtrength; ſo the Apoſtle ſtates it (*2 Cor.* 4. 16.) *Though our outward man periſh, yet the inward man is renewed day by day.* The more evill a Beleever ſuffers, the ſtronger he is in goodneſſe, and to doe good; while his fleſh weares off and waſts, he gets new ſpirits, hee takes heart, and is more couragious, as the *Septuagint* renders *Job's* Text.

Hence Obſerve.

Firſt, *Grace is of an increaſing nature, it growes ſtronger and ſtronger.*

True grace lives, and therefore it muſt needs grow. The graine of Muſtard-ſeed proves a great tree (*Pſal.* 84.) *They goe from ſtrength to ſtrength*, or from company to company, that is, From one good company to another, ſtill gathering up goodneſſe as they goe: As the Bee goes from Flower to Flower, to gather Honey; ſo Beleevers goe from duty to duty, from Ordinance to Ordinance, from praying to hearing, to gather grace and ſtrength; every grace hath ſtrength, and the more grace the more ſtrength, till we come to that, which is ſtrictly called, *Strength of grace.*

Secondly, Obſerve.

A thorow godly man doth not onely not fall from grace in time of trouble, but hee increaſeth and groweth in grace; hee addeth ſtrength.

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As affliction gives a proofe of grace, vvhether it be true or no, ſo where it is true, it is improved by affliction. Naturaliſts tell us, that the reaſon of thunder and lightning is, because the heat being pent in, and impriſoned by the cold of the middle Region, breakes out (by an *Antiperiſtaſis*) with terrible noyſe and flaſhings: And thus when grace is pent in by oppoſition, perſecution, and affliction, it enlargeth it ſelfe, and breakes out with greater ſtrength, yea with a kinde of heavenly violence; and not onely maintaines its owne, but is a gainer. *Tanto magis integritati ſtudebit.* Bez.

It is ſayd of *the Lacedemonian Republique*, That vvhen all other Kingdomes were undone by Warre, that onely grew rich, was bettered by it. Wee may ſay, that whereas all prophane perſons, and Hypocrites, are undone by affliction (all their Paint is waſhed off, their Varniſh diſcovered) onely true Beleevers thrive, and are advantaged by it: He that hath an upright heart, and cleane hands, growes ſtronger and ſtronger: His inward man increaſeth in outward decayes. It is ſayd of the Iſraelites (*Exod.* 1. 12.) that the more the Ægyptians afflicted them, *the more they multiplyed and grew*: They multiplyed in number, they grew in ſtrength and ſtature; their oppreſſion there was addition in temporals: It is ſo with all true Iſraelites in ſpirituals, the more they are afflicted and troubled, the more they increaſe: And whereas the Lord ſpeakes in reference to wicked men (*Iſa.* 1. 5.) *Why ſhould you be ſmitten any more? yee will revolt more and more.* (The more evill men are ſmitten for their good, the worſe they are.) We may ſay on the contrary, that the righteous, the more they are ſmitten with evill, the better they are; yea, they ſometimes put wicked men to ſuch a ſtopping expoſtulation, as God makes there concerning wicked men: *Why ſhould we trouble them any more? They will hold faſt more and more, they will not be beaten off with ſowre lookes and hard words, no nor with our hardeſt blowes: We may trouble and weary out our ſelves, yea and breake our owne hearts, but we ſhall never diſhearten them.* All Ages have given experiments of this: The Apoſtles in the Acts rejoyced when they were threatned, and were emboldened with ſcourging. 'Tis ſayd of the ſuffering Saints (*Heb.* 10. 34.) *They tooke joyfully the ſpoyling of their goods*: They were glad of an opportunity to put off their worldly goods at ſo great a rate, as a

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proofe of the ſincerity of their graces: *Our goods never goe off at ſo high a price, nor come to ſo good a Market as when they are ſpoyled in a good cauſe. Paul* tells us, *That many waxed confident by his bonds (Phil. 1. 14.)* They were ſo farre from withdrawing from the profeſſion of the Goſpel, becauſe *Paul* was clapt up in Priſon, and layd by the heeles, that they were more bold to avouch it: As ſome have been weakned and terrified by the ſufferings of others, ſo many have been confirmed and heartned, they have been not onely kept from diſcouragement, but they have waxed confident by bonds, and their ſpirits have been at greater libertie by ſeeing others in Priſon, though they had reaſon enough to expect their turne would be next.

Exquiſitior crudelitas gentium adverſus Chriſtianos, illecebra eſt magis ſectæ, plures efficimur, quoties metimur. Tertull.

One of the Ancients tells us, *The more cunning and exact our Perſecutors are, the more conſtant and exact Beleevers are.* The Chriſtians of thoſe times grew into a kinde of artificialneſſe in grace, while the Heathens grew ſo artificiall in cruelty; and the ofner they were mowed downe by the bloudy Sword, the more were begotten and quickned by the Word: The oppoſition which truth and holineſſe found, was a provocation to owne the truth, and to them a ſweet temptation unto holineſſe.

Thirdly, Note.

When God gives new tryals, he will give new ſtrength.

The righteous grow ſtronger as their afflictions grow ſtronger: Never feare greater tryals, when you are promiſed greater ſtrength: If you have more burdens, you ſhall have more ſhoulders. Whether the Lord calls us to paſſive obedience, or to active, hee is wiſe and faithfull to proportion, and give out ſuitable ability. It is not from the improvements of Free-will, but from the freſh annoyntings of the Spirit, *That we are ſtrengthned with might in the inner man (Eph. 3. 16.)* And againe *(Col. 1. 12.) We are ſtrengthened with all might according to his glorious power, unto all patience, and long-ſufferance with joyfulneſſe.* Affliction it ſelfe cannot ſtrengthen us in grace, it rather weakens us; the increaſe of ſtrength flowes from the ſame Fountaine, whence wee had the firſt ſtrength: All is from God. *In the Lord have we righteouſneſſe and ſtrength (Iſa. 45. 24.)* And *he is an everlaſting ſtrength, the rock of Ages (Iſa. 26. 4.)* As he is an everlaſting ſtrength in himſelfe,

himſelfe, ſo he is to his people: And the reaſon why his people are everlaſtingly ſtrong, is, becauſe he is ſo, *Even the youths ſhall faint and be weary, and the young men ſhall utterly fall, but they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walke and not faint (Iſa. 40. 30, 31.)* But why ſhall the youths faint, and the young men utterly fall? Are not beginners in grace as ſure to be upheld as the ancient or men of dayes? And why is fainting and falling, the lot of youths and young men, who are ſuppoſed in their ſpirituall capacitie, or in their naturall, to have the greateſt ſtrength? The Apoſtle *Johns* experience of the young men ſeemes to differ very much from this Propheſie of them, *I write unto you young men* (ſaith he, *1 Epiſt. 2. 14.) becauſe yee are ſtrong, and the Word of God abideth in you, and yee have overcome the wicked one.* How doth *Iſaiah* ſay, the young men ſhall utterly fall, and yet *John* ſaith, *They have overcome the wicked one?* that is, The Devill. Every Victory is an argument of ſtrength, eſpecially a Victory over him who is very ſtrong.

I anſwer, The Prophet and the Apoſtle doe not ſpeake of the ſame young men: The Prophets young men are any men that boaſt of their owne ſtrength in ſpiritualls, and truſt upon it; theſe of what age ſoever they be, he calls young men, not becauſe like young men they have a reall great ſtrength, but becauſe (which young men are very apt to doe in the ſtrength they have) they truſt in a ſtrength which indeed they have not; ſo that theſe are called young men, becauſe they boaſt of, and truſt in their ſuppoſed ſtrength, not becauſe they are really very ſtrong; and therefore theſe young men ſhall not onely faint, but utterly fall. But the Apoſtle *Johns* young men, are ſuch as have much ſtrength in them, and yet live, and walke and fight in the ſtrength of Jeſus Chriſt; theſe young men are ſo farre from falling utterly, that they ſhall ſtand for ever, and all their enemies ſhall eyther flee or fall before them, becauſe as the battell reneweth, ſo Chriſt will renew their ſtrength, and recruit their hearts with further ayde at every further charge.

Onely by going out of our owne ſtrength, we get ſtrength, that was *Pauls* experience of himſelfe (*2 Cor. 12. 9, 10.*) *When I am weake, then I am ſtrong*; that is, When I am weake

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in my ſelfe, and have low thoughtes of my owne ſtock, then ſtrength is ſent me in; and I am ſupported by an Almighty power, when I ſee that I have no might: *Therefore* (ſaith hee) *moſt gladly will I rejoyce in my infirmities, that the ſtrength of Chriſt may reſt on me: Paul* was no ſooner convinced that the ſtrength hee had was not ſufficient, but hee heard that comfortable word from Heaven, *My grace is ſufficient for thee:* We are ſtronger by the grace in Chriſt, then by the grace wee receive from Chriſt. He that lives upon the grace received from Chriſt, and not upon the grace in Chriſt, ſhall quickly feele a want of grace, and a decay of ſpirituall life.

Now, if grace received from Chriſt be not ſtock enough to live and continue upon, what is nature for any man to begin upon? *Peter* had received grace, and he made an honeſt reall profeſſion to Chriſt, not a flattering verball complement, when hee ſayd (*Matth. 26. 33, 35.*) *Though all men ſhall be offended becauſe of thee, yet will I not be offended, and though I ſhould dye with thee, yet will I not deny thee:* yet becauſe he did not enough (if at all) renounce his owne ſtrength, in ſtead of waxing ſtronger and ſtronger, he was weaker and weaker, and did not onely deny his Maſter, but forſwore him. Not onely they who goe out in the ſtrength of nature, but they alſo who goe out in the ſtrength of inherent grace, may quickly (notwithſtanding a ſincerity of profeſſion) diſhonour their profeſſion, and fall from their owne ſtedfaſtneſſe: Therefore truſt in the Lord, and yee ſhall not onely hold on, but grow ſtronger and ſtronger in your way.

And if ſuch be the ſtate of a godly man, that he holds on, and waxeth ſtronger in times of trouble, what ſhall wee ſay of them, who turne out of the way, or languiſh in it, when nothing troubles them? What ſhall we ſay of them who run out of the way, though there be no Lyon in the way, when we heare that Saints will not out though there be a Lyon in the way? What ſhall we ſay of them that depart from God, when (as *Job* ſpeakes in another place) they waſh their footſteps with Butter, and the rock powres out Oyle to them (that is, When God loadeth them with his benefits daily) when wee heare that the righteous, and he that hath cleane hands will not out of the way, though every ſtep be up to the knees in mire, though he be daſhed againſt the Rocks, and killed all the

the day long? Was there ever truth of grace in thoſe who finding nothing but comfort and outward bleſſings in the way, doe yet goe out of the way, grow cold and ſinke in their profeſſion? When Chriſt gives outward pleaſure to his followers, and they forſake him, may they not juſtly be ſuſpected to take pleaſure in forſaking him? And that they never tooke any pleaſure in following him, but onely followed him for their pleaſure? What would theſe doe if they were aſſaulted with ſtrong temptations or troubles, who turne aſide being freed from all ſuch temptations? What would they doe if their wayes were full of bryars and thorns, who goe back and Apoſtatize while their wayes are ſtrewed with flowers, and they tread upon Roſes? 'Tis true indeed, that the warme Sun (as we ſay) cauſeth ſome to caſt off their Cloaks, which the cold winde moved them to keep cloſer on; but, though it be a truth, that proſperity makes many forſake God, yet it cannot be denyed but that adverſity is a greater temptation to deny him. A ſound heart may (poſſibly) give in a little in boyſtrous times, and Winterly dayes, but it is almoſt an infallible diſcovery of a rotten heart, to flinch in faire weather, or in a Summers day: As they who keep cloſe to, and hold on in the wayes of God in darke and doubtfull diſpenſations, ſhew a pure love to his wayes, ſo they who warpe, and recede, under cleare and comfortable diſpenſations, ſhew a pure diſlike of them.

Laſtly, Note the various expreſſions uſed in theſe two Verſes, we have here the deſcription of a godly man under foure Titles.

Firſt, *The upright.*
Secondly, *The innocent.*
Thirdly, *The righteous.*
Fourthly, *He that hath cleane hands.*

Theſe meet in one perſon, yet they have diſtinct ſignifications: Uprightneſſe is ſtrictly oppoſed to hypocriſie; innocency to guilt; righteouſneſſe to oppreſſion; and cleanneſſe of hands to all the pollutions of converſation. Every kinde of goodneſſe, and all the graces concenter in him that is truly godly.

He that is godly, is any thing that is good, and hee that is wicked is any thing that is evill, you cannot call a wicked

man out of his name, how ill ſoever you call him. And you cannot call a compleate godly man out of his name, how good ſoever you call him, he is *upright*, and *innocent*, and *righteous*; his hands are cleane, and his heart is cleane, he is cleane all over, and holy all over, while we call him all this we doe not call him beyond what God hath made him.

JOB, Chap. 17. Verſ. 10, 11, 12.

But as for you all, doe you returne, and come now; for I cannot finde one wiſe man among you.

My dayes are paſt, my purpoſes are broken off, even the thoughts of my heart.

They change the night into day, the light is ſhort becauſe of darkneſſe.

THough *Job's* Freinds had ſeverely reproved and threatned him; reproved him for his ſuppoſed ſin, and threatned him with further ſufferings, in caſe he continued in ſin; yet did they as often counſell, and encourage him; counſell him to repent, and returne to God, encourage him with promiſes that God would repent and returne to him, yea turne his captivity and afflictions, *as the Rivers in the South*; and that though he then was in a night of ſorrow, yet a morning of joy, or joy in the morning ſhould ſurely breake out and ſhine upon him.

Now, as *Job* had before often (and alſo in the former part of this Chapter) ſupported himſelfe under the weight of all their reproofs and threatnings by the power of God, and the conſcience of his owne integrity; ſo he had as often before, and he doth it here againe in the latter part of this Chapter, caſt off their promiſes and incouragements; together with all hopes of any reſtauration in this life, to ſuch a flouriſhing outward condition as he once enjoyed.

And b cauſe his Freinds diſcerning this in him by ſome of his precedent anſwers, had judged it as a ſymptome of ſecret guilt, and ſelfe-condemnation, which would not let him ſo much as expect any good: So *Eliphaz* had perſtringed and ſmitten

ſmitten him (*Chap.* 15. 22.) *He beleeves not that he ſhall returne out of darkneſſe:* Therefore *Job* wonders to ſee them perſiſt in that opinion, and concludes them under a great defect of underſtanding, who did not perceive that a man ſo miſerably pined, and worne with ſickneſſe and paine, as he was, had nothing to look after, or prepare for, but onely a Grave. And this he doth with much rhetoricall elegancy, and paſſionateneſſe of ſpeech, to the end of this Chapter.

His ſenſe may be drawne together into this breife way of reaſoning.

He who is as a dead man already, ſhould not feed himſelfe, or be fed by others, with hopes of life, or of worldly proſperity in this life.

But I (for my part) am as a dead man, or but the ſhadow of a man.

Therefore I will neyther feed my ſelfe, neyther ought you to feed me with hopes of life, or of proſperity in this life.

Yet before he layes downe, and illuſtrates this Argument, he invites over his Freinds to his opinion, and profeſſeth that they had not yet ſpoken any reaſon, nor argued like wiſe men in all that they had argued to the contrary.

Verſ. 10. *But as for you all, doe you returne and come now, for I cannot finde one wiſe man among you.*

Though ſome wiſe men goe out of the way, yet it is for want of wiſedome that any man goes out of the way; while *Job* calls upon his Freinds to returne, hee implyes that they going out of the way were not wiſe, and that it would be their wiſedome to returne into it.

[*But as for you all.*]

Job puts all his Freinds into one predicament, and indeed they were much alike to him, having all troden in the ſame path, and met in the ſame judgement of, and reſolutions againſt him. But what would he have them doe? As he ſuppoſed them all in one way, and that out of the way: So he ſets them all to the ſame worke, that they might come right againe.

Doe you returne, and come now.

Yet, there are three opinions about his meaning, while he saith, *Returne and come.*

First, Some conceive, that *Job's* Freinds, being netled (as we say) and provoked with what he had spoken before, began to renew the dispute, and to rally themselves with conjoyned Forces, for a fresh encounter, which *Job* perceiving, he (according to this Interpretation) dares them in these words, and sends them a challenge: As if he had sayd, *I see you are providing your selves, and consulting for a rejoynder with me; I, doe, doe if you thinke good, returne, and come, put your selves into what posture you please, joyne your Forces together, I am ready to receive your charge, and make my defence, I am not afraid of you all; you are three, and I have not so much as a Second, yet I will not turne my back from you all, therefore, as for you all, doe yee returne and come now, come, when, or as soone as you will.*

Quasi facta testudine una omnes concurrite. Nicer.
Ad disputationem provocat. Sanct.
Verumtamen omnes incumbite & venite quæso. Sept.

Thus, *He challengeth them to a further dispute. Returne, and come*, is (as the propriety of the phrase in the Originall imports) *come againe if you will, come a second time, come a third.* The word that we translate *Returne*, when it is joyned with another Verbe (say Grammarians) signifies as much as *Againe*, or, *to doe a thing the second time.* Take two places of Scripture for it (*Jos.* 5. 2.) *At that time the Lord sayd unto Joshua, Make thee sharpe Knives, and circumcise again the Children of Israel the second time:* So we Translate: The Hebrew is, *Returne* (which is the word of the Text) *and circumcise them a second time:* Not that they who had been once circumcised, must have a second circumcision: But for as much as circumcision, which was first commanded to *Abraham*, had been long disused, while the people of Israel were moving and unsetled in the Wildernesse, therefore the Lord gives circumcision a kinde of second Institution, by requiring *Joshua* to restore it solemnely a second time, as it was set up at first. Returne and circumcise them; that is, renew that ancient Ordinance of Circumcision.

Convertendi verbum cum quocunque alio verbo junctum, idem significat quod rursus, aut altera vice aliquid facere.

The like way of speaking, read (*Psal.* 85. 6.) where *David* (in behalfe of the Church) pleads with God thus, *Wilt thou not revive us againe?* The Hebrew is, *Wilt thou not returne, and revive us?* We translate the Verbe *Returne*, by the Adverbe, *Againe. Wilt thou not revive us againe?* Thou hast given us many *revives:* when we were as *dead men*, and like carkasses rotting in the Grave, thou didst revive us, wilt thou not revive us once more, and act over those powerfull mercifull works, and strong salvations once more, or againe? So here, *Returne and come*; that is, Come againe.

The words thus expounded, are an argument of *Job's* magnanimity, and holy courage in maintaining his right, and standing up in the defence of his owne integrity against all commers As it is our duty to contend earnestly for the Faith once delivered to the Saints; so for our owne faithfullnesse.

Secondly, Others expound the words as an advise, not as a challenge; not as a profession of his fixed purpose to oppose what his Freinds should say in maintenance of their opinion, bnt onely as a desire of their attention to what he had yet to say for his. *Come returne now*, as if hee had thus expressed himselfe, *Yee are not right, let me set you right, and instruct you better; learne of me; you have need enough to be taught, for I have not found a wise man among you.* Thus *David* calls his Schollers about him (*Psal.* 34. 11.) *Come yee Children, hearken unto mee, and I will teach you the feare of the Lord.* The former glosse shewed the strength and courage of *Job's* spirit, this the piety, and holinesse of his spirit: 'Tis our duty, *in meekenesse to instruct those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth* (2 *Tim.* 2. 25.)

Thirdly, The words are more generally taken for an invitation to repentance, *Come now, returne*; Some translate the word *returne* in this Text, by *Repent*, which is the sense of it in a hundred Texts of the Old Testament. Repentance is a turning and returning; all returning supposeth, eyther our being out of the way, or that we have gone as far as our businesse lyes in that way: The returning of repentance, supposeth only the former, for, every step in sin is quite out of our way; what have we to doe in the way of sin, but onely to come out of it, our businesse lyes not there; all that we doe there must be undone againe, or else we are undone for ever.

Invitat amicos ad mutandam sententiam. Pined.
Resipiscere. Jun.

In this returning of repentance, we may consider, first, the termi-

terme from which, and ſecondly the terme to which we are called to returne. The terme from which is two-fold.

First, Sinfull practiſes.

Secondly, Falſe and erroneous opinions.

Job doth not deale with his Freinds about the former; hee did about the latter; they were under a grand miſtake concerning the Doctrine of providence, and from that he invites them to a ſpeedy returne.

The terme to which we are to returne in the actings of repentance, is three-fold.

First, To our ſelves.

Secondly, To God.

Thirdly, To him whom we have wronged, or from whom we ſinfully diſſent.

Job may be interpreted as calling his Freinds to a returne, in this three-fold reference.

Ad ſe redire etiam Latinis dicitur qui ad bonam mentem redit. Grot.

First, As repentance is a turning to our ſelves: a man that is carried away, either to falſe opinions, or into wicked courſes, is gone from his neereſt home: 'Tis a duty to deny our ſelves, but 'tis a ſin to depart from our ſelves: And as it is a ſin to depart from our ſelves, ſo every ſin is a departure from our ſelves; therefore repentance which is a turning from ſin, muſt needs be a returning to our ſelves. The Goſpel repreſents the repentance of the Prodigall Son, under this notion (*Luke* 15. 17.) *And when he came to himſelfe, he ſayd, &c.* He had not been with himſelfe a long time before, yet at laſt he came to himſelfe, this was his firſt ſtep to repentance. An impenitent perſon is not onely out of his way, but out of his wits; he is gone, not onely from Divine truth and holineſſe, but from his owne naturall reaſon and prudence; if ſo, whenſoever he repents, he returnes to himſelfe.

Secondly, Repentance is a returning to God; *If thou wilt returne O Iſrael (ſaith the Lord) returne unto me* (*Jer.* 4. 1.) The grace of repentance is moſt frequently and moſt ſuitably expreſſed by this act of returning to God; and they who doe not repent are every where ſayd not to returne to God (*Amos* 4. *&c.*) *Yet have yee not returned unto me.*

Thirdly, Repentance is a returning to man: We muſt not be aſhamed to acknowledge our faylings one to another, or to returne to them in duty from whom we have departed, eyther by not giving them their due, or by accuſing them unduely. Wee muſt not be aſhamed of returning to them, by ſubmitting to the truth, from whom we have departed by following or holding any errour. Thus *Job* may be conceived counſelling and calling his Freinds to a returne in theſe three ſenſes given: Firſt, to themſelves: Secondly, to God: Thirdly, to him, whom they had ſo long oppoſed. But though all three may be included, yet the ſcope and deſigne of *Job* ſeems to intend the third: *Returne, and come now:* that is, *Returne to me*, let not truth fare the worſe for my ſake, doe not you caſt it off, becauſe I hold it. It is not enough to turne from any evill, whether of opinion or practiſe, and returne to the obedience of God, but we muſt alſo returne to the love of good men, and unite with them in the truth.

But why muſt they returne? *Job* gives the reaſon expreſly in the latter part of the Verſe.

For I cannot finde one wiſe man among you.

All the wayes of ſin and errour are wayes of folly; they ſtampe a man for a *Foole and unwiſe*, whoſoever walks in them; *I cannot finde one wiſe man among you:* When he ſaith, *I cannot finde*, It ſhewes that he had endeavoured to finde, he had been ſeeking for a wiſe man among them, but he found none; *The Lord* (ſaith *David*, *Pſ.* 14. 2.) *looked down from heaven upon the children of men, to ſee if there were any that did underſtand and ſeek after God* (but he found none) *They are all gone aſide* (*Verſ.* 3.) *Job* ſeems to have been upon ſuch an inquiry: He had looked over his Freinds, and weighed them one by one, but he found not one wiſe man among them. The Preacher (*Eccl.* 7. 27, 28.) *counting one by one to finde out the account, found but one man* (that is, one wiſe or good man) *among a thouſand:* No marvaile then if *Job* found not one among three, yet conſidering what three theſe were, men numbred among *the Worthies*, poſſibly, *the firſt three* of that age and place, it may juſtly be marvailed why *Job* ſhould ſpeak at ſo low a rate, or ſo ſleightly of them: Was he not too cenſorious and rigid, too bold and adventerous, to ſpeake thus concerning men of ſuch gravity, authority, and reputation, for wiſedome, and learning, yea, and for holineſſe too, as theſe *three* were? Shall we ſay that this cenſure proceeded from *Job*'s wiſedome, or from

from his passion? Was he wise in saying so, or so much as charitable.

I answer, *Job* did not speake this from any ill will to his Freinds, or from contempt of them; it had been not onely unfreindly, but very sinfull to have done it. That word of Christ had its truth in those times, *Hee that is angry with his brother unadvisedly, shall be in danger of judgement; and he that saith to his Brother, Racha* (which signifies an empty fellow, or a man that hath nothing in him) *shall be in danger of a Councell, but he that saith, Thou Foole, shall be in danger of Hell fire* (*Matth.* 5. 23.) *Job* did not call his Freinds Fooles, when he sayd, *I finde not one wise man among you*; So much may be sayd without passion or reviling: Nor did he question their wisedome in generall, but (as hath been answered for him upon a like passage) onely to the point in hand: As if he had sayd, after all this arguing, *You are still besides the matter, you have not hit the joynt of my case; come to mee, I will shew you your mistake, and make it plaine that you are all out.*

Venite ad me audiendum & ostendam vos omnes decipere. Drus.

Hence Observe.

First, *It is no fault to speake of men as we finde them.*

The rule of Christ (*Matth.* 7. 1.) *Judge not that yee be not judged*, forbids, first rash judgement of men, secondly, wrong judgement of men, thirdly, finall judgement of men (that's peculiar to God) but it doth not forbid all judgement of men. We may call *a Spade, a Spade*, and him unwise who is so: All reproving is taken away, if all judging be, for wee must reprove no man but whom we judge faulty, *Let the righteous smite me* (saith *David*, *Psal.* 141. 5.) He meanes it not of smiting with the Sword, but of smiting with a deserved censure, as if he had sayd, If I have done amisse let me hear of it, yea let me smart for it by a faithfull reproofe.

Secondly Observe.

A wise man may doe or speake that which is a just forfeiture of his present reputation for wisedome.

This proceeds sometimes from a speciall judgement of God upon men, who in anger blasts their abilities, and commands a decay upon their greatest treasures of wisedome (*Isa.* 29. 14.) *The wisedome of their wise men shall perish, and the understanding of their prudent men shall be hid:* It shall be so, saith God; the understanding of man is as much at Gods dispose, as his riches

riches or honours are. Now as this proceeds sometimes from the speciall judgement of God upon man; so it may proceed at any time from the naturall frame of man, who at the best is a creature composed of light and darknesse, of wisedome and folly, of knowledge and ignorance, of grace and corruption, of an old man, as well as of a new. The over actings of the worser part, may soon leave a good and a wise man (in the maine) under an ecclipse, both of his goodnesse and wisedome. *David* sayd in his haste (and as he sayd it, he sinned in saying so) *All men are lyars:* But we may say it with fullest deliberation (and not sin at all in saying so) That *All men are lyars*. The Apostle saith it (*Rom.* 3. 4.) while he saith, *Yea let God be true, and every man a lyar*; that is, Let this be acknowledged and confessed by all, That God cannot lye, such is his power that he can neither deceive, nor be deceived; but let it be as much acknowledged that every man is under a possibility to be deceived, yea, and to deceive in the worst sense, and that in some sense every man is actually deceived, or a Deceiver: which proves this to be a truth, *Every man is a lyar*: The lye is that, which no man will bear at the hand of a man, yet all must beare it from the hand of God; it is indeed a dishonour, but it is no slander to say, that every man is a lyar: and becaus he is so, he may soon dis-intitle himselfe of wisedome. We must not lay too much upon men, for when they speake and doe most unwisely, they speake and doe most like men.

The Prophet (*Hos.* 6. 7.) saith, *They like men have transgressed the Covenant:* The Hebrew is, *They have transgressed like Adam.* The Apostle speakes of some, *over whom death reigned, who yet had not sinned after the similitude of Adams transgression* (*Rom.* 5. 14.) Infants dye, and they dye in that sin which *Adam* committed, though they never come to commit sin actually as *Adam* did; but all who sin actually, sin after the similitude of *Adams* transgression: He set the first Copy, and all his posterity have written after him. Wee doe but shew what we are, and whence we are, when we sin, even a company of men, the Sons of *Adam*. To be a man is also to be a sinner. Now, as it may be said, we like men have transgressed, so we like men are unwise. It is very easie for the wisest man to doe unwisely; we have but shewed our selves men

when we have ſhewed our ſelves unwiſe. That hath obtained as an Axiome, *It is humane for man to erre*: One of the wiſeſt ſentences among men, is, That man may doe unwiſely: He that doth all things wiſely, is more like God then a Man, nor can we doe any thing wiſely, but as God is pleaſed to teach and guide us. As we have need to aske our *daily bread* from God for the ſupport of our bodies, ſo our daily wiſedome from God for the management of our affaires. As God *takes the wiſe in their owne craftineſſe* (1 *Cor.* 3. 19.) ſo he can take wiſedome from the crafty; and unleſſe he ſupply wiſedome to the wiſe, they will ſoone be ſo overtaken by their owne folly, that of a whole throng of them, it may be ſayd, by him that ingageth with them, *I have not found one wiſe man among you.*

Thirdly, Obſerve.

Wiſe men are rarely to be found.

There are ſtore of ſubtle men, and crafty men there are but too many; but the wiſe man is a rare Jewel: It was for a wiſe man that the Prophet commands a ſearch to be made, when he ſayd (*Jer.* 5. 1.) *Run yee too and fro, through the ſtreets of Jeruſalem, and ſee now and know, and ſeeke in the broad places thereof, if you can finde a man*: *Jeruſalem* was full of men, and yet *a man* could not be found, when diligently ſought for: What man was this? The next words deſcribe him for a wiſe man indeed, *If there be any that executeth judgement, and ſeeketh the truth.* I cannot ſay that ſuch wiſe men *are thicke ſowne*, but I am very ſure, *they are thin come up.* *Paul* found ſo great a ſcarcity and dearth of them, even among the Saints in the Church of *Corinth*, that though he doth not ſay it poſitively (with *Job* here) I have not found a wiſe man among you; yet he ſpeakes it interrogatively, and chidingly (1 *Cor.* 6. 5.) *I ſpeake to your ſhame, is it ſo, that there is not a wiſe man among you? No not one that ſhall be able to judge between his brethren: There are not many knowing wiſe men*, among all men, *but judging wiſe men* are feweſt of all.

Fourthly, Obſerve.

Wiſe men are apt to ſhew themſelves unwiſe in expounding and judging of the providences and dealings of God towards man.

The workes of the moſt wiſe God are all right, but few men are wiſe enough to pick out the right meaning of them. Providence is carryed about the World in a Chariot of light, and yet there is much darkneſſe in the minds of moſt men about it. This ariſes chiefly two wayes.

Firſt, from the ſeeming confuſions which are in the world; God doth not keep a method, nor governe himſelfe by preſidents, no man can tell certainly which vvay he vvill goe, by looking into the way which he hath gone; for though he uſeth no liberty in the iſſue of his dealings, but rewardeth every man according to his works, yet he uſeth much liberty in the meanes which lead unto it.

Secondly, This ariſeth from the narrowneſſe of mans heart, who meaſuring God by his own line, and comparing what God hath done, by what he would doe, cannot (as the Apoſtle ſpeakes in another caſe) attaine unto the righteouſneſſe of God in what he doth.

'Tis excellent wiſedome to know how to interpret and improve the dealings of God with our ſelves or others. The groſſe miſinterpretation of his dealings, is, to conclude the guilt or innocency of man, the love or hatred of God from them. *Jobs* Freinds upon ſuch miſtakes, incurred this cenſure, *I have not found one wiſe man among you.*

Job having by way of introduction, ſpoken to the men, or to the perſons of his Friends, proceeds to ſpeake his owne caſe.

Verſ. 11. *My dayes are paſt, my purpoſes are broken off, even the thoughts of my heart.*

What doe you tell me of comfortable dayes? *My dayes are paſt, they are gone by*: as wee ſay, *The Shew is gone by*, or, *the Company is gone by*; ſo ſaith *Job*, *My dayes are gone by*: There's no looking after them any more: they are out of ſight, why would you bring them into my minde againe? *Dayes* may be taken here in a twofold ſenſe.

עברו *Tranſierunt.*

Firſt, For the terme of his life.

Secondly, For the ſtate of his life.

As taken for the terme of his life, *My dayes are paſt*, is, I am a neere neighbour to death, death and I am ready to meet and imbrace; the life of man is meaſured by dayes, when our dayes are paſt, there's nothing left to meaſure, nothing to meaſure by.

Morti vicinus ſum.

My dayes are paſt.

But how could *Job* affirme, The terme or *dayes of my life are paſt*, when, as, he was alive that day to ſay this, ſo, he lived many a faire day after he had ſayd it. Can we call that *paſt*, which is ſtill preſent with us? or which is yet to come?

He affirmes this, Firſt, becauſe he conceived that the greateſt part of his dayes were actually paſt, and that it was not worth while to reckon upon the few dayes behinde, he did not thinke that remnant ſo conſiderable as to meaſure it, but threw it by, as a peice of *uſeleſſe nothing*: Our dayes are ſo paſſing, that (with a little Rhetorick) we may ſay they are paſt, as ſoone as they begin; how much more may we ſay ſo, when we are ſure they muſt ſhortly end, and are really almoſt, yea, onely not, paſt.

Secondly, *Job* might ſay, *My dayes are paſt*, becauſe doubtleſſe it had ſeiſed on his ſpirit, that his glaſſe may run, that he ſhould dye preſently, he never looked to outlive that ſtorme: So that his *dayes were paſt* in his account, though not in Gods account. *Job* could ſay of himſelfe (as we uſe to ſay of thoſe women, who have gone out their full time of Childbearing) that, *He had not a day more to reckon*: As *Job* had a full aſſurance that he ſhould live eternally, ſo he had a kinde of aſſurance that hee ſhould dye very ſhortly: And therefore as to his owne apprehenſions, and the calculation which he had made of his dayes, their date was out, and he might ſay, *My dayes are paſt.*

Againe, As taken for the ſtate of his life, ſo, *My dayes are paſt*, is, My good dayes, my proſperous dayes, are paſt; you, tell me of a day of deliverance, what a morning I ſhall have, but I look on all my dayes here, as dayes of darkneſſe; wee ſay of a man who is not onely in an evill, but in a deſperate, or irrecoverably evill condition, *He hath ſeen all his beſt dayes*, or *all his good dayes are gone: Job was full of truſt for a good eternity, but he had no hope of good dayes.* The terme of mans dayes may continue long, when the comfort of his dayes, is, or when his comfortable days are quite paſt: Though *Jobs* dayes continued, as to the terme of his life, yet his dayes (as he judged) were paſt, as to any comfortable ſtate of life, in which ſenſe he might alſo ſay, *My dayes are paſt.*

Nor

Nor did *Job* ſpeake this complainingly, or with a low ſpirit, *My dayes are paſt*, he did not whine it out as they doe, who are loath to dye, and would faine live ſtill in the delights of life; but he ſpake boldly and cheerfully, he ſpake of his Dying day, as of his Marriage day, *My dayes are paſt.* As a young man ſaith, *My marriage day is at hand*, I ſhall be marryed ſhortly; with ſuch a holy alacrity *Job* ſpake, I ſhall dye ſhortly; *My dayes are paſt*: He looked upon his comfortable dayes in the world as paſt, and yet he was comforted: *Job* was full of paine, yet uſually in the cloſe of his ſpeeches he gathered up himſelfe, and ſpake in a height and heat of ſpirit: As the Cock towards morning flutters his Wings before he Crowes, and gives warning of the approaching day; or as the Lion ſtrikes his ſides with his Tayle, to rouze up his ſpirits before he attempts his prey; ſo *Job* ſtirr'd up himſelfe towards the cloſe of his anſwers, and reſumed new ſpirits, acting *That dying man* to the life, who having nothing in this World, either to feare or hope, dyes without feare, yet with abundance, yea in aſſurance of hope: *My days are paſt.*

Hence Obſerve.

Firſt, As the words are taken in the former ſenſe: *A gracious heart hath peace in the approaches of death.*

His contentments are not done, when the terme of his life is done: He can ſay, *My dayes are paſt*, as cheerfully, as *Agag* ſayd, *Surely, the bitterneſſe of death is paſt. Some godly men have dyed far more pleaſantly then ever any wicked man lived.*

Secondly, From the latter ſenſe, Obſerve,

A gracious heart can take preſent comfort, and rejoyce in this World, while he knowes that all his worldly comforts and joyes are paſt.

Faith overlookes, or lookes thorow and beyond all the evils of this life, to a good which ſhall never dye; yea Faith ſees and enjoyes a preſent good, while ſenſe ſees nothing, and indeed hath nothing elſe to ſee, but evill. A carnall man parts with his good dayes, or with the good of his dayes, as *Phaltiel* went to deliver up *Michal, Sauls* Daughter, and *Davids* Wife by right, weeping all along as he went (2 *Sam.* 3. 16.) There's a ſad parting between a worldly heart and worldly things; but he that is ſpiritually minded, though he doth not

deſpiſe

deſpiſe the meaneſt of worldly good things, as made by God for the uſe and comfort of man, ſo when God calls him from them, or them from him, he can part with the uſe of them, and yet not be diſpoſſeſſed of comfort; he knowes that hee hath a preſent good, and that he hath a greater good to come, while he ſaith, *My dayes are paſt.*

זמם *Cogitavit plerumque in malum aliquando in bonum* זמות זמה *Cujus ſingularis quod antiquitus legebant Zemma ferre ſcelus denotat* מזמה *autem quod ab eodem themate vocabulum eſt medium* Druſ. *Rupti ſunt articuli cordis mei.* Sept. *Convulſæ ſunt compages corporis mei.* Aug

My Purpoſes are broken off.

The word which we tranſlate *Purpoſes*, ſignifies moſt uſually an evil purpoſe, or wicked deſignements; yet it is uſed alſo, as among the Rabbins, ſo by the Penmen of Scripture in a good ſenſe, for a warrantable, yea, for a holy purpoſe: In the Booke of Proverbs (*Chap.* 1. 4. *Chap.* 2. 11.) it is tranſlated *Diſcretion*, or *Adviſement*, proceeding from the teachings of wiſedome, which ſtirres up gracious purpoſes in the ſoule towards God, and every good.

My purpoſes are broken off: The Septuagint render, *My heart-ſtrings are broken*: The heart-ſtrings by a Metaphor, may be taken for purpoſes, becauſe purpoſes are as bands or ſtrings upon the heart: and therefore when purpoſes are broken, we may ſay, the bands or ſtrings of the heart are broken.

Another reads, *The bindings, or faſtnings of my body are looſned, or torne aſunder*; which tranſlation (as alſo the former) taken literall, notes onely his neerneſſe to death; for when a man dyeth, we ſay, his heart-ſtrings break, and his whole body is in a fit of Convulſion.

My purpoſes are broken.

The word ſignifies a violent forcible breaking, as if a Giant had broken them.

But what was it which broke his purpoſes? The violence and continuance of his afflictions was this Breaker; or his purpoſes were broken by the confuſed motions and troubleſome repreſentations of his owne fanſie, to which ſicke men are very ſubject.

Again, what were thoſe purpoſes of his which were broken? If they were evil purpoſes, he had reaſon to rejoyce, not to complaine; if they were good purpoſes, was it not his ſin as well as his affliction that they were broken off.

I anſwer to that, Purpoſes may be good, and yet broken without

without the ſin of the purpoſer, if himſelfe be not the cauſe of that breach, and the impediment of their performance: If our holieſt purpoſes are broken off by the inevitable providence of God, the holineſſe of man receives no blemiſh by it. The purpoſes of *Job* were good doubtleſſe, either ſpiritually good, or civilly good; and they may be taken either for thoſe purpoſes of doing good, which he had, before he fell into trouble, or for thoſe which he had laid up in his breſt, to doe, when he ſhould be againe reſtored and delivered out of trouble. As if he hod ſaid, I once had an expectation of life, and I purpoſed with my ſelfe what to doe with, or in my new life, but now thoſe purpoſes are all broken off, for I ſee my life is, ready to be broken off. The next clauſe ſeemes to explaine this, and in that we ſhall ſee more fully what he means by theſe purpoſes.

Even the thoughts of my heart.

Every thought of the heart is not a purpoſe, yet every purpoſe is a thought of the heart; our thoughts are made up into purpoſes, either what to doe, or not to doe: Hence it is uſuall to ſay, I thought to have done ſuch or ſuch a thing, that is, I purpoſed to doe it. Therefore *Job* might well ſay, *My purpoſes are broken off, even the thoughts of my heart*, becauſe purpoſes are nothing elſe but a frame, or pack of thoughts: there is an elegancy in that word which we tranſlate *Thoughts*. The Hebrew is, *The poſſeſſions of my heart*; ſo we put it in the Margin of our Bibles: A learned Tranſlator renders it thus, *The thoughts which my minde was wont to poſſeſſe are pulled or ſnatcht away*; he meanes it not of all his thoughts, as if his power of thinking had been loſt, but of thoſe ſpeciall thoughts which he had, or hopes which he nouriſhed about his reſtoring to happy dayes; theſe once poſſeſſed his heart, but they were gone. Thoughs are called the poſſeſſions of the heart two wayes.

מורשי *Poſſeſſiones cordis a radice* ירש *Cogitationes meæ avulſæ ſunt, quas poſſidere ſolebat animus meus.* Jun.

Dicuntur cogitationes poſſideri a corde quid enim magis proprium aut innatum cordi quam ſuæ ipſius cogitationes. Druſ. Coc

First, In a paſſive } ſenſe.
Secondly, In an active }

Paſſively, Becauſe they are poſſeſſed by the heart, the heart doth incloſe and hold our thoughts: The heart is the naturally proper veſſel or receptacle of thoughts, therefore they are

are called the possessions of the heart: The heart is the soyle and seat of thoughts; there they are planted, and there they dwell.

Actively, For as thoughts are possessed by the heart, so thoughts possesse the heart; thoughts are full of activity; they trouble and they comfort the heart; looke what our thoughts are, such is the state of our hearts; if our thoughts be quiet our hearts are quiet, if our thoughts be unquiet our hearts are unquiet, if our thoughts be joyful our hearts rejoyce, if our thoughts be sad, our hearts are sorrowfull. 'Tis sayd in the Gospell, (*Lu.* 24. 38.) *Why are ye troubled, why do thoughts rise in your hearts?* that is, Why do troublesome and disconsolate thoughts rise in your hearts? 'Tis as natural for thoughts to rise in the heart, as it is for water to rise in a spring, therefore Christ did not chide them because thoughts, but because such thoughts did rise in their hearts: We cannot hinder our hearts from thinking, no more then we can hinder the fire from burning, or water from wetting; but 'tis our duty to hinder our hearts from undue or discouraging thoughts, and to check them for thinking so. Thoughts rule the heart and put it into severall frames and formes according to their owne likenesse; and therefore it is both our wisedome and our holinesse to put and keep our thoughts in the best likenesse. The heart (in a figurative sense) is nothing else but the frame of our thoughts; and our thoughts in a proper sense are nothing else, but *the possessions of the heart.*

Tabulæ cordis. Chald. Further, The Chaldee Paraphrase saith, *The Tables of my heart are broken*; so it is an allusion to writing: The Law was written at first in Tables of Stone, and now a heart of flesh (not a fleshly heart) is the Tables of the Law, our hearts are Tables both for our owne writing and for Gods. *Job* had written many purposes upon those tables; therefore he might well say as in this case, My purposes, or all that was written upon the Tables of my heart are broken. In my thoughts I had written and set downe many particulars which I purposed to have done, but now those lines are crossed, or quite blotted out. God writes many of his owne thoughts in our hearts, and our thoughts are the writings of our hearts; when our purposes and thoughts are broken, *the Tables of our hearts are broken.*

Scriptura cordis nunc liura ei. Pined.

Hence

Hence Observe.

First, *Right purposes are good, but it is not good to live upon purposes.*

Action must presently follow resolution, and performance must be speeded after purposes, else they are to little purpose. When *David* had sayd, *I will confesse my transgressions unto the Lord* (*Psal.* 32. 5.) he instantly confessed them: And when he sayd, *I will take heed to my wayes* (*Psal.* 39. 1.) he instantly took heed to them. His purpose was in nature, before his practice, but in time they went together: There is a double danger in delaying purposes.

First, That the minde of the purposer may change, and his spirit grow flat towards them.

Secondly, That the seasons may change, and though hee have a mind, yet he may want means and opportunity to performe them.

There is danger in both wayes, and much sin in the former way of breaking purposes: The danger of both will be more discovered in the second Observation.

Secondly, Observe.

When great afflictions come, especially when death comes, all our purposes are broken off.

As man is apt to busie himselfe about many things, which he cannot know, so about many things, which (though they are possible to be done, yet) he shall never doe. It is in man to purpose, but we must aske leave of God before we can performe: Crosse providences breake many purposes, but death breaks all. All our purposes concerning the World, and the things of the world dye with us. When the breath of great Princes goeth forth (*Psal.* 146. 4.) *In that very day all their thoughts perish.* Great Princes are full of great thoughts, but they who cannot keep themselves from perishing, shall never keepe their thoughts from perishing. The imaginary frames which they set up, the contrivances, plots, and projects of their hearts are all swept away like the Spiders webb, or broken like the Cockatrices Egge, when themselves are swept away from the face of the Earth, and broken by the power of death. The thoughts of many Princes and Politicians dye while themselves live: *Achitophels* purposes were broken and disappointed, while himselfe looked on, and he was so vexed to see it, that he executed himselfe because his

purpoſes were not executed. In theſe times of publick ſhaking, how many purpoſes have we ſeen goe to rack? They who have been long laying their deſigns, and brooding upon their counſels, have had their Eggs broken in a moment, and their thoughts blowne away like Chaffe before the winde, or the lighteſt duſt before the whirlewinde: Now as the purpoſes of many about gathering riches, about taking their pleaſure, about advancing themſelves to, or eſtabliſhing themſelves in honour and high places, have periſhed before they dyed; ſo when ſuch dye, all their purpoſes ſhall certainly periſh: And as the purpoſes of all about worldly things periſh in the approaches of death; ſo doe the purpoſes of ſome, about ſpirituall and heavenly things. How many have had purpoſes to repent, to amend their lives and turne to God, which have been prevented, and totally broken off, by the extremity of pain and ſickneſſe, but chiefly by the ſtroak of death; when they have (as they thought) *been about to repent, and* (as we ſay) *turne over a new leafe in their lives*; they have been turned into the Grave by death, and into Hell by the juſt wrath of God.

Some interpret this Text as *Job's* complaint of the unſettlement of his thoughts about heavenly things, and the breaking of his purpoſes in the purſuit of eternity: He could not make his thoughts about Heaven hold or hang together, even thoſe thoughts were full of gaps and empty ſpaces, or rather like Ropes of Sand. Many honeſt and gracious ſouls have found work enough upon a death-bed, or a ſick-bed, to attend the pain and infirmity of their bodies. When they have purpoſely ſet themſelves (the habituall bent of their hearts being alwayes ſet that way), actually to ſeek God, to meditate upon the precious Promiſes, to put forth freſh lively workings of Faith upon the Lord Jeſus Chriſt, they have been ſuddenly recalled, yea even forcibly fetcht back by ſome violent aſſault of pain, or a previous charge of death: So that thoſe thoughts which ſhould be (and they deſired that they might be) like their objects, moſt durable and ſteady, were yet more like ſome odd ends or broken pot-ſheards, more like vaniſhing flaſhes, or wandring fanſies, then that beautifull frame of heart, or thoſe well combined and faſtned meditations which they intended. For though all the troubles of this life, and the approaches of death it ſelfe cannot break, diſappoint, or ſcatter thoſe

Non poterat jugi contemplatio rerum divinarum ut quondam ſolebat incendere propter vim doloris. Phil.

thoſe fixed purpoſes and thoughts which a Beleever hath had, or thoſe reſults and reſolves which he hath often made in his owne ſoule about the hopes and concernments of eternall life; yet he may be pitifully puzzled, amuzed, and interrupted in his preſent motions and meditations about them.

Propter multiplices animi motus & perturbationes jam dolebat jam timebat, nunc ſe erigebat in ſpem meliorem nunc iterum concidebat.

Hence take this Caution.

Seeing not onely our worldly thoughts periſh, but our ſpirituall thoughts may be much broken by ſtrong temptations, and variety of bodily diſtempers, in times of trouble and ſickneſſe, let us haſten to ſettle our purpoſes and thoughts about eternall life, yea to ſee our ſouls paſſed from death to life, before we ſee ſickneſſe and ſorrow, much more before we ſee our ſelves ready to paſſe from life to death. Purpoſes to repent, or to minde heavenly things, not onely may, but for the moſt part are broken off, and loſt when ſickneſſe and ſorrow find us. Beware of this deceit of the Devill, who tells us we ſhall have leaſure to ſeek God when we are ſick, and that we ſhall have a faire opportunity to ſettle all the affairs of our ſouls when we are going out of the body: Then (he tels us) we ſhall have nothing elſe to doe, and therefore we ſhall ſurely doe it then. Let not Satan deceive us with theſe vain words, for then he intends us moſt blowes; then is his ſeaſon to break our thoughts into a thouſand pieces, and to vex us with the ſplinters, even when we lye upon our ſick beds, or are bewildred with affliction. There is ſcarſe one of twenty, but findes breakings, and Convulſions upon his thoughts, at the ſame time when he feels them upon his body: How often have ſick men been heard to ſay, We cannot ſet our ſelves to think ſeriouſly of Heaven, or to act Faith, &c. *To ſuffer and be ſicke, is worke enough for any man at one time*: He had not need to have his greateſt work to doe when he hath ſuch work to doe.

They who have had brave ſpirits, and fixed holy purpoſes upon their death-beds, were ſuch as had been long exerciſed in them before. Woe to thoſe who put off their beginnings in grace, till they are ready to finiſh in nature: A dying man is unfit for any buſineſſe, how much more for this. He is extreamly indiſpoſed for worldly purpoſes, much more for heavenly: and therefore as ſoon as a man that hath any

Eſtate, begins to be ſick, Freinds will move him, *Pray Sir, ſettle your Eſtate, make your Will, you know not how God may deal with you; if your diſeaſe ſhould encreaſe a little more, you may be totally diſabled to doe it; therefore pray haſten:* Yea, we find that moſt men of valuable eſtates in the World, make their Wills in their health, when they are free from ſickneſſe, and furtheſt from death, when they have the greateſt activity of minde and body: They wiſely remember how ſome who had a full purpoſe to make their Wills in ſickneſſe, have been ſuddenly overpowred by the malignity of a diſeaſe, and could never doe it, but have left all at *ſix and ſevens*. If ſo, ſhall any man leave his ſoul undiſpoſed of, or at *ſix and ſeavens*, till ſuch a time? A ſick man being minded of any worldly buſineſſe (unleſſe he have a great minde to it) thinks it excuſe enough to wave it, becauſe he is ſick; I pray doe not trouble me with it (ſaith he) I cannot think of it now, you and I will ſpeak about it hereafter when I am recovered. Doe ſick men think it reaſon they ſhould be excuſed from worldly buſineſſe becauſe they are ſick, and ſhall any man reſolve that it is beſt to deale about ſpirituall buſineſſes when he is ſick? If *Job* who had a holy and a ſound minde under a diſeaſed body, ſayd, *My purpoſes are broken off, and the thoughts or poſſeſſions of my heart:* how much more will they feele theſe breaches, whoſe minds are ſick and more diſeaſed then their bodyes?

Further, Obſerve,

The difference between God and man, what a vaine creature man is, and how excellent God is.

God never had one of his purpoſes broken; whatever hee purpoſed, hee hath carryed to perfection, hee never loſt a thought, nor any of the poſſeſſions of his heart. *The counſell of the Lord ſtandeth for ever, and the thoughts of his heart to all Generations* (*Pſal.* 33. 11.) 'Tis the glory of God that his purpoſes ſtand; he is able to make them ſtand though all the World ſhould combine as one man to caſt them downe. 'Tis the diſhonour of man that hee ſo often falls from his owne purpoſes, and eates up his owne reſolves; and 'tis the puniſhment of ſome men, that their purpoſes receive a fall, that their moſt ſolemne debates and ſettled reſolves are ſcattered and confounded: *The Lord* (in judgement) *bringeth the counſell*

counſell of the Heathen to nought, he maketh the devices of the people of none effect (*Pſal.* 33. 10.) All the thoughts of man are loſeable, and moſt men loſe their thoughts.

It is the comfort of Beleevers that they are not bottom'd upon their owne purpoſes or thoughts, but upon the thoughts and purpoſes of God, (that's their baſis) and that ſhall never be broken; God is unchangeable, and therefore his purpoſes cannot breake: When mans purpoſes are broken, hee eyther, changeth, or ſuffers a change; of which *Job* complains in the next Verſe.

Verſ. 12. *They change the night into day, and the light is ſhort becauſe of darkneſſe.*

Here are two things to be opened.
Firſt, What is meant by changing the night into day.
Secondly, Who it is that changeth the night into day.

They change the night into day.

Hath not the Lord made a promiſe, yea a Covenant (which is more then a Promiſe) and annexed a ſigne to it, which is the ratification of a Covenant (*Gen.* 8. 22.) that to the end of the World, while the earth remaineth. *Seed time, and harveſt, and Summer, and Winter, and Cold and Heat, and Day and Night ſhall not ceaſe*; that is, they ſhall not ceaſe in their turns and ſeaſons: How is it here ſayd, *They change the night into day*, as if the night and day were out of courſe, when as the Lord hath covenanted, that they ſhall continue in their courſe?

I anſwer, There is a twofold change of times, of day and night.

Firſt, A Naturall
Secondly, A Metaphorical
} Change.

The united power of all creatures in Heaven and Earth, cannot make a naturall change of day into night, and God the Creator hath promiſed that he will not make that change, he will not break the ſucceſſion of night and day, while the Earth remaineth.

But a metaphoricall change of night into day, and of day into night, hath been often made; for when the night is ſo full of trouble to us that we cannot ſleep, the night is changed into

into day, and when the day is so full of trouble to us, that we can neither doe our worke, nor take our comforts, then the day is changed into night: The night is the time appointed for naturall rest, therefore the night may be sayd to be changed into day, when we cannot rest, and this is a great affliction; for though in some sense, and in Scripture sense too, to have the night changed into day is a mercy, and notes a change from a troubled estate into a comfortable estate, yet to have the night changed by our restlessnesse, or want of sleep, is both an affliction it selfe, and an argument that we are burdned and over-pressed with other manifold afflictions.

Hæc tormentum cordis, nec nox interrumpebat quæ est tempus deputatum humanæ quieti. gravius est pati somni defectum in nocte quam in die. Aquin. *Meæ cogitationes molestæ animum rodentes noctem mihi convertunt in diem; efficiunt ut noctes ducam insomnes.* Merc.

In this sense *Job* complaines of the change of his night into day; and thus God often changeth times and seasons, both to particular persons and whole Nations (*Dan.* 2. 21.) *Daniel answered and sayd, Blessed be the Name of God for ever and ever, for wisedome and might are his, and he changeth the times, and the seasons, he removeth Kings, and he sets up Kings:* Hee changeth the times and seasons; that is, He makes seasons comfortable, or troublesome, peaceable, or unquiet, hee changeth the night into day, or the day into night, as himselfe pleaseth.

And the light is short because of darknesse.

Propter calamitates. Jun.

That is, The day is to me as no day, because of my calamity and misery; my day is short, because darknesse suddenly overtakes it. Artificiall dayes are long or short, according to the distance which the darknesse of the night keeps from them. Our metaphoricall dayes are long or short, according to the distance which the darknesse of trouble keeps from them. Thus the change of day into night, and of night into day, is to be reckoned by the condition we are in: When we cannot sleep in the night, our night is changed into day, and when sorrow ceazeth on us in the day, our day is changed into night, or, *The light is short to us by reason of darknesse.*

Hæ meæ cogitationes noctem mihi in diem convertunt. Merc.

But who was it that made this change? *They change the night into day, and the day into night:* Who? Some ascribe it to his troubled thoughts, of which he had spoken before; his thoughts were so torne and distracted, that their confusions turned the night into day, and the day into night; that is a plaine sense;

as

as if he had sayd, *By reason of my continuall cares and distractions, I take no comfort neither night nor day.*

Præsentium malarum cogitationes efficiunt ut dies quamvis lucidus, mihi sit nox. Jun.

Others referr it to his Freinds, *They*, that is, my Freinds *turne the night into day, and the day into night*: and if his Freinds be the Antecedent, it comes much to one, for his Freinds did it by filling him with troublesome thoughts, and unquiet reasonings; his Freinds did it by filling his heart and head (as we say) with their Proclamations.

Hence Note.

When the mind is unsetled the man cannot rest.

Waking nights and wearisome dayes are the portion of a troubled spirit.

Propinquum pro brevi exponit. Rab. Sol.

There is a further elegancy considerable in the latter branch of this Verse, *The light is short because of darknesse.* The Originall is, *The light is neare because of darknesse.* The word signifies *neerenesse*, whether in time or place; and it is usually put in Scripture for *short*, for that which is of short continuance. (*Job.* 20. 5.) *The triumphing of the wicked is short.* The Margin is, *The triumphing of the wicked is from neare*; that is, it is hard by, it began but lately, and it will soon be over, or at an end. In this elegancy the holy Ghost speaks of false gods (*Deut.* 32. 17.) *They sacrificed to Devills and not to God, to Gods whom they knew not, to new Gods that were come newly up*: The Hebrew is, to *neere Gods* (it is this word) *to short Gods*; Gods that are neere: that is, Gods short or neere in their Originall, they have been but a little while, they are *newly come up*, as wee translate, *Whom your Fathers knew not, nor feared:* Idolls are new Gods, neer Gods, we need not travell far to find out their descent and pedigree, the oldest of them are but of a late date, or of a new Edition, upstart Gods, as they are compared with *Jehovah* the true God, who is from everlasting: And as they are called neer Gods, in regard of their Originall, and rise, so likewise in regard of their continuance, they are not for eternity, we shall see an end of those Gods shortly, they are not long lived, much lesse are they to everlasting. The true God is the same for ever; false Gods are nothing, Idolls are nothing in the World, and they shall in short time bee thrust out of the World; and all the *neere* Gods shall be put farr away. What the Lord speakes of these Night-Gods, the Gods of the darknesse of this World, *Job* speaks of the com-

Idola dicuntur dij ex propinquo, i. e. qui diu non durant, vel qui de novo pro diis haberi cœperint. Merc.

forts

comforts or light which he once received from God. *The light is short because of darkness*; that is, it is ready to end and expire.

We may say of all the light which we we have in this World, that *it is short because of darkness*: Spirituall light, or the light of Gods countenance shining in, or upon his people, hath a darkness attending upon it in this World. The experiences of most Christians answer that of one of the Ancients about this heavenly light, *It comes but seldome, and it is soone gone*: We have but some glimpses and glaunces of divine favour here, not a steady sense of it; that (except to a very few) is reserved for Heaven: 'Tis so also about temporall light; the light of Gods providence towards us hath a darkness attending upon it, yea a darkness mixed with it: When our comforts have scarce saluted us, or spoken with us, they are interrupted and taken off by approaching sorrows. Those creature enjoyments and relations which have most light in them, have also much darkness hanging about them, and hovering over them. *Man at the best estate is altogether vanity: And his longest night here is short because of darkness.*

Rara hora brevis mora. Bern.

But *Job* speaks not this in reference to the generall state of man, much lesse to the best estate of man in this life; he applyes it specially to an afflicted estate, and particularly to his owne: How short is the light of an afflicted soule? How quickly doe Clouds come over him, and Eccliples shut the shining from him, when the light of a man in prosperity is but short, and his day in danger of a night every moment? All our light on earth dwells upon the borders of darkness; the light of Heaven hath no neighbourhood with it, and therefore is not onely long, but everlasting.

Illæ tenebrosæ cogitationes a mente mea discedentes, pro nocte jucundum quietis diem & pro tenebris lucem matutinam i. e. optatam pacem constituunt. Bold.

Yet I finde a learned Interpreter making this Verse speake the returne of *Job's* light; *The changing of night into day*, is to be understood (saith he) in a good sense: And the breaking of his thoughts and purposes, is (according to this Interpretation) nothing else but the scattering of his darke and melancholly thoughts and purposes, which being removed and gone, the night of sorrow was turned into a day of joy, and the morning light (here called the *neere night*, because it immediately succeeds the darkness, which the Noon-light

light doth not) this morning light (saith he) came before the face of darkness.

To which sense the vulgar Latine translates the last clause, *After darkness I hope for light*, or though I be now in darkness, I hope for light: As if *Job* had sayd, *After this darke night and dreadfull storme, God hath spoken to the angry Sea of my tempestuous thoughts, and behold there is a great calme.* But though the Author of this Exposition be so much in love with it, that he counts all other spurious; yet I rather persist in, and stick to the former; seeing the whole context runs upon the aggravation of *Jobs* present troubles, with which this Interpretation holds no agreement. Nor is there any necessity (as the Author supposeth) to take it up, for the avoyding of that imputation of a low, weak, and sinking spirit, which the former exposition in his apprehension subjects *Job* unto; for though we say that *Job* doth, as often elsewhere, so here againe, make report of his sorrows in higheſt straines of holy Rhetorick; yet we are so farr from saying, that he desponded, or sunk under them, that we doubt not to say (which is all that this Author would say, or have others take notice of in his singular Interpretation) that he was more then a Conqueror over them all. 'Tis not onely granted, that *Job* did hope for a day of joy after his night of sorrow, but affirmed that he had a day of joy in his night of sorrow (for he could say in a true sense what the Apostle *Paul* after did, as sorrowfull, yet alwayes rejoycing) yet his night (by reason of his outward troubles, and many assaults of inward terrour) was changed into a laborious toyling day, and his outward light of comfort was short and quickly ended, when he had it, *By reason of the faces* (as the Originall hath it) *or sudden appearances of darkness.*

Et rursum post tenebras spero lucem. Vulg.

JOB, CHAP. 17. Verſe 13, 14, 15, 16.

If I waite, the Grave is mine houſe: I have made my bed in the darkneſſe.
I have ſaid to corruption, Thou art my Father, to the worme, Thou art my Mother and Siſter.
And where is now my hope? As for my hope, who ſhall ſee it?
They ſhall goe downe to the bars of the pit, when our reſt together is in the duſt.

JOB proſecutes the former Argument, and ſhewes yet more fully the vanity of thoſe hopes which his Friends would nouriſh in him about a temporall reſtauration. Hee ſhewes alſo, that though himſelfe ſhould nouriſh them, and even ſtrive to hope, yet hee could no more keepe ſuch hopes from languiſhing, then himſelfe from dying, *If I waite, the Grave is mine houſe.*

If I waite.

Verbum קוה *affinitatem habet cum* קו *perpendiculum linea.*

Waiting is an act of the minde, in expectation of ſome future good: The Originall word ſignifies an earneſt waiting, or waiting joyned with much intention of ſpirit, and ſtrong deſires, as if the minde did let out a Cord or Line, to take hold of the thing, for which we waite. Waiting is nothing elſe but patience, lengthned out upon a promiſe. There are three acts of the ſoule upon the promiſes.

Diciris (amici) ſi me humiliem, manere meam expectationem: atqui cernites vires meas & vitam meam veniſſe ad ultimam lineam quippe mala mea curam rejpuunt. Coc.

Firſt, Beleeving.
Secondly, Hoping.
Thirdly, Waiting.

We beleeve the truth of the promiſe; we hope for the good layd up in the promiſe; we waite till that good be given out unto us. *If I waite* (ſaith *Job*) God waites upon us, and we waite upon God; God waits in mercy, we waite in duty, *God waites to be gracious* (*Iſa.* 30. 18.) and man waites to be refreſhed with the grace of God, *Job*, in this place, ſeemes to make light or little of this duty of waiting: *If I waite*, or *although I waite*, or *what if I waite*, what ſhall I get by it? Where's the profit? Or what are my commings in? He tells us what; If I waite, all that I ſhall get by it will be *a Grave*, or *a bed in darkneſſe*: And all my preferment will be to call *corruption my Father*, *and to ſay of the Worme*, *Thou art my Mother, and my Siſter*: Here's all I am like to have for all my waiting.

But was this all he looked for by waiting?

Yes, It was all he looked for, and all he thought himſelfe in a capacity to receive in this world (though in that hee was deceived) he had no expectation but to dye, and goe downe to the duſt; he had no hope to rejoyce in any kindred or alliance, but wormes and corruption, theſe were his Mother and his Siſters, and Brethren: If I waite here's all I ſhall have. Thus (as I intimated before) the words carry a ſtrong confutation of thoſe hopes which his Friends endeavoured to raiſe up in him, that God would raiſe him up, and make him as a Prince among the people, if he repented and turned to God. No, ſaith he, What doe you tell me of a great Houſe, and of a great Name, of a riſing Sun, and of the morning light, Why am I ſo often told of theſe things, I tell you once for all, the Grave is my houſe, darkneſſe is my bed, and and the wormes are my kindred and companions; let me hear no more of theſe groundleſſe Prophecyings, and unſavory flatteries, for my wound is incurable, and I am at the laſt caſt, *If I waite, the Grave is my houſe.*

Docet præciſam eſſe ſibi his malis omnem vitæ ſpem vel ſi eam maximè animo fovere velit. Si expectem, i. e. ſi expectare ſtudeam. Merl.

Againe, The word which we tranſlate to *waite*, comming, as was toucht before, from a Root which ſignifies a Carpenters line, by which he meaſures his buildings: Some render the Text thus, *If I build, the Grave is my houſe*: As if he had ſayd; I have no other houſe to build but a Grave, or when I have builded my beſt, I ſhall have no other houſe but a Grave.

Si ædificavero, infirmus domus mea. Rab. Dan

[*The Grave.*]

The ſame word ſignifieth Hell, as was ſhewed (*Cha.* 11. 8.) and therefore I will not ſtay here upon it: *If I waite, the Grave.*

[*Is my houſe.*]

He cals the Grave a houſe, becauſe there was reſt as in a houſe: Man goeth forth of his houſe to labour, and comes

home to his house for rest: Some tell us that *Job* cals the Grave his house, in allusion to those formes of making graves or Sepulchers, used in ancient (which are also continued in these) times, with arches, and contrivances like a house.

Ægyptij defunctorum sepulchra, domos æternas Appellitant. Diodor. lib. 1.

[*And have made my bed in the darkness.*]

He speaks still in prosecution of the allusion: In a house there are Dining Roomes, and there are sleeping Roomes; There is the Bed-Chamber, and the Bed in the Chamber. The Grave is my house (saith *Job*) and there I have a Bed, I have made it:

Intelligi potest de lecto bene ornato super quem repoſi solebant principum cadavera Mauſoleis, quod juxta Hebræum in plurali dicitur, ſtrati ſtrata mea, magnificum quid ſonat & Pompaticum. Bold.

[*In the darkness.*]

The grave is a darke place; and the Grave is called Darkness in a double respect.

First, Because there is no light of the body there.

Secondly, Because there is no light of the Sun there.

The light of the body is the eye, and the light of the ayre is the Sun; but in the Grave the Sun shines not, or if it did, yet there the eye sees not, therefore the Grave is darkness: *I have made my bed in the darkeneſſe:* And darkness is most fit for a bed, sleep loves darkness: A working Roome must be light, but 'tis no matter how darke a sleeping Roome be: when we goe to sleep, if it be not darke, we make it darke, that so we may sleep the better. The Apostle gives that as an argument why the Saints should not sleep as doe others, because they were once darkness, but now light in the Lord. He that is in aeriall light can hardly get his body to sleep, and will you, who are in spirituall light compose your souls to sleep? All sorts of sleepers covet the dark, and therefore they who sleep in death, are elegantly described making their bed in darkness, that so they may have (as it were) all accommodations for their rest, *I have made my bed in the darkneſſe.*

It may be questioned, (towards the clearing of this Verse) Did not *Job* waite? Why doth he say, *If I waite?* Was hee upon Ifs or Ands abour that great and necessary duty? Hee resolved peremptorily (*Chap.* 14. 14.) *All the dayes of my appointed time will I waite till my change come:* and is he so much changed already into an unresolvednesse about his waiting?

I answer,

I answer, This supposition about waiting, is not a negation, nor is it a note of his irresolution to waite for any thing, but onely for that particular, about which his Friends were so busie to awaken and heighten his expectations. *Job* waited upon God for all things which he desired to have, onely he did not waite upon God for that which the visible dispensations of God seemed to tell him aloud, that he should not have, a temporall deliverance; yea, when he saith, *If I waite*, namely, for this thing, it is an Argument that he acknowledged it a duty to wait upon God for all those things, for the receiving of which he had any rule or ground of hope from God: Every exception confirmes the rule. Hee that saith he doth not waite upon God about that for which he hath no warrant, saith strongly, that he ought to wait upon God where he hath a warrant.

From which consequence we may observe this unquestionable truth.

That it is the duty of man to waite upon God.

Waiting upon God is a duty of the first Commandement; it is a part of naturall worship: It is not in mans liberty whether he will waite or no, he is commanded to wait: *David* speaks it double, and no doubt he laboured to act it double (*Psal.* 40. 1.) *Waiting, I waited,* or *I waited patiently upon God:* The Apostle gives that advice to the Saints (*Heb.* 10. 36.) *Yee have need of patience, that after yee have done the will of God, yee may receive the promise:* There is doing the will of God, and then there is receiving the promise; yet we must doe somewhat after we have done the will of God, before he can receive the promise; and that is, we must wait upon him: *You have need of Patience,* saith the Apostle; What kinde of patience? There are three sorts of patience.

First, The patience of labouring, that he puts on the former part of the Verse, it is our *doing the will of God.*

Secondly, There is the patience of suffering.

Thirdly, There is the patience of waiting after we have both done and suffered the will of God.

We have need of this patience, *the patience of waiting,* that we may receive the promise, that is, the mercy promised; God hath preventing mercies, and they come to us before we waite for them; but his rewarding mercies must be waited for: he

will

will exercise the grace of patience in us, by causing us to wait for our reward, as he exerciseth the graces of love and zeale, in commanding us to doe his will; and usually without waiting after we have done his will, there is no receiving of the reward for doing his will. And for the promises and propheſies in generall, *though God never fail his owne time, yet he seldome comes at ours:* That great promise about the deliverance of the people of Israel out of Ægypt, was performed punctually to an houre (*Exod.* 12. 41, 42.) *It came to passe at the end of four hundred and thirty yeares, even that very night, it came to passe, that God brought out all the Hoast of Israel.* The time being out in the night, God did not stay till morning, but brought them out that very night: We count it a very veniall sin to breake our word for a day, or to let a man waite a day beyond the time promised; we commonly say, *A day breakes no square:* It is not so with God, he keeps his time punctually, he will not breake his word one day. Wee read of the shortning of evill times, but not of their lengthning, God never makes his people waite for good longer then hee hath promised. But though God keep his time exactly, and come just at the moment he hath prefixed and foreshewed, yet we are apt to antedate the promise of God, and to set it a time before Gods time: We are short sighted and short breathed; that which is but a moment in the Kalender of Heaven, seems more then an age to us. Now in this regard there is much need of patience, of waiting patience, to tarry, not onely our time, but Gods time; which is the meaning of the Prophet *Habakkuk* (*Chap.* 2. 3.) *The vision is for an appointed time, but at the end it will speake and not lye, though it tarry, waite for it, because it will surely come, and will not tarry:* The Prophet advises, *Though it tarry, waite for it*; there's our duty, yet hee presently affirmes, *It will not tarry:* So then it may tarry, and yet it tarryeth not; it may tarry beyond our time, but it tarryeth not beyond Gods time; *It will come, and will not tarry*; that is, not beyond the time which God hath prefixed, though it may soone tarry beyond the time which we have prefixed; therefore if it tarry, waite; there is no remedy but patience.

The Apostle *James* gives the rule (*Chap.* 1. 4.) *Let patience have her perfect worke:* that is, Let all manner of patience worke in you to the end, and let it work to all those ends, or purposes to which it is appointed. Patience hath her perfect worke.

First, When it puts forth perfect acts.

Secondly when it perseveres in acting.

Patience ascends by three steps to the perfection of her worke.

The first is a silent (not a sullen) submission or resignation of our selves to the dispose of God (*Psal.* 39. 9.) *I was dumb* (saith *David*) *and opened not my mouth, because thou didst it.*

Secondly, A kinde of thankfull acceptation, or kissing of the Rod which smites us: *If their uncircumcised hearts be humbled* (saith the Lord, *Levit.* 26. 41.) *and they accept the punishment of their iniquity:* The phrase imports a welcome receiving of it, as of a love-token from the hand of a Friend, or that the Rod is not onely justly, but mercifully and graciously inflicted: This is a great perfection of patience, and to this *Jobs* patience attained the very first day of his sorows, while he blessed the Name of the Lord, not onely for giving him so many good things, but also for taking them away (*Chap.* 1. 21.)

The third step, is spirituall joy, and serious cheerfulnesse under sorrowfull dispensations: This the Apostle exhorts the Brethren to (*Verse* 2.) *Count it all joy when ye fall into diverse temptations*: and presently adds (imitating that the highest perfection of patience consists in this joy) *Let patience have her perfect worke*: As if hee had said, I have told you what the perfect worke of patience is, doe not give check to your patience till it be got up to this step, and hath set your soules, *a rejoycing*, or (as we speake) *a crowing* over all your temptations.

Every grace should have its perfect worke in us, and so they have, when patience hath its perfect work; and then patience hath done that perfect worke there commanded, when we waite quietly, thankefully, and rejoycingly, till God hath done the worke which he hath promised. This waiting patience is also called (by Christ himselfe) *The possession of the soule* (*Luke* 21. 19.) *Possesse yee your soules in patience.* What title soever we have to our owne soules, we have no possession of them without patience; As Faith gives us the possession of Christ,

Chriſt, ſo patience gives us the poſſeſſion of our ſelves : An impatient man is not in his owne hands ; and as waiting patience gives us the preſent poſſeſſion of our ſelves, ſo it will bring us to the poſſeſſion of all good things elſe that we ſtand in need of to make us happy. The Prophet pronounceth them bleſſed, who wait; every bleſſing is a good thing, but to be bleſſed is all good things, *not onely is a bleſſing but bleſſedneſſe the reward of a waiter. The Lord is a God of judgement, bleſſed are all they that wait for him* (*Iſai.* 30. 18.) Waiting is not onely a duty, but a benefit, yea our bleſſedneſſe. And if any object, How is it bleſſedneſſe, or ſo much as a ſingle bleſſing to wait upon God under this notion as a God of judgement? To have ſaid, *God is a God of mercy, bleſſed are they that waite for him*, might have taken upon the heart; but to ſay, *God is a God of judgement, bleſſed are they that waite for him*: How can that be? Is there any deſireableneſſe in judgement.

I anſwer, Judgement is not there oppoſed to mercy (there's no bleſſedneſſe in being neer ſuch judgement.) We may conſider judgement in a threefold oppoſition.

Firſt, judgement is oppoſed to anger and ſeverity (*Jer.* 10. 24.) *Correct me, O Lord, in judgement, not in thine anger :* It is a bleſſed thing to waite upon a God of judgement, in oppoſition to anger, or as judgement imports the golden Bridle of moderation upon the paſſions and affections.

Secondly, Judgement is oppoſed to injuſtice, it is a bleſſed thing to waite upon a juſt God, who will certainly doe us right ; it is a miſery, one of the greateſt miſeries under the Sun, to wait upon unjuſt and unrighteous men; but how great a mercy is it to wait upon a juſt, and a righteous God?

Thirdly, Judgement is oppoſed to folly, ignorance and unadviſedneſſe; thus God is a God of judgement, or wiſedome, and bleſſed are they that wait upon the wiſe; it is a vexation to waite upon raſh, fooliſh, heady men, who doe they care not what, or know not what they doe; but to waite upon a man, much more upon the God of Judgement, who knows how to order and doe all things, who hath the full compaſſe of every cauſe within him, and will time every circumſtance to our beſt advantage (to waite upon this God I ſay) is a high piece of happineſſe : God being ſuch a God of

of judgement, *Bleſſed are they that waite for him*; and ſo bleſſed are they, that however he may put them to waite long, yet he at his comming will more then recompence all their waiting; as we finde in that exultation of the Church (*Iſai.* 25. 9.) *And it ſhall be ſaid in that day, Loe this is our God, we have waited for him; he will ſave us; this is the Lord, we have waited for him; we will be glad, and rejoyce in his ſalvation :* Poſſibly ſome had ſaid then to the Church (as was ſayd continually to *David*, *Pſal.* 42. 3.) *where is your God?* Yee have long looked for him, but he doth not yet appeare. The Church having borne thoſe reproaches long, ſees God comming at laſt, and then ſhe breaks forth in triumph, as if ſhe had held God forth in her hand, and cryes him up, *Loe this is our God, wee have waited for him :* The words have a ſound of victory, yea of many victories in them. They ſhall in the end overcome all difficulties, who can but overcome their owne hearts to a patient waiting upon God : As true repentance for the evill we have done, ſo holy patience for the good we would receive, ſhall never be repented of.

And (to adde that further) though when (as it appeared here to *Job*) God in his providentiall actings, determines negatively, and ſpeaks it out by the manner of his workings, that his will is not to give, or doe for us ſuch a thing, it ceaſes to be a duty to wait for it, yet to lay downe the duty of waiting, or to throw it up at any time upon ſuch grounds as theſe foure (which are the uſuall grounds upon which it is layd downe or throwne up) is extreamly ſinfull, and a high contempt of God.

Firſt, It is extreamely ſinfull to give over waiting upon God, as being unwilling to tarry his leiſure. 'Tis the prerogative of God, to date all times, as much as to doe all things for us; our times are in his hand as well as our affairs, and he is the diſpoſer of all things, as in regard of the means, ſo alſo of their ſeaſons. Hence 'tis our duty to waite as a time, ſo all the dayes of our appointed time (how many ſoever they are, they are all of Gods appointment) till our change ſhall come, as *Job* profeſſed his reſolution to doe (*Chap.* 14. 14.) The Iſraelites are charged (*Pſal.* 78. 41.) *For limiting the holy one of Iſrael* : How did they limit him? There is a twofold limiting of God : Firſt, to meaner, when

we thinke we cannot be saved unlesse we are saved our owne way. Secondly, There is a limitting of God to times, he must save us by such a day, or else we cannot be saved: Thus the Israelites limitted the Holy one of Israel, and set bounds to him, whose power and wisedome are immesurable. God may justly limit man, and man never doth justly till he keeps within the limits of God; but it is not a sin, but a high presumption, for man to limit God: nor is it possible for man to break his owne bounds more by any thing he doth, then by setting bounds to God, what, or when he shall doe.

Secondly, It is exceeding sinfull to give over waiting on God for deliverance out of an affliction, because we are either displeased with God who sends it, or are angry at the affliction sent. When God throwes a stone at us, we should stoop humbly, and taking it up, put it into our bosome (if we doe so, though it looke like a worthlesse Peble, it will quickly change into a precious Pearle, however we must) not like the Dogg rage at it and bite it, which yet many doe. Now they who are vexed at the affliction which God sends, or at God himselfe, for sending the affliction, these will never waite upon God for the removing of it. Such was the frame of that wretched King (*2 Kings 6. 33.*) who sayd, *This evill is of the Lord, wherefore should I waite on the Lord any longer?* As if he had sayd, I will never waite for any kindnesse at his hand, who hath already used me thus unkindly: Hee that takes an affliction in ill part at the hand of God, will never expect good from him; or if he doe, he must come very speedily, or else his waiting is over. 'Tis not unlikely that this King, by the advice of the Prophet *Elisha* had waited a little, but he was soone weary; *Why should I waite any longer?* There was reason enough why he should, but his unbeliefe would not let him see what he saw, nor understand what himselfe had spoken: For the reason which he gave, why he would waite no longer, is the strongest reason that can be given why he should have waited longer, *This evill is of the Lord.* 'Tis true, that among men, they, from or of whom evils are, are usually the unfittest to remove them: Men who wound are seldome skil'd at curing; but the Lord brings no evill, but what he can remove, nor doth he make any wound but what he can heale; yea no power nor art in the world, can heale the wounds that he makes, or remove the evils which hee brings, but his owne. Hence the patient believer cryes out with the Church (*Hosea 6. 1.*) Let us returne to the Lord, yea let us waite upon the Lord, *for hee hath torne and he will heale:* but the impatient unbeleever saith, Let us turne away from the Lord, let us waite upon the Lord no longer, for 'tis he that hath torne us, therefore surely he will not heale us. Grace and corruption may take up the same principles, but they draw conclusions from them as contrary, as themselves are.

Thirdly, It is exceeding sinfull to give over waiting, as thinking that God cannot helpe. Some shorten their patience by shortning the hand of God. That such were the apprehensions of the Jewes, is more then probable by the Prophets Negative assertion (*Isai. 59. 1.*) *Behold the Lords hand is not shortned that it cannot save.*

Fourthly, It is exceeding sinful to give over waiting upon God, by turning aside to sinfull wayes: Some finde out (as they suppose) neerer wayes to helpe themselves, then by attending upon God; they like not (as such have prophanely called them) those *pious delayes*: and so over Hedge and Ditch they will, to the overtaking of their owne ends. The Prophet *Jeremiah* describes such (*Chap. 18. 12.*) *And they sayd, there is no hope*; or, our case is desperate, all's lost. What then? *but we will walke after our owne devises; and every one doe after the imagination of his evill heart:* The Lord had told them (*Vers. 11.*) *Behold I frame evill against you, and devise a device against you.* But did the Lord devise a device, meerly to insnare them, or did he frame evill against them onely to undoe them? No, his ayme was their repentance, not their ruine, and therefore he adds in the same Verse, *returne ye now every one from his evill wayes, and make your wayes and your doings good:* As if the Lord had sayd, Though I am about to frame evill against you, yet doe yee returne to me and all shall be well. How doe they resent this threatning and this counsel? They grow desperate upon it: And seeing God had brought them into such straits, they would get out as well as they could: And as he was devising devices against them, so they had devices of their owne, and them they would follow. Thus they would not waite upon God for a remedy in the way of

repentance for their old sins, but they would provide themselves a remedy by running into new sins: They had a device in their heads, which should match the device of God.

Now what the Prophet subjoyns (*Verse* 13, 14, 15.) as a strong redargution of that people who refused to waite upon God in that way, the same may we say to all those who refuse to waite upon God in any way. *The Virgin of Israel* (he cals her so to minde her what she should be, not to commend her for what she was) *hath done a very horrible thing, will a man leave the Snow of Lebanon, which commeth from the rock of the field?* Or, will a man (as our Margin hath it) *leave my fields for a rock, or for the Snow of Lebanon?* that is, Will any traveller be so foolish, as to leave the plaine fields, where he may passe with ease and pleasure, without let or hinderance to clim.be over craggy Rocks and precipitious hils? will hee leave a beaten path, to goe through vast woods and desolate Forrests covered with snow, where no track or footsteps are to be seene? or (as it followes in that Verse) *shall the cold flowing waters which come from another place be forsaken:* or, *shall the coole running waters be forsaken for strange waters:* that is; Will any man who hath fresh Fountaine-water of his owne at home, goe to seeke water in a stinking Ditch, in standing pooles, and miery puddles when he is a thirst? Such is the choice or exchange which they make, who cease waiting upon God in his wayes, and turne aside for helpe to their owne *crooked wayes, Stumbling* (as the Prophet speakes at the fifteenth Verse of the same Chapter) *in their wayes from the ancient paths, to walke in paths, in a way not cast up,* or, *where no Causey is.* Though the hand or providence of God doth sometimes bring his people (as the Prophet speakes (*Isa.* 42. 16.) *By a way which they knew not; and leads them in paths that they have not knowne*; that is, Into a way which they knew not, by any former teachings of men, or experiences of their owne; yet his hand never leads them into any way, which is not cast up, or which may not be made out, by some rule or example in the word: To leave waiting upon God in his ordinary wayes, and to goe in an extraordinary way which hath no ground in the word, is purely to follow our owne wayes, and to goe after the imaginations of our evill hearts.

Job

Job in this place apprehended it unseasonable for him to waite for those worldly attainments and enjoyments which his Friends promised him; but he was not unwilling to tarry the Lords leisure, nor was he displeased with God for afflicting him, nor did he say, God could not helpe him, much lesse did he turne from God to any wicked way to helpe himselfe, when he sayd, *If I waite, the Grave is mine house.*

Secondly, Observe from it.

A good man may give up all his worldly expectations.

A Beleever may in this sense be an unbeleever, and lay downe all his hopes in this life, of long life and of good dayes, of riches and temporall greatnesse: When Friends bid such on their sick beds, *Be of good cheere, we hope to see you abroad shortly; we hope God will raise you up againe, they will even forbid those comforts, and say, Doe not intice us back into the world with these hopes; the Graves are ready for us, and we have made our bed in the darknesse; it is not for us to looke for life here, indeed to live to us is Christ but to dye is gaine.* A Beleever can willingly part with all his earthly possessions for heavenly hopes, much more can he joyfully part with all his earthly hopes for the possession of Heaven.

Thirdly from these expressions, *The Grave is my house, I have made my bed in the darknesse.*

Note.

A Beleever looks upon death as a state of rest.

As the whole house is a place of rest compared with the world abroad, so the Bed is the speciall place of rest (*Revel.* 14. 14.) *Blessed are the dead which dye in the Lord, from henceforth, they rest from their labours, and their workes follow them:* They shall follow their worke no more, who are followed by their works. The Grave is the house and bed of the body to all who dye: Heaven is the house and rest of the soule to all those who dye in the Lord. Saints have here a rest in their labours, they shall hereafter have rest from their labours.

Lastly, Whereas the bed of death is made in darknesse.

Obse ve

There is nothing desireable in death, as considered in it selfe.

A darke condition is the worst condition: Darknesse, which in Scripture signifies all evill, is a word good enough to expresse

presse the state of death by: What desireablenesse there is in death, what pleasures in the grave, will appear further in those arguments which death useth to invite us home to its house, the grave, in the next Verse, which tels us our most lovely companions, yea, our sweetest and most endeared relations there, are corruption and wormes.

Vers. 14. *I have said to corruption, Thou art my Father, and to the worme, Thou art my Mother, and my Sister.*

Hyperbolæ sunt quibus significat se omnem jam vitæ cogitationem abdicasse. Jun.

This Verse is of the same sense with the former; only here, *Job* breaks into an elegant variation of new metaphors, and perbolicall expressions.

[*I have sayd.*]

That is, I have (as it were) called to, and saluted the retinue and attendants of death, as my friends and kindred: As I have made my bed in the Grave, and as that is my house, so now I am finding out my houshold relations; I say to this, Thou art my Father, and to that, Thou art my Mother and Sister.

קרא *Est clamare vocare appellare, & per electionem nominare, Elegans prosopopeia: per quam* Job *tumultum alloquitur.* Bold.

The word which we render, *I have said, &c.* signifies not barely to *say*, but to cry, or call out: I have called out to corruption; so Master *Broughton*, *To the pit I cry, O Father, O Sister, O Mother to the Worme:* not barely, *I have said*, but *I cry*, and not barely, *I cry Father to the pit*, but he adds also a note of exclamation, *O Father.*

Verbum קרא *significat etiam occurrere alicui, cum occurrentem solemus salutatione vel interrogatione aliqua proprio nomine appellare.*

Secondly, The word imports not generally a calling, or crying out, to any one that comes next, but to some speciall person, by way of election and choice, or to such as we know well, and are acquainted with, as the terms of Father, Mother, and Sister imply.

Further, The word signifies, not onely to call aloud, and to call with election, but to goe forth on purpose to call a Freind, or to invite him in: As when we see an acquaintance comming towards us, or our dwellings, we step out to meet and welcome him, so the word may beare in this place: As if *Job* seing death drawing towards him, had gone out, and said *O corruption my Father. O wormes my Mother, my Sister*, welcome, welcome, such an elegancy the word yeelds us.

I shall

I shall not here stay upon any anxious disquisition about the propriety of these relations, how *Job* calls corruption his Father, and the worme his Mother and Sister, or in drawing out comparisons about them; we are to looke onely to a generall proportion, not to an exact propriety in these words; there's no need to make our parallels betweene corruption and a Father, or betweene wormes and a Mother, or a Sister.

Onely thus much may be asserted particularly.

First, He speakes thus to shew that he looked on death, not onely not as an enemy, but not as a stranger. Death and he were well acquainted.

Secondly, He speaks thus to shew, that death was not only not a stranger to him, but as one of his kindred: He was upon as faire termes with death, as with Father and Mother.

Ut ostendat mortem sibi in votis esse, cunctis illum amicitiæ & necessitudinis nominis compellat. Pinet.

Thirdly, *Job* speakes thus to shew, that he did not onely looke upon death as in a neer relation to him, but as having a kinde of delight and contentment in death: what is more sweet to a man who hath been in a long journey, and is returning home, then to thinke that he is comming to his Father and Mother, to his Brethren and Sisters? As nature gives us kindred by blood, so it is a custome to adopt and stampe to our selves kindred by kindnesse; one we call Father, and another we call Mother; one is our Brother, a second is our Sister, a third our Cozen, by the mutuall tyes or by the receipts and returnes of courtesie. Thus we are to take these compellations, as imitating with what spirit *Job* entertained the thoughts of death, even with no other, then if he had been to fall into the embraces of Father and Mother, and Sister: He sayd to corruption, as we should say to wisedome (*Prov.* 7. 4.) *Say unto Wisedome, thou art my Sister, and call understanding thy Kinswoman:* that is, Acquaint thy self with, and be familiar with wisdome, so shalt thou keep thy self (which is both thy wisedome and thy happinesse) a stranger, *From the strange woman* (*Vers.* 5.)

Further, it may yet be enquired, what is it which *Job* cals *Corruption and the worme, I have said to corruption, &c.* What is this corruption? There are two opinions about it.

First, Some interpret him speaking to the corruption, and wormes, which had already seized upon his body; for his diseases

seases and ulcerous sores had bred corruption of wormes: As if he had sayd, *I may well call corruption my Father; for I am already full of corruption, I may well call the worme my Mother, my Sister, for the wormes creep in and out at my sores continually: my body is as if it had layne already in the Grave, full of corruption and wormes.*

Secondly, Others expound him speaking to, and of, the corruption, and wormes which waited his comming into the Grave. The word in the Text which we translate *Corruption*, signifies also the Grave; because bodies doe not onely corrupt in the Grave, but quickly turne to corruption. As soon as a body is dead, it is a carkasse, and after it hath been a while a carkasse; 'tis nothing but corruption: Hence some render it, not, *I have said to corruption*, but *to the pit, or grave*; so Master *Broughton To the pit I cry, O Father, to the wormе, O Mother, O Sister.* The Grave is so proper a place for corruption, that 'tis proper enough to expresse corruption by the Grave.

שחת *Fovea corruptio, quod in fovea corpus corrumpitur.*

And besides those wormes which are generated out of the putrefaction of mans body, there are wormes ready generated in the Grave to entertaine us; wormes are the proper inhabitants of the Grave; there they keep house as Father and Mother, and Sister, to welcome and embrace such as descend into it.

Master *Fox* reports of Doctor *Taylor*, a famous Martyr of Christ in Queene *Maries* time, who was burned at *Hadley* in *Suffolke*, that when he knew he should suffer death by fire, he sayd, *I have been deceived my selfe, and I shall deceive many at Hadley*, when some hearing this, began to hope he would recant and shrinke from that profession of the Gospel which he had made: At last he explained himselfe, *I am a man of a very full fat body, which I had hoped, should have been buried in Hadley Church yard, but I see I am deceived; and there are a great number of wormes there, which might have had good cheere upon my carkasse, but I shall deceive them all, my body being to be burned.* The Earth breeds wormes in its own bowels, and our body which at the best and alive are but refined earth, being once dead yeeld another race of wormes. *Job* may be supposed speaking unto both, or either, *I have said to the worme, Thou art my Mother and my Sister.*

We

We may hence Observe.

That some Beleevers are so far from fearing, that they are familiar with death.

Other Texts in the former passages of this Book, have occasioned like Observations; yet as often as this occasion is renewed, it will not be unprofitable to renew this Observation: To write the same things where we read the same things (yet the Reader will not hide them the same) is not unprofitable.

I say some Beleevers are familiar with death, I am far from saying that he who is not, is no Beleever: There are not in all, the same degrees of holinesse, though holinesse be the same in all; but a Beleever may arrive at such a composure of spirit, at such a stature of holinesse as not to fear death. There are some Beleevers (and it is their sin) who are but little acquainted with death, they seldome goe out to the Grave, or look into the pit they are going to; he that hath often conversed with death in the meditation (which is a Beleevers way) of the death of Christ, cannot be affrayd to dye if he know what that death of Christ means which he hath meditated upon. He that knowes it throughly, may (as the Prophet speaks in another case, *Isa.* 11. 8.) *play upon the hole of this Aspe, and put his hand upon the den of this Cockatrice*; yea, such a Beleever may not onely play and put his hand upon the Grave, which is the hole of this Aspe, and the den of this Cockatrice, but he can play with the Aspe it selfe, and take up the Cockatrice in his hand; with this Aspe or Cockatrice he can sport himselfe as with a Brother or a Sister.

O how different are the thoughts of carnall men, and their words of death? How dreadfully doe they speak and think of the Grave? An Unbeleever saith of the Grave, *It is a prison, not a house; he findes no bed in darknesse, 'tis to him a Dungeon, he saith to corruption, Thou art my Foe, and to the wormes, yee are to me as Feinds and Furies:* He cannot bear the thought of them, much lesse their sight and presence. Saints speak courtingly of death; there is a kind of holy courtship in the language of *Job*: *Agag* (1 *Sam.* 15 32.) *came out to Samuel delicately*; for sayd he, *Surely the bitternesse of death is past*: but he was deceived, for *Samuel* hewed him in pieces; and when he sayd, the bitternesse of death is past, he meant death was

paſt. He did not beleeve, but that death would be bitter when ever it ſhould come; but he thought death was paſt for that time however, and ſo he came out delicately, he ſtood as a Courtier, yea as a King before *Samuel*, becauſe he had eſcaped (as he ſuppoſed) that King of terrours. Thus the Saints come out delicately indeed, and court it, in the very face of the King of terrours, for they know the bitterneſſe of death is paſt, though they were aſſured they muſt dye preſently: They doe not ſay, *Death is paſt*, they know death will come, and they muſt dye, but the bitterneſſe is paſt, the Gall and Wormwood is taken out; and upon this account they can ſay *to corruption, Thou art my Father, and to the Worme, Thou art my Mother, and Siſter.*

Thirdly, Note.

Corruption and Wormes are the portion and Companions of the dead.

Onely Jeſus Chriſt was exempt from this portion, who though he ſubmitted himſelfe to death for ſinners, yet having no ſin in himſelfe, he was not at all ſubject to death, nor was it *poſſible that he ſhould be holden of it:* he was the holy one, he had no corruption in his ſpirit, and therefore *his fleſh ſaw no corruption (Acts 2. 31.)* But as for all fleſh, they having corrupted all their wayes, their fleſh ſhall ſee corruption in the end.

Take two Corolaries from this.

Firſt, *Let no man glory in bodily beauty, in honours, or allimees:* Corruption will ſhortly ſeaze upon the moſt beautifull body, wormes will crawle upon the ſmootheſt cheeks, upon the faireſt face, and into that mouth which now boaſteth great things, and ſpeaks ſo proudly; this earth muſt turne to earth, and then the greateſt kindreds, and nobleſt Pedigrees, will be loſt or ſwallowed up in this, *Corruption is my Father, and the worme my Mother, and my Siſter:* Man is corruptible, while he lives, and when he dyes he is corruption. Every man living is but a worme; Jeſus Chriſt who abaſed himſelfe to the loweſt condition of man, ſaith, *I am a worme. and no man (Pſal. 22. 6.)* When man dyes, as he goes to the worms, ſo he makes wormes; who would be proud of his fleſh, did he know that 'tis but corruption and wormes once removed, and that it muſt ſuddenly move back againe to corruption and wormes.

Secondly,

Secondly, *Seeing death hath nothing of its owne but darkneſſe, corruption, and wormes, which are all unpleaſing and a regret to fleſh and blood, therefore live much in Chriſt, who onely gives a remedy againſt all theſe evills:* If we live in the Grave of Chriſt, that will make the darkneſſe of our Grave light, and the corruption of it ſweet unto us. He that upon good intereſt can ſay to Chriſt, *Thou art my Father, thou art my Brother, thou art my All*, can ſay rejoycingly to corruption, *Thou art my Father, and to the worme, thou art my Mother, and Siſter. Relation to Chriſt is ſo comfortable, that it overcomes the diſcomfort of our moſt unpleaſant relations.* That which raiſed the ſpirit of holy *Job* to theſe free complyances with death, was the light which he had (even in thoſe darker times) about the Redeemer, of which as the nineteenth Chapter gives us a clear and an illuſtrious proofe; ſo the next Verſe gives us more then an intimation.

Verſ. 15. *And where is now my hope? And as for my hope, who ſhall ſee it?*

He that cheerfully queſtions, Where is my hope? puts it almoſt out of queſtion, where his hope is.

[*Where is now my hope?*]

Had *Job* loſt his hope, or was it to ſeek? *Davids* enemies interrogate him (and that interrogatory was as a Sword in his bones, or as a Dagger at his heart) *Where is now thy God? (Pſal. 42. 10.)* their meaning was, Thy God is no where, he is not to be found, thou haſt none to help, none to deliver thee: *Job* puts the queſtion himſelfe, and he puts it to himſelfe, *Where is now my hope?* His meaning is not, that it was no where, but that it was not there where ſome would have it.

Hope may be conſidered two wayes, either as taken for a grace acting in us, or as taken for ſome good upon which that grace acts: *Job's* queſtion concernes not hope as it is a grace acting in us; he that hath that hope knowes where ie is, and where it is once it abides for ever; *Hope is no remover;* it is an abiding grace (1 *Cor.* 13. 13.) *Now abideth faith, hope, and charity, theſe three:* Theſe are abiding graces; theſe muſt and ſhall keep houſe, not only in the Church militant in generall,

but in the soule of every true member of the Church: and if in reference to this hope, *Job* had questioned, *Where is now my hope?* He might have answered, It is in thy heart; the grace of hope dwels there. This grace of hope is no fading quality, but a setled power: Hope doth not alwayes act, but it alwayes is, where it ever was: It is not alwayes *a lively hope*, but it is alwayes *a living hope*. As *Eliphaz* checks *Job* (*Chap.* 4. 4) *Is this thy hope?* So many a Beleever deserves to be checkt and chiden, because his hope is not more strong and stirring, because his hope is so unlike hope, especially so unlike that hope, which he ought to have, after so much experience. What? *Is this thy hope?* Is this all? You have talked of hope all this while; is this all you have to shew for it? This is a poor peece of hope, a hope unworthy of thee. Some good men may justly fall under this check, and whereas hope maketh not ashamed, they may for a time be ashamed of their hope; yet it is with them as with those Trees of which the Prophet speaks (*Isa.* 6 13.) *whose substance is in them, when they have cast their leaves*; So the holy seed shall be, and is the substance of it; and though for a time it appear not, and so may bear this Question, *Where is it?* yet it will appear againe, and by bearing fruit, answer for it selfe, *Here I am.*

Secondly, Take hope for that good upon which our hope is set, or for the object of hope. There is a two-fold object of hope.

First, Eternall, and heavenly.

Secondly, Temporall, and earthly.

Spirituall things are the hope layd hold upon (*Heb.* 6. 18.) *That by two immutable things in which it is impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:* This Scripture teacheth us, that as there is a hope by which we lay hold, that's the grace of hope; so there is a hope upon which we lay hold, that's the good for which we hope. God himselfe, and all the good things of eternall life, which God hath promised, are this hope. This hope also *Job* had, and he knew where it was: as he knew he had the grace of hope in his heart, so that he had the choyceſt good of hope in Heaven, nor would he have parted with this hope for all the possessions in the World.

But as hope (whether in the object, or in the actings of it) respects

respects temporall, or earthly things; *Job* saith, *And now where is my hope?* That is, if I wait and hope about these things, my labour is lost, my hopes are vain and vanishing, yea already vanished, as the next clause (which is of the same sense with this, and therefore needs no explication) further sheweth.

And for my hope who shall see it?

That is, Who shall see that which you would have me hope for? You would perswade me that I shall be a great man; if I should take up such a hope, who shall ever see it made good, who shall see it fulfilled? No man shall.

And because the word which we translate *Hope* in both parts of this Verse, signifies also a *Congregation*, or the meeting of many things or persons together: That first and great congregation of waters, or rather the congregating of those waters is expressed by it (*Gen.* 1. 9.) and in a like sense 'tis used concerning persons (*Jer* 3 17.) Hence the whole Verse is thus rendred, *And where now is my Congregation? And as for my Congregation who shall see it?* As it he had sayd, *If see aske after my Congregation or family, 'tis in the Grave; there's all that I looke for, there's my Father and Mother, there's my Sisters, and will any man gee downe with me into those chambers of darknesse to visit my Congregation, to see my family: this is all the family which I have in my eye, and whose eye else is greedy to see this?*

Ecquis me talem intuebitur, qualem me futurum dicitis? Bez.

קוה *Significat congregare & congregationem. Et ubi nunc congregatio mea & congregationem meam quis intuebitur?* Bold.

I might from this Verse turne back to that Observation lately given; That a true Beleever is sometimes able to make tryumphant reports about the wrack of his worldly hope; he can say, Where is it? and who shall see it? With dry eyes when the will of God removes it out of his sight.

David treating of the vanity of wordly things (*Psal.* 39. 7.) concludes in the mids of all his outward enjoyments, *And now Lord what waite I for? where is my hope?* or, *What doe I hope for?* ('tis all one) *my hope is in thee*; not in the World, not after worldly things: he easily gave up his hope there: The more hope we have in God, the lesse we have in and about the creature. *Job* had much hope in God, but he had none, not onely in, but none for the creature. All those hopes were in his sight, as himself was, dead or dying, and therefore fit onely to be buried out of his sight, as he speaks in the next Verse.

Vers.

Verſ. 16. *They ſhall goe downe to the barrs of the pit, when our reſt together is in the duſt.*

[*They ſhall goe downe.*]

Spes meæ, omnia mea; recte in plurali dicit, ſignificans non ſpem tantum ſibi ob illis propoſitam ſed & omnes alias ſpes hujus vitæ. Merc.

Who? or what ſhall goe downe? There is no expreſſe Relative in the Hebrew: *They*, that is (ſay ſome) *theſe hopes*; he ſpeaks in the plurall Number, as if he had ſayd, *All my hopes about this life are going downe to the pit.* The beſt of worldly hopes, and worldly things, are dying and periſhing, mine are to me as dead and periſhed.

בדי Vectes ſignificat, & ea omnia quæ velut vectes aliquid ſuſtentant. Aliqui Rabbini ad ipſum. Jobum *referunt, quod ipſius ſulchra, i. e. membra, brachia, vires, robur deſcendent. Vectibus ſepulchralibus deſcendent.* Jun. *Mox videbitis iſtas expectationes quas prædicatis, una cum corpore ferreo efferri in ſepulchrum.* Jun.

Secondly, Others underſtand it of *Job* himſelfe; for the word which we tranſlate *Barrs* ſignifies alſo *the members of the body.* As if he had ſayd, *I my ſelfe ſhall goe downe to the Pit, or Grave.*

A third thus, *They ſhall deſcend upon the barrs of the Grave:* The meaning is, *Yee ſhall quickly ſee mee and all my worldly hopes which yee ſo much ſpeake of, put together in a Coffin, and carryed out upon a Beire to the Grave for buriall.*

This going downe to the barrs of the pit, according to our reading, imports, that he and his hopes ſhould deſcend to the lower parts of the earth, the Grave, and be buryed there; the pit would ſhut him in, and make him faſt enough. The Grave is a Priſon, and there are barrs or bolts belonging to that Priſon, which ſhut the Priſoners in; there's no breaking of that Priſon: The Decree of God is the Barre of the Grave, and his purpoſe locks it up till the day which himſelfe hath appointed for the reſurrection from the dead, and the judgement which is to follow. As the evill Angels are reſerved in chaines of darkneſſe to the Judgement of the great day, ſo are the bodies of men chained and barred downe in the darkneſſe of the Grave, till God ſends out the Arch-angel with the ſound of a Trumpet to ſummon them to his Barr.

Per irriſionem hæc dicta ſunt. Cajet.

Yet further, theſe words are interpreted as ſpoken in deriſion of thoſe overtures which his Freinds made to him about worldly happineſſe: As if he had ſayd, *You perſwade me that I ſhall have much good in the World: very well, let it be ſo, but doe you thinke that I can carry my Goods, my Houſes and Lands, my Silver and Gold, my Corne and my Wine, to make merry with in the Grave?* Shall I, and the greatneſſe you promiſe me, live together in the Grave, and make our abode in darkneſſe? The Septuagint

Septuagint ſeems to favour that ſenſe, rendering it, *Shall my Goods goe with me to the Grave*, or, ſhall we deſcend into the duſt hand in hand; when I ſurrender this battered Fort into the hands of death, ſhall I march out with Bagg and Baggage to theſe Subterranean dwellings? The Apoſtle affirmes, That *we brought nothing into this World*; and (he doth more then affirme) *It is certaine* (ſaith he) *we can carry nothing out.* (*1 Tim. 6. 7.*) And therefore what doth it avail a dying man to tel him of riches, ſeeing when he dyes he muſt leave all his riches.

An bona mea mecum ad infernos deſcendent, aut pariter ſuper pulverem deſcendemus.

Maſter *Broughton* tranſlates plainly thus, *To the midſt of the Grave all ſhall deſcend, when we ſhall goe downe together in the duſt.* From which, our reading of the latter clauſe varies but a little.

When we ſhall reſt together in the duſt.

The word which we expreſſe by *reſt*, is derived by ſome, from a root ſignifying to deſcend, or goe downe; hence the difference of tranſlation. The Hebrew particle (*im*) which we render *When* ſignifies alſo *For*, or *Foraſmuch:* Further, it is ſometimes taken conditionally, for *If*, as alſo interrogatively for (*utrum*) *whether*; according to all which acceptions, this clauſe hath undergone a variety of reading.

But I paſſe them by, and keep to our owne, *When our reſt together is in the duſt*, or, *foraſmuch as we ſhall reſt together in the duſt.* Of this reſt I have ſpoken before (*Chap. 3. 17.*) *There the weary be at reſt*, thither I refer the Reader: We may alſo take *Job's* ſenſe in this place, by that which he ſpeaks ſo clearly out to this point (*Chap. 30. Verſ. 23.*) *For I know that thou wilt bring me to death, and to the houſe appointed for all living.* I ſhall not ſtay here to draw out Obſervations; matter of this purport, about the certainty of, and about our reſt in death, having occurred heretofore: All that I ſhall add for the cloſe of this Verſe and Chapter, ſhall onely be an offer towards the reſolution of a doubt, which may ariſe upon the whole matter of *Job's* continued reſolves for death, and his refuſalls of any entertainment of the hopes of life.

Hence it may be queſtioned, Did not *Job* ſin in giving up his hope, and in refuſing to be comforted, when his Freinds, wiſe and godly men, laboured to aſſure him of deliverance? I anſwer,

I answer, First, *Job* was willing to be comforted, but hee did not like their way of comforting, which was indeed a wounding; for the promises which they made him, did all along carry an implication of his guilt, they never promising him any deliverance, but upon the supposition of his repentance from those wickednesses, with which they charged him; whereas he utterly denyed their charge in the sense which they layd against him.

Secondly, I answer, We cannot altogether acquit *Job* from blame, in judging his state so deplorable and remediless. For though with an eye to the creature, and all second causes, there was no probability or possibility for his recovery, yet *Job* should have raised his hopes upon the power and Al-sufficiency of God; he might have remembred that as his affliction was extraordinary, and the hand of God very visible in it: So his deliverance also might have been as extraordinary, and that God could have put forth as strong, and as visible a hand to restore him as he did to cast him downe: 'Tis said of *Abraham* (*Rom.* 4. 18, 19.) that *he against hope, beleeved in hope*; nothing appeared for the support of his hopes, yet *Abraham* did not say, *Where is my hope?* or why should I waite for Children, *He considered not his owne body now dead when he was about an hundred years old, neither yet the deadnesse of Sarah's womb:* These naturall impediments came not to his minde, while he had a word from the Lord of nature, *He staggered not at the promise of God through unbeleife, but was strong in Faith, giving glory to God.* But we may say of *Job* (from the continuall tenour of his owne answers) that he considered his owne body as dead too much, and so attained not to *Abrahams* strength of Faith.

Yet we have three things to say for him: First, there was a great difference between his case and *Abrahams*; *Job* had no such ground of Faith as *Abraham* had; *Abraham* received a speciall, yea an absolute promise from God, that he should have a Son, but *Job* received only a conditionall promise from man, grounded upon the generall promises of God, that he should be restored: This consideration abates much from the objection of his unbeleife; though it cannot be denyed, but his Faith might and should have risen higher upon the power of God, who as he was Al-sufficiently able, so he did afterwards actually raise him up.

Secondly,

Secondly, The designe of God being in *Job's* example to set forth a patterne of patience, as his designe was in *Abrahams* example to set forth a patterne of Faith, he was pleased to let *Jobs* Faith run it selfe out about spirituals and eternals, not minding temporals, that so his patience might have a perfect work in bearing the full weight of his affliction to the end, while his Faith did not so much as put under a little finger to ease him with the least beleife, that it should (as to this life) be taken off, or have an end.

Lastly, (as 'twas hinted) *Job* had much Faith to some purposes, though none to this; he had a full trust in God, though he should kill him, but he had no trust that God would not kill him; he beleeved God loved him while he did afflict him, though he did not beleeve that God would deliver him from his afflictions. *As no mans faith works alike at all times, so 'tis rare that any mans faith works alike to all things:* Some who beleeve and hope mightily for the things of Heaven, have but little, either Faith or Hope for earthly things: Not because a Faith which serves for Heaven, is not enough ('tis rather more then enough) to serve for Earth: But because most of those whose Faith is strong and much enlarged for Heaven, take so much satisfaction there, and are there so much at home, that they account themselves Pilgrims and strangers here, and are not much mindfull (as the Apostle speaks, *Heb.* 11. 15.) or desirous of their earthly Country and concernments. *What we doe not much desire to have, we doe not much beleeve (though we beleeve) that we shall have it. A full soule,* saith *Solomon, loatheth the Honey combe:* Those soules which are full of Heaven (though they doe not loath, yet they) are not hungry after (though they can thankfully receive and enjoy) any *Honey-combe* of this World. *No man having drunk old Wine, straightway desireth new, for hee saith the old is better (Luke 5. 39.)* Doubtlesse *Job* had drunk the old Wine of Gods favour and love in the Redeemer, and so his thirst was much slacked, if not totally quenched towards the new Wine of a temporall restauration. And hence we may not onely charitably, but more then probably conclude, That it was not for want of Faith, that *Job* did not beleeve or hope for what his Freinds promised him, but because he had employed his Faith upon better and more pleasing promises.

Thus *Job* hath finisht his answer to the second charge of *Eliphaz:* And (through the help of Christ) somewhat is here tendred for the illustration and exposition of it. His other two Freinds, *Bildad* and *Zophar*, stand ready to enter the Lists with him, and to renew their charge; what they sayd, and what answer they received, shall (if God continue life and strength, with these peaceable opportunities) in convenient time be presented to publick view.

A Table

A TABLE

Directing to some speciall Points noted in the precedent

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